JESUS

IN HEAVEN ON EARTH

Journey of Jesus to Kashmir, his preaching to the Lost Tribes of Israel and death and burial in Srinagar

Stone carving next to the ancient grave of Jesus showing clearly the crucifixion marks on the feet.

by

KHWAJA NAZIR AHMAD

SHOUT
SHARE
IT

ABOUT THE AUTHOR

Khwaja Nazir Ahmad, son of Khwaja Kamal-ud-Din (world-renowned missionary of Islam and founder of the Woking Muslim Mission in England in 1913), was born in 1897. After early education in Lahore, he went to England in 1916 where he first studied civil, mechanical and electrical engineering. In March 1922, he became a member of the Honourable Society of the Middle Temple.

For two years he studied the tenets of Christianity under Prof. P. Samuel Lall, and for more than a year he studied the creed of Hinduism under the guidance of Pandit Diwan Chand. In 1920 he joined the staff of the Woking Muslim Mission, England, and in 1923 he was appointed *imam* of the mosque at Woking. During his tenure in office, Sir Archibald Hamilton (Bart.) became a convert to Islam. The Khwaja's efforts also brought more than seventy other persons into the fold of Islam at Woking. In 1950 he became owner of the famous English daily of the Indian sub-continent *The Civil and Military Gazette*.

A senior advocate of the Supreme Court of Pakistan, and zealous missionary of the Lahore Ahmadiyya Movement, Khwaja Nazir Ahmad wrote *Jesus in Heaven on Earth* after 7 years of travel and research. He had to consult over one thousand standard books, of which some 300 are referred to in the text.

The book was proscribed by the government of Pakistan in 1953. The author challenged this order in the Supreme Court of Pakistan, and the order was quashed in 1956.

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HEAVEN ON EARTH

Jesus

in

Heaven on Earth

Journey of Jesus to Kashmir,
his preaching to the Lost Tribes of Israel,
and death and burial in Srinagar

by

Khwaja Nazir Ahmad

of the Middle Temple, Barrister-at-Law

First U.S.A. Edition

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To

The Ever-green Memory

of

My Father

KHWAJA KAMAL-UD-DIN

Founder of

The Woking Muslim Mission, England.

May the Mercy of Allah be upon his Soul. Ameen!

The Author

FOREWORD

Christian propagandists proclaim to the "heathen" world that the New Testament contains the Infallible Word of God, nay, is the Word of God; that Jesus is God, the son of God, an incarnation of God; that he was born of a virgin; that his death on the cross has saved humanity from eternal damnation; that he was resurrected from the dead and ascended to heaven; and that he now sits at the right hand of God as an intercessory between man and God; and that if the "heathen" wish to be saved, they must "*find*" Jesus.

Yes, the "heathen" must trace and *find* Jesus, whom the Christians have *lost* forever. The object of this book, therefore, is to find Jesus, a Galilean Jew, a Prophet of God; and to depict him as he actually appeared to the men of his own time in Palestine about twenty centuries ago.

The portraits of Jesus, products of Christian pen or brush, show him in colours and poses highly pleasing to the eye of the *believer*, but at times an onlooker wonders whether these pictures are true to history and life.

The narrative of the life of Jesus, as given in the Canonical Gospels, shorn of the immaculate conception and the resurrection, comprises a few miracles, "verses" and curses. They can benefit no one; they interest no one; for these miracles, even if they are not prodigies, do not establish the truth of the Christian dogma. The "verses" are invariably a mere repetition of some assertion contained in the Old Testament; and the curses only disclose a peculiar mind in Jesus. I will, therefore, confine myself to the birth and death of Jesus.

Both these aspects of his life are alleged to be miraculous. It would, perhaps, be not out of place if I discuss here, very briefly, the question of miracles. I do not regard them as "religious scandals" or as "stumbling-blocks." I will not speak of them with scorn or incredulity. I believe not only in the Omnipotence of God, but also in the inexorability of His laws. I cannot here discuss the significance of the laws of Nature, for it will widen the scope of this discussion. I will content myself with the observation that the relation in which God stands to His laws is beyond the comprehension of man; for the knowledge of man extends only to his discovery and ascertainment. Signs and wonders may, therefore, be wrought by the use of laws of which man knows nothing. The wonders of electricity, for example, are a common experience to us, yet they must appear even to-day, for lack of proper knowledge, as miraculous, nay, perhaps supernatural, to primitive peoples. God in His Omnipotence and Wisdom comprehends everything and knows His design, and the laws governing it, but man does not. Any unusual manifestation of such laws, therefore, does appear to be miraculous to man. Finally, I say, God governs by means of His laws and He does not, though undoubtedly He has the power to do so, violate any of His own laws.

The subject of this book is in many respects extremely delicate. There have been

many in the field before me; but my approach to the subject will be from a new angle. Of course, I write as a Muslim, and lay no pretensions to discuss the subject from the point of view of the *believer.* I give throughout my personal views. My conclusions may be questioned, but not my facts. If Christians suspect this book of subjectivity, simply because I am a Muslim, I can only say to them: "First cast out the beam out of thine own eye." As Christians, they are far more guilty of subjectivity: they who continue to establish societies for preaching the Gospel to the "heathen," the Gospel which people in their own country have rejected and which, in fact, they themselves have discarded: they are certainly open to the charge of subjectivity in all that touches Jesus and Christianity.

I will try, as far as possible, to detach myself from any preconceived ideas. I will steer clear of the deprecatory satires of the Jews and of the Pagans of the first and second centuries. I will not follow the methods adopted by the Christian hagiographers of the same period. I will endeavour to follow the middle course between the so-called scientific treatment and pedantry.

The enquiry upon which I am about to enter may result in the annihilation of the greatest and most valuable part of that which Christians have been wont to believe concerning their "saviour," Jesus. It may uproot all the animating notions which they have gathered from their faith, and wither all their consolations. It may irretrievably dissipate the ailment of humanity under which it has suffered for the last twenty centuries. It may level the sublime with dust, and divest their son-god of his glory.

And yet, in spite of this effort, all that the New Testament declares, and the Christians believe, of Jesus may subsist; and they may not feel the necessity of renouncing an iota of the "eternal truth." But to all belief, not built on demonstration, doubt is inherent. The most firmly believing Christians, Church dignitaries not excepted, in spite of their half-belief and sham-belief, are intrinsically sceptics. My effort, therefore, will be amply rewarded if it can resolve itself into the simple elements of doubt which a *believer* may subsequently neutralize with the veto of his faith. If my criticism of Christian dogmatic beliefs, as presented by evangelical records, finds a refuge in the soul of a slumbering believer, it may awake, if not shake, him.

It should not be supposed that this book has been written without due hesitation. The pursuit of truth, it has been said, is easy for men who have no human sympathies, to whom the denunciation or renunciation of a view as an error presents little or no difficulty. But the case is very different with those whose faith in their religion is strong and on whom dogma has a clinging and tenacious hold. They may love truth, but they love dogma equally with an earnest devotion. They love the cherished convictions of their souls and they love the faith which has been full of strength and beauty to their thoughts. When they perceive, however, that the dogma and the faith which they have so far believed is baseless and fallacious, they have to weigh the qualms as well as the peace of their minds. They have to consider the sacrifice they have to make and the things they have to give up. Christians, for example, love the Church where they worshipped in their childhood; where their friends and family worship still;

where their grey-haired parents anxiously await the return of the Lord; but where they can worship no more. They love the old creed which brought them comfort in the old days, the creed of their wives and children still; but which inquiry and truth are compelling them to abandon. The past claims and holds them back and every step forward towards truth becomes an effort and an agony; every fresh discovery of the falsity of their belief is another bond snapped asunder; every new glimpse of light is a fresh flood of pain poured into their souls. All honour, therefore, to them if they face the situation unflinchingly and take the final step towards truth boldly. But they who shirk from enquiry because they dread the possible conclusions, who turn aside when face to face with unpalatable truth, who cling to their hopes with closed eyes and repudiating minds; they will, sooner or later, have to encounter that inevitable hour when doubt will no longer be silenced, when old misgivings will no longer be repulsed, when truth will no longer be suppressed. They will then find their faith crumbling away at the moment of their greatest need, not because it has ceased to exist, but because they grounded it on false foundations. But those who seek, test and accept truth, they will have their reward and happiness in this life and the hereafter; above all they will never encounter dark possibilities or dreaded discoveries which will shake their faith in God and His true religion. They indeed will enjoy a peace of mind which comes from a belief in the Truth. To such seekers after truth I address myself.

Christians believe that Jesus is alive in heaven. So do Catholics about Mary, and Jews about Moses. But their journeys to Kashmir are now beyond question and their tombs have been located.

I am quite alive to the fact that the manner in which I have dealt with the subject, and the conclusions I have come to, may provoke some criticism. But here I ask for patience. I have every confidence that if this book is read without prejudice, it will be acknowledged that, whether I am right or wrong in my conclusions, I have written with the best intentions. I only ask for one thing - a perusal with unbiased patience. The impatient can, however, turn at once to Part V with advantage.

The texts quoted from the Holy Quran, unless otherwise acknowledged, have been taken from the *Translation of the Holy Quran* by Maulvi Muhammad Ali. I am aware of the fact that, in some places, it is not impossible to give a slightly different translation. But these differences lose their significance as we have the original Arabic text in existence and the correctness of any translation can be checked and tested. It would merely lengthen the scope of this book if I were to enter into a discussion of the rules of grammar and the etymological meanings of the Arabic words. I do not wish to be misunderstood. Maulvi Muhammad Ali has not introduced any new meanings into the translation of the Quranic text. He merely points out the mistakes of previous translators, and wherever he differs from them his translation is the correct one. Maulvi Muhammad Ali has, in his Commentary, given detailed reasons for adopting a particular view and has cited well-known and ancient authorities and standard Arabic dictionaries in support of it. Those who are interested in this branch of the subject can study his Commentary with great advantage.

The bibliography is for readers knowing English only who may wish to extend their knowledge of the subject or to contrast my conclusions with earlier views. The authors, except a very few, whose works are only available in German, French or other European languages have been excluded. Books and manuscripts in Oriental languages have, however, been mentioned.

I am indebted to Maulvi Aftab-ud-Din Ahmad for his valuable suggestions and for reading through the proofs of this book : he must not be held responsible for the errors which survive; and to Messrs. Mahatta Ltd., Srinagar for most of the photographs which appear in this book.

All praise to Almighty Allah Who has graciously enabled me to discern the Truth from falsehood.

Lahore : 25th December, 1951 K.N.A.

The Governor of Punjab, on 16th April, 1953, forfeited all copies of this book to Government of Pakistan as it tended "to insult the religious beliefs of one of the classes of subjects of Pakistan". I had never intended to injure the religious susceptibilities of anyone. No author would, with such an object, spend seven years in wandering in different countries in search of books of history and other materials. However, I did revise the book. But in view of Government's Notification a new Edition could not be printed in Pakistan. I rejected the idea of printing it in England as I did not think it proper to publish a book against which action had been taken in Pakistan.

We applied to the High Court of Judicature at Lahore to set aside the order of forfeiture, but it was maintained on entirely different grounds. An appeal was then submitted to the Supreme Court of Pakistan. On 7th March, 1956, this Court was pleased to accept the appeal and set aside the order of forfeiture and also the order of the Lahore High Court.

The Third Edition is now being published with the hope that it will serve the cause of Islam. I bow before Almighty Allah and beseech His Mercy and Blessings.

Lahore: 8th March, 1956. K.N.A.

Publisher's Note to the first U.S.A. edition

Jesus in Heaven on Earth has been much in demand in the West, because of the intriguing and, at the same time, controversial nature of the subject as well as the book itself. For proper reproduction of this book and to improve the printing standards, it was felt essential to typeset the entire book afresh with the encouragement of our Late Ameer Dr. Saeed Ahmad. The Ahmadiyya Anjuman Isha'at Islam Lahore Inc., U.S.A., decided to undertake this considerable task, which involved the burdensome work of proof checking. In addition, we decided to verify, and correct where necessary, the scriptural references contained in the book.

The task of proofreading, reference checking and index compilation has been carefully carried out by Dr. Mohammad Ahmad and Lubna Ahmad. The Bible references were checked by Mr. Ismail Peck in South Africa. Special mention must be made of Mr. Yaseen Sahukhan of Vancouver who did most of the laborious work of proofreading and correction.

Dr. Noman Malik designed the cover and helped in the proofreading and the compilation of the index. Sister Samina guided the whole project to completion and helped in the proofreading and the index compilation. She worked with the typesetter and printer and checked the prepublication copy (blueline).

However conscientiously and meticulously such checking may be done, it is not humanly possible to eliminate every error in the first printing of a publication as voluminous and complex as the present book. Therefore, we would be grateful to receive notification of any errors that come to the notice of the readers, for correction in future reprints.

In order to print the photographs to the best clarity, we have reproduced them from a copy of the first edition of the book, since in subsequent reprinted editions the quality of the photographs had deteriorated considerably.

We also refer readers to the three Appendices containing some valuable material on this subject which appeared in the years since the author completed this book.

It may be noted that it was Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, who first drew the attention of the world at large to evidence showing that the people of Afghanistan and Kashmir are descendants of the ten lost tribes of the Israelites and that Jesus preached among them, died in Kashmir, and is buried in a well-known tomb in Srinagar. For further details of his contribution to this subject, please refer to Appendix 1 of this book.

Jesus in Heaven on Earth documents the results of rigorous, academic research by the author meeting modern critical standards, and presents evidence which may be scrutinized by objective enquiry. The Ahmadiyya movement's approach has always

been to unearth scientifically verifiable data to prove the hypothesis relating to the death of Jesus in Kashmir. This is a field of genuine scientific interest, in which there is much scope for further research using the latest investigative techniques of modern science.

Zahid Aziz, Dr.
Ahmadiyya Anjuman Ishā'at Islam Lahore, Inc.
1315 Kingsgate Road, Columbus, Ohio 43221
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U.S.A.

CONTENTS

CHAPTER PAGE

FOREWORD 1

PUBLISHER'S NOTE TO THE FIRST U.S.A. EDITION 5

PART I

Sources

1. PRE-ISLAMIC SOURCES 13
   - Hebrew Sources 13
   - Pagan Sources 15
   - Christian Sources 16
     - The Epistles 16
     - The Acts 23
     - The Apocryphal Gospels, Epistles and Acts 24
     - The Canonical Gospels 26
2. ISLAMIC SOURCES 35
   - The Holy Quran 36
     - Purity of Text 38
     - Written and committed to memory in the life-time of the Holy Prophet 41
     - Collection of The Holy Quran 44
     - Arrangement of chapters and verses 46
     - Theory of Abrogation 49
     - Rules of Interpretation 51
     - Divine Origin 54
   - The Hadith 80

PART II

Birth

3. NAME, DATE AND PLACE 93
4. DAVIDIC DESCENT 102
5. SON-GOD THEORY 107
6. VIRGIN BIRTH 118
7. FAMILY OF IMRAN 137
8. IN THE LIGHT OF THE HOLY QURAN 147

PART III

CHAPTER PAGE

Death

9. THE PASSION 189
10. CRUCIFIXION 192
11. BURIAL 202
12. RESURRECTION 206
13. ASCENSION 219
14. EXALTATION OF JESUS 228

PART IV

Mission

15. MISSION OF JESUS 237
16. KINGDOM OF GOD 243
17. PARACLETE 246

PART V

Tombs of Moses, Mary and Jesus

18. LAND OF PROMISE 271
19. TOMB OF MOSES 279
20. LOST TEN TRIBES OF ISRAEL 286
21. AFGHANS AND KASHMIRIS 298
22. UNKNOWN LIFE OF JESUS 353
23. ST. JUDAS THOMAS 363
24. JOURNEY OF JESUS TO KASHMIR 383
25. TOMB OF JESUS 396
26. CHRONOLOGY 417
27. CONCLUSION 425

BIBLIOGRAPHY 427

INDEX 441

APPENDIX 1

A BRIEF CHRONOLOGICAL SURVEY OF RESEARCH 451

APPENDIX 2

MUHAMMAD ASAD'S VIEW ON THE DEATH OF JESUS 460

APPENDIX 3

MODERN SCIENTIFIC KNOWLEDGE AND THE QURAN'S REJECTION OF JESUS' DEATH ON THE CROSS 461

APPENDIX 4

ARABIC TEXT OF MAHMUD SHALTUT LETTER AND FURTHER DISCUSSION 464

ILLUSTRATIONS

1. The Author.....*Frontispiece*
2. Khwaja Kamal-ud-Din.....*Frontispiece*

PAGE

3. Ghar-i-Hira.....90
4. Ghar-i-Thaur.....92
5 Tibetan manuscript about Jesus.....185
6. Takht-i-Sulaiman (Throne of Solomon).....188
7. Ezra's Tomb (Palestine).....188
8. Tomb of Absalom in the Valley of Josephat (Palestine).....188
9. Footprints of Jesus carved into stone next to his grave.....227
10. Building housing the grave of Jesus (Yuz Asaf) in Srinagar.....227
11. The Good Shepherd (Palestine).....233
12. The Good Shepherd (Kashmir).....233
13-14. Jewish Graves adjoining Ziarat-i-Balad-i-Rumi, Srinagar.....234
15. Jewish Grave in Kulipura, Srinagar.....234
16. Kashmiri girl with plaited hair.....236
17. Brassplate with Divine Names at the Gate of a Shrine.....236
18. Aham Sharif, Kashmir.....264
19. Behatpoor (Bandipur), Kashmir.....264
20. Sin Betour (the Second Mount Sinai), Kashmir.....265
21. Valley of Kashmir with Bethpoor from Mount Nebo.....265
22. Mount Nebo (Kashmir).....266
23. The other rugged side of Mt. Nebo.....266
24. Gulmargh, Kashmir.....267
25. Sonamargh, Kashmir.....267
26. Achabaal (Kashmir).....268
27. Kahana Pandit of Kashmir.....270
28. Kashmiri Farmer.....270
29. Lidder Valley.....278
30. Tomb of Moses, with Ghaffar Rishi its *Mutawalli*.....281
31. Shrine of Sang Bibi behind Tomb of Moses.....281
32. *Ayat-i-Maula* with a Jewish grave in Kashmir.....282
33. *Ka Ka Pal* or Sang-i-Musa (The Stone of Moses).....282
34. Shikara in Dal Lake, Srinagar.....330
35. Hanji holding an oar.....330
36-37. Katchu (Ark) of Kashmir.....331
38. Kashmiri women singing Rehu.....334
39-40. Kashmiri Artisans at work.....335
41-42. Famine-stricken Kashmiris.....336
43. Kashmiri woman.....337
44. Jewish women (Palestine).....337

45. Irrigating high-level land in Kashmir....340
46. Kashmiri Butcher....340
47. Jewish women in Jerusalem on their way to market....341
48. Kashmiri women husking rice....341
49-50. Chah-i-Babel in Kashmir....342
51-52. The Temple of Martand....343
53. A tomb at Bijbihara with Hebrew inscription....351
54. Route taken by Jesus during his first visit to India....352
55. Mt. Thaur (Arabia)....360
56. St. Thomas at Tulian in Taxila....361
57. St. Thomas' Cathedral, Maelapore....362
58. St. Thomas' Mount, Madras....362
59. Tomb of Mary before repairs....371
60. Defence Tower, Murree, with Tomb of Mary....371
61. Tomb of Mary after repairs....372
62-63. Figure of the "foreigner" in a group of statues excavated at Taxila dating back to the beginning of the 2nd century....373
64-65. Similarity between the "foreigner" and a modern Kashmiri....374
66. The tomb of Mary rebuilt under the television tower which replaced the Defense Tower....375
67. Route of second journey of Jesus to Kashmir....382
68. Kashmiri *Tabut* (Coffin)....389
69. Yusumarg, Kashmir....390
70. Kashmiri Landlord....391
71. Aramaic Inscription excavated from Sirkap, Taxila....392
72. Photograph of a folio from *Tarikh-i-Kashmir*....393
73. Crosses in Ladakh....394
74. Signpost at Rozabal declaring Yuz Asaf as a prophet....394
75. Plan of the Chamber housing the tomb of Jesus....395
76. Text of Bhavishya Maha Purana stating Raja Shalivahan's talk with Isa Messieh (Jesus Christ)....403
77. Tomb of Jesus — Inner Chamber....404
78. Tomb of Jesus — Wooden Sarcophagus....404
79. Tomb of Jesus — Front view....405
80. Tomb of Jesus — Side view showing the window....405
81. The Rod of Jesus....406
82. The Ferrule....406
83. The Blade which has replaced the Crook....406
84. Inscriptions on Takht-i-Sulaiman....407
85. Photograph of a Decree-Sheet....408
86. Jewish funeral with professional wailers....416

PART I

SOURCES

CHAPTER I

PRE-ISLAMIC SOURCES

The sources of the life of Jesus vary in origin, language and importance. The primary sources are the Canonical Gospels, Acts and Epistles. Hebrew sources must, however, come first, since Jesus lived among Jews. And the Canonical Gospels must come last. They sum up the events of the life of Jesus and his teachings. Pagan sources, the Apocryphal Gospels, Acts and Epistles and the writings of early Christian Fathers must come in between. I will deal with the facts as given in the Holy Quran and the *Hadith* last of all.

Hebrew Sources

It might be supposed that the earliest mention of Jesus and his teachings ought to be found in the Talmud. But such is not the case. Except for a few references found in them, which are of a later period, and rather in the nature of vituperations and polemics against the founder of a religion which the Jews hated, we find hardly anything in them. The reason for this silence is not far to seek. Judaea under the Herods and Roman procurators witnessed a period of disturbance and confusion, and the appearance of Jesus was so inconspicuous an event that his contemporaries hardly noticed it; and by the time Christians had become a powerful sect, the *sages of the Talmud,* being far removed from the time of Jesus, were content with popular current stories regarding him and turned them into subjects of ridicule and blasphemy. These Talmudic references, it appears, were deliberately intended to contradict events as recorded in the Gospels. For example, the Gospels said that Jesus was born of the Holy Spirit : the Talmud retorted that he was born without a father but as the result of an irregular union;[1] for he was, according to the Talmud, a "Sinner in Israel." In the Talmud and *Midrash* Jesus is identified as *ben* Stada and *ben* Pandera. But now it is admitted on all hands that *ben* Stada was the Egyptian false prophet referred to by Josephus,[2] who is also mentioned in the Acts; and Yeshu *ben* Pandera is an appellation resulting from a calumny which need not be repeated here, though Klausner gives it in full detail on the strength of Origen and suggests, in light vein,[3] that it originated from the word *Panthera,* a leopard. Again, reference is made to the "uncleanness" of Mary, which is nothing but a malicious defamation of Maryam, mother of Jesus.

The *Toldoth Yeshu*, or, as it is sometimes called, *Ma'ash Talui,* is a book which the Christians did their best to destroy. The only reference in it which is worth mentioning is that R. Shemin *ben* 'Azzeri speaks of Mary as *esheth ish,*[4] *a married woman,* who had given birth to Jesus.

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1. Barnes, Bishop E.W., *The Rise of Christianity,* 89.
2. Josephus, *Antiq.,* 20 : *Wars,* 2 : 8.
3. Klausner, *Jesus of Nazareth,* 23.
4. *Yeb,* 4 : 3, 49.

The silence of Jewish writers regarding Jesus is still more striking. There is, to begin with, Philo of Alexandria, who interested himself in the welfare of Israel and was born about thirty years before the Christian Era and did not die until it had lasted fifty-four years. Yet in his more than fifty works which have come down to us it is impossible to find even a single reference to Jesus or his followers. Justus of Tiberias was himself born in Galilee about the supposed date of the crucifixion, and lived in that country amongst men who, it is natural to suppose, were still powerfully stirred by the Gospel preaching. Yet in his two great works, a history of *The War of Independence* and a *Chronicle of Events from Moses to Agrippa II,* who died in 100 C.E., he makes not the smallest reference to Jesus.

It has been asserted that we are in a better position with Josephus, the great Jewish historian, who was born in 37 C.E. and died towards the end of the first century, and who thoroughly knew the history of Galilee. In his remarkable history of the *Wars of the Jews* he speaks of twelve persons bearing the name of Jesus, who are other than Jesus of Nazareth, but he does not mention him at all. In his Jewish *Antiquities,* however, the following remarkable passage occurs:

> At that time there lived Jesus, a holy man, *if man he may be called,* for he performed wonderful works, and taught men, and they joyfully received the truth. And he was followed by many Jews and many Greeks. He was the *Messiah.* And our leaders denounced him. But when Pilate had condemned him to the Cross, those who had loved him at first did not deny him. *For he appeared to them after having risen from death on the third day. The holy Prophets had, moreover, predicted of him those and many other wonders.* The race of the Christians takes its name from him and still exists at the present time.[1]

In another place we find:

> Festus was now dead, and Albious was but upon the road; so he (Ananus) assembled the Sanhedrin of Judges, and brought before them the brother of Jesus, *who was called Christ,* whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned.[2]

Now Josephus was a Jew, and I have italicised the words which no Jew could ever have written. Is this then a blatant Christian forgery?

The style, says Moore, is a clever imitation of Josephus, but he points out that in both places there is a short digression.[3] Photius, writing in 860 C.E., referring to these passages, says:

---

1. Josephus, *Antiq.,* 18 : 3.
2. Josephus, *Antiq.,* 20 : 9, 1.
3. Moore, *Judaism in the First Century of the Christian Era,* 1 : 20..

> However, I have found in some papers that this discourse was not written by Josephus, but by one Caius, a Presbyter.[1]

Clement of Alexandria, who cited from the *Antiquities,* never mentioned any of these testimonies. Tertullian was equally silent, implying thereby that these testimonies were not in the copies of his age. He had particular occasion in his disputes with Jews to quote Josephus, above any other writer, to prove the completion of the prophecies of the Old Testament in the destruction of Jerusalem; yet he never quoted the passages mentioned above, though he did refer to other passages in the works of Josephus. But Origen was more definite. He recorded that Josephus did not believe Jesus to be the Messiah. He, therefore, could not have read the italicised words in his copy of the *Antiquities.* The first ancient author to note these passages was Eusebius,[2] who lived in the fourth century. So an early Christian copyist of the third century, who could not bear the idea that Jesus should find no place in the great works of Josephus, interpolated the passages to glorify his god. Dean Farrar, while admitting that these passages were subsequent "forgeries", says:

> Josephus . . . a renegade and a sycophant . . . did not make any allusion to . . . Christ . . . His silence on the subject of Christianity was as deliberate as it was dishonest.[3]

Pagan Sources

As with Jewish records, the lack of Pagan testimony also seems incredible. Only a firm resolve and an intense desire to extract information from a witness who has nothing to tell could discover a few passages from Tacitus, Suetonius, Pliny the Younger and Celcus. They tell us nothing beyond that in Judaea there had existed a Jew named Jesus, sometimes called *Christo,* who taught people and did wonderful works and was killed by Pontius Pilate in the reign of Tiberius and that he had a special sect which also existed in Rome fifty years after his death, and that, on account of this community, the Jews were expelled from Rome.

I will only mention the alleged report of Pilate which he is supposed to have sent to Tiberius regarding the death of Jesus, and the notorious *Letter of Lentulus,* the so-called *Governor of Jerusalem,* addressed to the Senate and People of Rome concerning the personal appearance and teachings of Jesus. Both these documents are now admitted to be forgeries, and Dobshutz styled the first as "an obvious fabrication" and the second "a preposterous forgery of medieval origin."

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1. Photius, *Cod. Lile., 48.*
2. Eusebius : *Ecc. Hist.,* I : II.
3. Farrar, *Life of Christ,* 46.

Christian Sources

The Epistles

The earliest of all Christian sources are the Epistles of Paul. Of about the same period are the Epistles of Peter, James and others contained in the New Testament.

The authorship of the Epistle to the Hebrews and the three Pastoral letters (1 and 2 Timothy and Titus) are no longer attributed to Paul. Indeed, their authenticity is not even maintained. They have been excluded by a majority of independent critics from the Pauline Canon.

Paul or Saul, was one of the contemporaries of Jesus; but he did not know him and had not seen him. He, however, testified to having seen him in a vision on his way to Damascus.[1] Three years after, he went to Jerusalem for fifteen days and during this time met Peter and James the Just, brother of Jesus, but did not come in contact with any other of the Apostles.[2]

It would, therefore, be not difficult to conceive that Paul could, and perhaps did, obtain information concerning the life and teachings of Jesus. He knew, by hearsay, of the life of Jesus. Paul, therefore, is a trustworthy witness as to the existence of Jesus, but nothing beyond this. If we bring together all the allusions and references from all of his writings, without examining their truth, we learn from him that Jesus was a Jew,[3] that he was *made of the seed of David, according to the flesh;*[4] that he was *born of a woman, born under the laws;*[5] and that he had brothers,[6] one of whom was James; that he preached only to Israel,[7] and was an humble and obedient servant of God;[8] that he chose twelve Apostles;[9] that he was reviled[10] and crucified[11] by the Jews because of their malice against him[12] and, finally, that he rose again on the third day *according to the Scriptures,*[13] and showed himself to Peter and the twelve Apostles and others and to Paul himself;[14] and that he now sits on the right hand of God[15] awaiting the great day when he shall come again.

The incompleteness of this reconstructed life of Jesus which Paul gives us becomes all the more apparent when we contrast it with the full Christology contained in his Epistles. The conclusion is forced on us that Paul deliberately sacrificed Jesus to Christ. This becomes all the more conspicuous when we realize that he not only ignored the historical Jesus for the mythical Christ, but that he also maintained his apostolic independence of those who lived with and saw Jesus; and held himself aloof from the teachings of Jesus as contained in the Gospels.[16] What Jesus may have said and done on earth became almost a matter of indifference to him. Brought up and influenced by the syncretistic mysteries of the Pagans, Paul conceived Christ as the

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1. Acts, 9 : 2–5.
2. Gal., 1 : 17–19.
3. Gal., 3 : 16.
4. Rom., 1 : 3
5. Gal., 4 : 4.
6. 1 Cor., 9 : 5.
7. Rom., 15 : 8.
8. Phil., 2 : 8.
9. 1 Cor., 15 : 5.
10. Rom., 15 : 3.
11. 1 Cor., 15 : 3.
12. 1 Thess., 2 : 15.
13. 1 Cor., 15 : 4.
14. 1 Cor., 15 : 5–8.
15. Rom., 8 : 34.
16. Gal., 1 : 11–18.

saviour-god, to whom his followers had been united by a powerful rite — his redeeming sacrifice on the cross. Paul set up a creed, of which Jesus knew nothing. Dr. Arnold Meyer, Professor of Theology of Zurich University, while discussing the original efforts of Paul to reconcile Gnostic speculations and Rabbinical arguments, points out that, by gradually developing his doctrine of *Justification,* Paul has for ever shut out the simple faith of Jesus. The Christological and Eschatological system of Paul, he says, has blocked the approach of many simple souls, and of many nations, to the childlike piety of Jesus. Dr. Meyer puts a question to himself : Who is the founder of Christianity? and in unequivocal terms he furnishes the answer :

> If by Christianity we understand faith in Christ as the heavenly Son of God, who did not belong to earthly humanity, but who lived in the Divine likeness and glory, who came down from Heaven to earth, who entered humanity and took upon himself a human form through a virgin, that he might make propitiation for men's sins by his own blood upon the Cross, who was then awakened from death and raised to the right hand of God, as the Lord of his own people, who believe in him, who hears their prayers, guards and leads them, who, moreover, dwells and works personally in each of them, who will come again with the clouds of Heaven to judge the world, who will cast down all the foes of God, and will bring his own people with him unto the home of heavenly light so that they may become like His glorified body — if this is Christianity, then such Christianity was founded by St. Paul and not by our Lord.[1]

Dr. Meyer goes on to say that:

> Paul, it is true, wrought a work of tremendous historical importance in that he raised Jesus from the position of a Jewish Messiah to that of the Divine Redeemer of the Gentiles and of the whole world.[2]

Dr. Johannes Weiss, of Heidelburg University, also remarked in similar strain, that to Paul, Jesus was not only the prophet but the object of religious veneration, and came to the conclusion:

> Hence the faith in Christ as held by Paul was something new in comparison with the preachings of Jesus; it was a new type of religion.[3]

Wrede says that Paul was not the disciple and servant of Jesus, which he professed to be, but of another, the heavenly Christ. He adds:

> The teaching of Jesus is directed entirely to the individual personally. Man is to submit his soul to God and to God's will wholly and without reserve . . . The central point for Paul is a divine and supernatural action. He who believes in these divine acts — the incarnation, death and resurrection of a divine being — can obtain salvation. The point which was everything to Paul was nothing to Jesus.[4]

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1. Meyer, *Jesus or Paul,* 122.
2. *Ibid.*
3. Weiss, *Paul and Jews,* 130.
4. Wrede, *Palaus,* 6.

But I cannot leave this discussion, like these three eminent scholars have done, by merely pointing out the difference between the teachings of Jesus and the creed which Paul introduced into the world. I must go deeper and probe the basis of his belief, the reasons for it and the extent to which Paul did create it out of his own imagination. Paul himself relied on a vision which he had when he was near Damascus. In his vision, his hallucination as some call it, Paul merely heard a voice saying unto him: "Saul, Saul, why persecutest thou me?"[1] In this vision Paul was further asked not to kick against the pricks. The man who was with Paul and other bystanders saw nothing, heard nothing. So terrified was Paul that he could neither hear nor see anything for three days. To cure him Jesus had to appear to Ananias and to direct him to go to Paul :

> For he is a chosen vessel unto me, to bear my name before the Gentiles and Kings and the children of Israel.[2]

It is most extraordinary that neither of these incidents is mentioned by Paul himself. If Paul was in fact the *chosen vessel* surely Jesus could have announced it to him at the time he appeared to him or he should have appeared again. But supernatural events, they say, happen in a manner beyond the understanding of man. This much is certain, that Paul never had any direct revelation from Jesus and such as he claims to have had was merely the result of his own imagination, because he did not see Jesus again even in his dreams. The audacity and shamelessness of Paul has no parallel in history. He resorted to falsehood, and being conscious of it, protested most vigorously against those who dared charge him with the lies he had told. In his Epistle to the Romans, he wrote:

> For through my lie abounded unto his glory, why am I also still judged as a sinner?[3]

Such, then, is the foundation upon which Paul built his creed.

Paul's character can be judged from the following incidents. In Jerusalem he was attacked by the Jews. To save himself, and to win their sympathy, he pleaded that he was a Jew of Tarsus;[4] but when he was taken in custody by the Chief Captain, who had him bound with thongs and ordered his examination by scourging, Paul, with a view to escape the punishment, did not hesitate to tell him a lie and pretend that he was a Roman.[5] Later in the day, he addressed and declared to the crowds that he was a Pharisee, the son of a Pharisee,[6] but when produced before Festus he once again urged his Roman citizenship. The Governor had, therefore, to send him to Rome to stand his trial before Augustus.[7] In Rome Paul was twice imprisoned for misdemeanour.

From the very beginning the other Apostles of Jesus were all afraid of Paul and "believed not that he was a disciple,"[8] but they received him for a short while on the intervention of Barnabas[9] — whose Gospel, it may be mentioned, Christians disown to this day.

But, leaving these considerations aside, if Paul did wrongly attribute to Jesus a

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1. Acts, 9 : 3–7.
2. Acts, 9 : 15.
3. Rom. 3 : 7–Revised Version, 1244.
4. Acts, 22 : 3.
5. Acts, 22 : 25.
6. Acts, 23 : 6.
7. Acts, 25 : 10–12.
8. Acts, 9 : 26.
9. Acts, 9 : 27.

religion other than that which Jesus preached, we ought to find some Apostolic denunciation of the Pauline creed, or, at least, some indication that the Apostles disapproved of his ideas. If we wade through the Epistles for such information we shall not look in vain. Therein we will find a tripartite fight going on between James, brother of Jesus, Peter and Paul, in which Jude also takes a part. Of course, as fellow-workers in the same cause, they objected in the first instance to each other's point of view and did not mention names. Gradually, however, not only were names mentioned but the opposite view was styled as heretical. When, however, the Apostles failed to check by these methods the activities of Paul, they actually after fourteen years summoned him to a Council, held at Jerusalem, to explain his conduct and to account for his misdeeds. He attended with his supporters and defied them. They had no control over him, their appeals in the name of Jesus failed, and they were left with no alternative but to dissociate themselves from him. Thus came about the first dissolution of the integral faith and different sects of Christianity, each diametrically opposed to the other, saw the first light of the day.

Paul did not believe in the observation of the law[1] for he said that "if righteousness come by the law then Christ died in vain."[2] Paul pointed out that those who were of the *Works* of the law were under a curse.[3] The propagation of these views had a three-fold object : first, to preach that a man is *justified* by faith alone, without the deeds of the Law;[4] secondly, it was a gibe at James, brother of Jesus, who held the opposite view; and, thirdly, it won on Greek soil many licentious adherents to the Pauline creed, for they were assured of salvation without any good deeds. In fact to such, by way of encouragement, Paul had said:

> Let us eat and drink, for to-morrow we die.[5]

And Paul also told them :

> A man is not *justified* by the works of the Law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be *justified.*[6]

In the same Epistle he further encouraged his followers to stand fast to the liberty for which Christ had made them free, and he advised them to "be not entangled again with the yoke of bondage."[7] Paul boasted that he had neither written any Gospel, nor had he used any of those which had been written.[8] Nay, to the contrary he boldy asserted:

> I give my own judgment as one that hath obtained mercy of the Lord.[9]

Paul, it is true, did claim inspiration in a roundabout way. He claimed that he had it from the Holy Spirit,[10] but he also claimed that it had been given to many, nay, to most of the Apostles, though in different degrees.[11] But no one else claimed it. Paul, however, at places spoke of his own judgment and also of what he said *on authority,* which he

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1. Rom., 2 : 14, 18.
2. Gal., 2 : 21.
3. Gal., 3 : 10.
4. Rom., 3 : 28.
5. 1 Cor., 15 : 32.
6. Gal., 2 : 16.
7. Gal., 5 : 1.
8. 1 Cor., 9 : 15.
9. 1 Cor., 7 : 25.
10. 1 Cor., 2 : 10–16; 1 Thes., 4 : 8.
11. 1 Cor., 12 : 4–12, 28–30.

predicated with the assertion : "The Lord says, not I." He also distinguished his judgment by phrases like : "I, not the Lord" or "This I give by permission, not commandment." It has, therefore, been construed that all his writings which are not thus qualified are inspired. But Paul naively pointed out that his *Gospel* was something different from "the preachings of Jesus Christ."[1] He never stressed these preachings, but at times expressly, though falsely, declared himself to be "speaking by the word of the Lord" when he manifestly was giving out only his own ideas. To give but one example, Paul, while expressing his own belief regarding the approaching end of the world, falsely alleged that he was "speaking by the words of the Lord."[2] We do not, therefore, know which portions of his Epistles are the result of a revelation from Jesus and which are his own inventions and blunders. How can we be certain that the very texts on which the Christians rest their dogmas, their faith and their hopes are not the human and uninspired portions? This is one of the reasons why early Christians rejected the Pauline Canon.

In these circumstances, and since the doctrines of Paul were against the teachings of Jesus, the other Apostles, as already mentioned, denounced Paul and his views. Thus James, brother of Jesus, the head of the Church at Jerusalem, was the first to challenge the views of Paul. We find in his Epistle :

> Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a *doer of good works,* this man shall be blessed in his deed.[3]

James further pointed out:

> For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.[4]

He raised the question: Whether faith alone, without deeds, could save a man?[5] And himself gave the answer that :

> Even so faith, if it hath not works, is dead, being alone.[6]

Then we come across James' polemics against Paul :

> Thou believest that there is one God: thou doest well, the devils also believe and tremble. But wilt *thou know, O vain man,* that faith without works is dead.[7]

And condemned the Pauline creed of *Justification* :

> Ye see then how that by works a man is *justified,* and not by faith only.[8]

And finally he said to Paul :

> Ye rejoice in your boastings; all such rejoicing is evil.[9]

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1. Rom., 16 : 25.
2. 1 Thes., 4 : 15–17.
3. Jas., 1 : 25.
4. Jas., 2 : 10.
5. Jas., 2 : 14.
6. Jas., 2 : 17.
7. Jas., 2 : 19–20.
8. Jas., 2 : 24.
9. Jas., 4 : 16.

I now turn to Peter. His character is well depicted in his denial of Jesus thrice in one night before the cock crowed. Likewise, here we find him adopting the line of least resistance. In his Epistle he advised his "beloved brother" Paul to be sober in habits and to "watch unto prayer" and be charitable. For such a meek attitude James had to dub Peter aptly as "double-minded." But as Paul began to exceed all limits Peter had to style him, of course not by name, as a "false teacher," who had introduced into the faith "damnable heresies," and "pernicious ways." But when the divergence of their views became too apparent Peter not only attacked his "dearly beloved brother Paul" but also warned his followers against him. Referring to the Epistles of Paul he said:

> As also in all his Epistles speaking in them of these things; in which are some *hard to be understood* . . . Ye, therefore, beloved, seeing ye know these things before, beware lest ye also being *led away with error of the wicked* fall from your own steadfastness.[1]

Jude was equally vehement in his denunciation of Paul. He said:

> For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God unto lasciviousness . . . These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. . . . These be they who separate themselves, sensual, having not the spirit.[2]

There is another incident which throws some light on the subject. The original name of Mark was John, and he is, as such, referred to in the Acts. Paul and Barnabas had taken him[3] from Jerusalem to Antioch, to act as their minister and scribe. After passing through Cyprus, Mark suddenly left them[4] because of his dislike of Paul's inclination towards preaching to the Gentiles.[5]

In the opposite camp were John, the Evangelist, and Paul. John, who was always a step ahead of Paul, was the first to attack those, Corinthus in particular, who did not believe in the son-god theory. He wrote:

> Who is a liar, but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and Son.[6]

Referring to those who held the opposite view he said:

> And this is that spirit of anti-Christ whereof you have heard that it should come and even now already is it in the world.[7]

Now let me turn to Paul in this connection. He, as one would expect, could not

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1. 2 Pet., 3 : 16-17.
2. Jude, 4, 16, 19.
3. Acts, 12 : 25.
4. Acts, 13 : 13.
5. Dummelow, *Commentary on the Holy Bible*, 722.
6. I John, 2 : 22.
7. I John, 4 : 3.

stand this onslaught quietly. In the first instance he contented himself by a simple warning.

> Let no man deceive you with vain words . . . Be not ye, therefore, partakers with them.[1]

As a result of these divergent views divisions arose, and in Corinth a sect came into being whose followers rejected Paul.

He styled them as "thorn in the flesh," "the messengers of Satan," and wrote:

> For it hath been declared unto me of you, my brethren . . . that there are contentions amongst you. . . . I thank God that I baptised none of you.[2]

To the Galatians he said:

> I marvel that ye are soon removed from him that called you into the grace of Christ unto *another* Gospel.[3]

To the Romans he appealed:

> Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learnt; and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.[4]

In another place he questioned his disputants:

> Am I not an Apostle? Am I not free? . . . Mine answer to them that do not examine me is this: Have we not power *to eat and to drink?* Have we not power to lead about a *sister,* a wife, as well as other Apostles, and as the brethern of the Lord and Cephas? Or I only and Barnabas, have not we power to forbear working?[5]

I have already mentioned that, after fourteen years, when matters reached a climax James, as head of the Church at Jerusalem, summoned a Council. The proceedings of this meeting are detailed in the Acts and Paul's version is to be found in his Epistle to the Galatians. Paul tells us that on this occasion he was accompanied by Barnabas and Titus. He was taken to James who was sitting in company with the Elders. James charged him with preaching to the Gentiles and for forsaking Moses, *i.e.,* the Law. They asked him to refrain in future from doing so. Paul says that their appeals were so forceful that even "Barnabas was carried away with their dissimulations."[6] But he goes on to say:

> When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.[7]

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1. Ephes., 5 : 6-7.
2. 1 Cor., 1 : 11-14.
3. Gal., 1 : 6.
4. Rom., 16 : 17-18.
5. 1 Cor., 9 : 1-6.
6. Gal., 2 : 13.
7. Gal., 2 : 11.

Paul concluded his version of the meeting of the Council, by saying:

> But when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all . . . Compellest thou the Gentiles to live as do the Jews? . . . Knowing that a man is not *justified* by the works of the Law. . . . But if while we seek to be *justified* by Christ, we ourselves also are found sinners. . . .[1]

Paul then rebukes the Galatians:

> O foolish Galatians, who hath bewitched you that ye should not obey the truth?[2]

Thus Paul tried to impress the belief on others that his creed was more important than that of James or Peter. To Paul's mind the centre of interest was not the teacher, the worker of miracles, the companion of publicans and sinners, the opponent of Pharisees, but it was the crucified son of God raised from the dead — and none other.

Paul, therefore, is the least reliable for our knowledge of the real life of Jesus. Similarly, the remaining Epistles of James, Peter, John and Jude do not add anything of importance to our knowledge, except that Peter makes Jesus descend into hell to preach to the dead[3] and the Transfiguration is recalled.[4]

The Acts

The authorship of the Acts of the Apostles has long been in question. Eusebius placed them among his third class of spurious literature. The authorship of the Acts is attributed to Luke, the companion of Paul, and although this assertion has been only recently confirmed by the Papal Biblical Commission of 1913, yet it is curious that we find him totally ignorant of the Epistles of Paul. He even contradicts them. The truth is that we do not know who wrote them, nor when they were written. The first edition might have been written by Luke, but the various mutilations, interpolations and dislocations, which it subsequently suffered at the hands of the unscrupulous early Fathers of the Church, have altered it to such an extent that it is impossible to pick out the original portions.

The *Codex Bezae* and certain other ancient authorities generally called the *Western Manuscripts* exhibit a text so different from that of the Canonical version that they may almost be said to constitute a different edition of the Acts.[5]

Loisy places the Acts in the second century of the Christian Era. Harnack dates them back to between 78 and 93 C.E. Whatever the date be, the Acts tell us little or nothing about Jesus. The author is totally ill-informed. He hardly mentions Jesus, an omission for which he excuses himself at the outset. However, the few references which he makes in the course of his narrative to Jesus are not without significance. He says that Jesus, the *Nazarene,* was a *man* approved of God among Jews to be a *man*

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1. Gal., 2 : 14, 17.
2. Gal., 3 : 1.
3. 1 Pet., 3 : 19.
4. 2 Pet., 1 : 17.
5. Dummelow, *Commentary on the Holy Bible,* 815-816.

chosen of God[1] and that Jesus was born of the *seed* of David,[2] *i.e.*, the fruit of his loins according to the flesh.[3] Later, he describes the punishment meted out to Jesus by his enemies. The main emphasis, however, is laid on the resurrection, and it is mentioned that Jesus thereafter did eat and drink[4] and we are thus told that Jesus had a human existence both before and after the resurrection. It is, however, evident that the author, under Pauline influence, believed that the Messianic elevation of Jesus had been made manifest by his resurrection. Luke, however, dates it back to his baptism[5] and even earlier still, before the birth of Jesus, in his account of the Annunciation.[6]

In the Acts the whole career of Jesus from his baptism to crucifixion is summarised in three verses.[7] No spoken words of Jesus are recorded anywhere except in one verse.[8] The Acts, therefore, do not give us any help in reconstructing the life of Jesus.

The Apocryphal Gospels, Acts and Epistles

There were many ancient "Lives of Jesus" which have been excluded from the New Testament. They have survived in fragments, and sometimes little is known of them except their title. But this much is certain, that most of them arose contemporaneously with the New Testament and some are admitted to be even older. Paul was the first to convey the information that even in his time some Gospels had already been written.[9] The first Canonical Gospel, that of Mark, was, however, written after the death of Paul. Therefore, the Gospels to which Paul had referred must have been among those which had been rejected by the Church.

Of all the Apocryphal Gospels, the *Gospel according to the Hebrews* and the *Gospel of the Ebionites* are of particular importance and claim our special attention. They were, according to Harnack, written about 65 C.E. They are, therefore, not later than the Canonical Gospels; and can rank with them. Nay, in many respects, they are superior to them. They were written in Palestine, in Aramaic, for the benefit of Jewish Christians who were still alive to the spirit of Jesus and knew details of his life. These Gospels were rejected by the Church and consequently they retained their originality to a very large extent. It has sometimes been asserted that one is only another edition of the other. They, however, seem to have suffered the disadvantage of being in a language which Jesus spoke. They were, therefore, used in the first instance in congregations in Palestine and Syria only. Subsequent translations did not suit the growing needs of Christianity and they were rejected. They portray the earthly life of Jesus and speak of him as a *man*.

The other Apocryphal books also rehearse in their own way the deeds and words of Jesus. Unlike the Canonical Gospels, they do not betray a constant desire to interpret anew, to different groups of readers and to varying types of minds, the latest interests of the expanding Christianity, and rarely contain argumentative material which

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1. Acts, 2 : 22.
2. Acts, 13 : 23.
3. Acts, 2 : 30.
4. Acts, 10 : 41.
5. Luke, 3 : 21-22.
6. Luke, 1 : 35.
7. Acts, 10 : 38-40.
8. Acts, 20 : 35.
9. 1 Cor., 9 : 14-15

was obviously inserted in the Canonical Gospels as a reply to the sceptics of the time. Further, lack of Canonical dignity does not prove their worthlessness, and these books must be judged by the character of their contents.

Tradition has handed down twenty-six Apocryphal Gospels, seven Acts and ten Epistles.[1] Some of these are admitted to be forgeries.[2] Some have been rejected by the Church as heretical and as the works of Satan : others have just been brushed aside as they did not suit the new tendencies of the Church. The uncanonical Gospels, however, were accepted by, and read in, various Churches. Of these, apart from the two already mentioned, we know the *Gospel of Barnabas,* the *Gospel of Peter* – the Preachings of Peter, as it is sometimes called – the *Gospels of the Egyptians,* etc.

I have already mentioned the *Gospel of the Ebionites,* whose leader was James the Just, brother of Jesus. The Ebionites believed Jesus to be a *man* born, in a normal manner, of Joseph and Mary. From these Gospels, as also from compilations like *Protovangelium Jacobi,* generally known as the Gospel Relating to the Birth and Infancy of Christ, *Evangelium de Nativitate de Maria* – The *Gospel of the Nativity of Mary,* The *Gospel of Mary,* The *History of Joseph the Carpenter,* etc., we gather some important material to check and compare the facts and the legends contained in the Canonical Gospels. The first-mentioned is sometimes called : The *Gospel of James,* or The *Book of James.* In it the birth, education and marriage of Mary and birth of Jesus are described in some detail.

The Apocryphal narratives were for a long period held as historical by the Church, and were explained equally with the Canonical Gospels. These Gospels "continued to be used, some in outlying communities in public worship, and in some ordinary church circles."[3] They are, therefore, entitled to share with the New Testament the benefit of natural explanation.

It is true that they also show traces of the Pauline creed and at places give way to imaginary and fantastic legends contained in the Canonical Gospels; but the additions and interpolations are so obvious that they can be easily distinguished and separated from the original texts. The early Fathers were too much concerned with putting the Canonical Gospels in order to suit their own views; they, therefore, were not very artistic in committing forgeries in the Apocryphal Gospels and for this reason they can be readily detected.

In reconstructing the life of Jesus from these sources, we have to be very careful, for we have to distinguish facts from the legends which prevailed among the Christians of those days; and also to pick out the original pieces. In drawing from

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1. For their names and full particulars the reader is referred to Hastings' *Dictionary of the Apostolic Church,* and James' *Apocryphal New Testament.*
2. For example: The Acts of Andrew, the Acts of John, the Acts of Paul, the Acts of Peter and the Acts of Paul and Thesla.
3. Tucker, *The History of the Christians in the Light of Modern Knowledge,* 321.

these sources, we must be cautious and ignore Gnostic Gospels, such as the *Gospel of Phillip,* and the *Gospel of Eve,* of which, in any case, we have only a few scattered fragments.

The Agrapha, the name given in 1776 by Korner to the uncanonical sayings of Jesus, at the most give us occasional light on the details of the teachings of Jesus. They make no contribution to his biography. It is now almost universally admitted that they are not genuine.

I must also mention here the writings of early Christian Fathers, who wrote before the Canonical Gospels became the prevailing standard. They to some extent aid us in tracing the history of the Canon and the legendary life of Jesus. Justin Martyr composed his *Dialogus cum Trypho Judaeo* in about 135 C.E. In this we find a statement about "Jesus, the son of the Carpenter, making ox goads and ploughs."[1] The statements of Papias, the Bishop of Hierapolis, who wrote his *Exposition of the Oracles of the Lord* about 140 C.E., are also of some help. They survive only in fragmentary quotations of Origen and Eusebius.

The Canonical Gospels

These Gospels, "good news," were written in Greek and were in existence, in some form or another, in the second century of the Christian era: Mark about 65-70 C.E., Matthew about 85 C.E., Luke about 90-95 C.E., and John about 110 C.E.[2] Early Christians believed that the end of all things was at hand, and this belief, for a considerable time, prevented them from setting up any written standard of authority. So much so that Papias, writing in the middle of the second century, expressed his preference for the spiritual gifts of Jesus as superior to any written testimony. Justin Martyr also, about the same time, speaks only of the *Memories of the Apostles,* but nowhere does he refer to them as Gospels. Gradually, however, a lot of material was reduced to writing[3] for the benefit of rich patrons, and not for humanity at large; and a good deal of spurious material was introduced. Eusebius, writing about 325 C.E., divided the New Testament into three classes: those acknowledged with authority, those whose authority was disputed and the spurious. He included the Acts and a few other books of the New Testament in the third class. In the East, opposition to the Revelations lingered even in the fourth century; while in the West the books whose authority was challenged included Paul's Epistle to the Hebrews. The subject was much discussed at many councils of the Church, and it was not till the Third Council of Carthage, at which Augustine was present, in 397 C.E., that the Canon of the New Testament was finally settled. The naive impudence with which the proceedings of this Council are described provokes a smile. The Church Bishops, gathered at this council, in spite of many prolonged and devotional prayers and concentrations, could not get the Divine blessing of a united decision. As a

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1. *Dial.,* 88.
2. These dates are taken from Peake's *Commentary on the Bible,* 681, 700, 724 and 744.
3. Luke, I : 1-4.

last resort, at the suggestion of one of them, all the books were placed under a table and the Fathers sat round it, with closed eyes, invoking Divine guidance in the name of their Lord Jesus Christ. And when they had finished their prayers they, on opening their eyes, beheld on the table the four Canonical Gospels and other books now found in the New Testament. Someone in the room must have performed the miracle in the name of Jesus Christ; and so the Canon of the New Testament became settled.

The system of chapters of the New Testament, now in use, was invented by Cardinal Hugo de S. Caro in 1236 C.E. The Cardinal also divided each chapter into paragraphs marked by letters, but this was superseded by the Verse-System introduced by Robertus Stephenus in 1551 C.E.

This first redaction must have undergone many changes. There are three ancient manuscripts: the *Codex Sinaiticus,* otherwise known as the *Alpha,* found by Tischendorff on Mount Sinai in 1859, said to be of the fourth century; the *Codex Alexandrinus* known as (A) found by Cyril Luker, Patriarch of Constantinople, in 1621, which is traced to the fifth century, and the third, the *Codex Vaticanus*, otherwise known as (B), said to be of the fourth century. It need hardly be mentioned that they are incomplete and differ from each other inasmuch as some contain such portions of the New Testament as are missing in the others. The Manuscripts now known as *Codex Ephraemi Syri* (C) and *Codex Bezae* (D) merely complicate matters further, for they also differ in material particulars.

The *Latin Versions,* including the Vulgate, fall into two main groups, African and European. *Codex Babiensis, Codex Palatinus* and *Codex Floriacenis,* along with the *Catholic Epp* and *Speculum,* are conspicuous among the African group. The European group includes, among others, *Codex Vercellensis, Codex Veronansis, Codex Monacensis, Codex Amiatinus* and some other 8,000 MSS. The *Syriac Versions* are known chiefly through MSS – the *Curetonian,* the *Sinaitic,* the *Philoxenian* and the *Harklean. The Egyptian Versions* have *Bohairic* and *Sahidic* divisions. There are other numerous versions like Armenian, Gothic, Ethiopic, etc.

The New Testament in Greek was not printed till 1514 C.E. This was the work of redactors working under Cardinal Ximenes. Erasmus produced in 1516 a different edition, and the so-called revised text with verses was the work of Stephenus in 1551 C.E. It was printed in 1624 C.E. Then started a search for the ancient manuscripts and, apart from those already mentioned, two more manuscripts saw the light of day – that of Westcott and Host (1881) and that of Nestle (1901); and they caused all the more confusion.

The first English translation by Wycliff appeared in 1382 C.E. He based his translation on the Latin Vulgate. Various other versions also appeared. In 1604 C.E. a conference was called by James I at Hampton Court "to set in order *things amiss in the Church,*" and one of the things which had to be put right was the Bible. The Authorised Version thus appeared in 1616 C.E. The appearance of the various manuscripts rendered a revision necessary. The work was taken in hand at the suggestion of the Convocation of Canterbury and the Revised Version appeared in 1884. In it

such changes were introduced in the text as were required by the new sources of information that had come to light.

The Gospels are entitled "according to Matthew," "according to Mark," and so on. From the time of St. Augustine, some people have interpreted this "according to" as if the books were the work of unknown authors merely utilizing information handed down from and traced to Matthew, Mark, Luke and John. This "according to" is now admitted as coming from some copyist or other. The clue, it has been suggested, is given by the second line of the *Canon of Muratori,* which runs: "The third book of the Gospel according to Luke." Thus it is said that there was only one Gospel, though the traditions in the four parts differed *according to* alleged original sources. Tucker, relying on the Greek Papyri of Oxyrhynchus, says that the Gospels were written by so and so on behalf of so and so, as most of the alleged authors "did not know letters."[1] He refers, by way of illustration, to the fact that all Epistles of Paul were written by others and Paul merely "set his hand"[2] to authenticate them; and that when Paul did not set his hand the name of the scribe was mentioned.[3]

No one can deny that the early Christians treated the Gospels alike with the Epistles and the Acts, that is, as mere narratives and expression of opinion of authors, and not at all as sacred. Nor even in the later centuries do we find any scrupulous regard for the word of God. Prof. Dummelow of Cambridge, in his *Commentary on the Holy Bible,* a work in the preparation of which forty-two Christian divines and scholars of fame assisted, while commenting on the authenticity of the text of the New Testament, says:

> A copyist would sometimes put in not what was in the text, but what he thought ought to be in it. He would trust a fickle memory, or he would make the text accord with the views of the school to which he belonged. In addition to the versions and quotations from the Christian Fathers, nearly four thousand Greek MSS. of the New Testament were known to exist. As a result the variety of reading is considerable.[4]

I have already quoted Tucker. In another place he says:

> Thus Gospels were produced which clearly reflected the conception of the practical needs of the community for which they were written. In them the traditional material was used, but there was no hesitation in altering it or making additions to it, or in leaving out what did not suit the writer's purpose. An excellent example of such amended Gospel is found in the Gospel of Marcion, which apart from minor changes was the narrative of Luke, with everything omitted that revealed the true humanity of our Lord and his connection with the religion of the Old Testament.[5]

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1. Tucker, *The History of the Christians in the Light of Modern Knowledge,* 252, 277.
2. 1 Cor., 16 : 21; Col., 4 : 18; 2 Thes., 3 : 17-18.
3. Rom., 16 : 22.
4. Dummelow, *Commentary on the Holy Bible,* 16.
5. Tucker, *The History of the Christians in the Light of Modern Knowledge,* 320.

I refrain from citing many other authorities to show how early Christians changed the original texts to suit their purpose. The object of some of the glaring but pious forgeries will be made clear when I deal with the subject-matter of this book.

The chief and also the most difficult question connected with the Synoptic Gospels is their relation to one another and to their original source. The prolonged investigation of modern critics, extending over more than a century, has not yet reached any final results. Mark is said to be the oldest of the Synoptists. It is also now settled that Matthew and Luke borrowed freely from Mark, and put forward their Gospels according to their beliefs. These conclusions are chiefly based on the fact that Eusebius has preserved to us the following words of Papias, which are the earliest testimony regarding Mark:

> And the Presbyter said this: Mark, the interpreter of Peter, wrote down exactly, but not in order, *what he remembered* of the acts and sayings of the Lord, for he neither heard the Lord himself nor accompanied him.[1]

Papias goes on to say:

> Matthew collected the oracles in the *Hebrew* language and *each interpreted them as best he could.*[2]

Papias was quoting John, the Presbyter, who was certainly not referring to "the Gospel according to Matthew" which was written in Greek. So it has been construed that he must either be referring to "the Gospel according to the Hebrews" or something else.

Prof. Weiss agreed that Mark was the oldest of the Synoptic Gospels, but he refused to style Mark as "the original source," and remarked : "It is not a source, but a basin into which other sources flow."

Mark certainly contains some material which is not found in the other two Gospels. Besides, though Matthew and Luke contain all the essentials of Mark, yet they also contain, in common and otherwise, considerable fresh material not to be found in Mark. It must accordingly be concluded that if they did not copy one from the other, they must have borrowed from a common source. This source has been distinguished as the *Logia,* or Discourses or Sayings of Jesus, since its contents are more didactic than narrative. The *Logia* is usually referred to as Q from the word *Quella* – source. Another source is named the *Urmarcus.* It is now almost universally admitted that the Synoptic Gospels drew freely from these sources and in the words of Papias "each interpreted them as best he could."

Dummelow after taking these facts into consideration, and dealing with the authorship of Matthew says:

> It is evident that the direct authorship of this Gospel by the Apostle Matthew is impossible. If St. Matthew had been the author, he could have probably

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1. Eusebius, *Ecc. Hist.,* 3 : 39, 15 - 16.
2. Eusebius, *Ecc. Hist.,* 3 : 39, 15 - 16.

> given his own account of the transactions, and not have laboriously occupied himself with collecting and transcribing from other sources.[1]

If Matthew, the evangelist, was the Apostle, he could not have recorded many of the events which he does, for he was not present. Such are the stories of the Magi, the Temptation, the Transfiguration, the prayer in Gethsemane, the denials of Peter, the dream of Pilate's wife, the conversation between Judas and the priests and that between Pilate and the priests and, finally, the talks at the trial and at Calvary.

Matthew alone could have claimed to have seen and heard Jesus, but he is not the author of the First Gospel. The other three Gospels really lose their importance because Mark was converted by Peter, and Luke, a native of Antioch, was a Gentile and was converted by Paul, and neither of them saw or heard Jesus. Of John no one knows who he was or from where he came. He has been, no doubt, confused with one of the disciples and there are passages in the Gospel bearing his name which lend support to this inference. But why should he have kept his identity a close secret and styled himself as one "whom Jesus loved"? Christian writers are compelled to say that the fourth Gospel was, "by whosoever written, composed in the end of the first century."

All the Synoptic Gospels have their doublets: Matthew, the Gospel according to the Hebrew; Mark, the Gospel of Peter and Luke, the Marcion edition mentioned by Justin Martyr; they all have their editorial additions which reveal mutilations, modifications and dislocations of the main traditions: a peculiar circumstance which is unexplainable save on the theory of two sources in each case giving in substance the same account in different forms.

Be that as it may, I have yet to explain the existence of so many Gospels and Epistles. I have already referred to the internal struggle, which started soon after the crucifixion, between James and Paul, and between Peter and Paul, a struggle which left its everlasting mark on Christianity. As a result of this struggle the Ebionites, under James, set themselves against the Samaritans and the Gentiles, the followers of Paul. Thus the Gospel to the Hebrews, which is attributed to Matthew, was written for the Jewish Christians. The Gospel of Luke was written for the followers of Paul and Mark for the followers of the "double-minded" Peter. When the Ebionites succumbed to the opposing and increasing influence of the Gentiles, the Gospel according to the Hebrews, with a good deal of modifications, alterations and additions, became the Gospel according to Matthew. Similarly, the Gospel of Peter became the Gospel according to Mark. Jesus the *Nazarene* was thus sacrificed for the glorified Christ; Jesus, the man, disappeared and gave place to Jesus, the son of God. Thus the first Christians, who thought it necessary to put the Gospel in writing, had to diminish the traditions in one direction and to enlarge in another. Their motives were not historical, but rather cultural and ethical. The necessity of extreme precautions for correctness of the texts was not felt. The copyists and writers, who had no scruples about altering them and fitting them to suit their own views, had a free hand.

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1. Dummelow, *Commentary on the Holy Bible*, 620.

It would be extending the scope of this book if I were to point out the innumerable discrepancies of the four Gospels. I will content myself by mentioning two significant facts only. Whatever is attributed to John by the Synoptic Gospels is omitted by John himself in the Fourth Gospel. Secondly, although churches have been named and festivals kept in honour of the twelve Apostles, and although bishops and priests have all along professed to derive special authority from these first ministers of the Church, yet an effort has to be made, by the Christians themselves, to reconcile and harmonize the original lists, containing the names of the Apostles as given in the Gospels.[1] John, however, strikes an entirely discordant note by making the first nucleus of these Apostles as having been furnished by the followers of John the Baptist.[2]

It is legitimate, therefore, to question the trustworthiness of the letter of the text of the Gospels. We do not possess the originals, not even the text of the Canon; we know them only as copies of copies. The accuracy of the manuscripts is doubtful, and the carelessness, the ignorance, the conceit and the deceit of many a copyist worked havoc with the texts. We must not overlook the mischief done by the intentional "correction" of the texts made by those who deliberately, under this pretext, modified them in one direction or the other to suit and advance their religious beliefs. The redaction of the most important episodes of the Gospels, the Passion for example, was especially influenced by cultural conditions. As soon as Jesus became Christ, an object of worship, a cultural legend regarding his virgin birth and resurrection became necessary, and the Gospels show a steady progress towards this end. Besides, every attempt was made to establish the fulfilment of all the prophesies of the Old Testament in the person of Jesus. The Gospels were rewritten to serve the purpose of instructing controversial apologetics and organised worship and, strictly speaking, it is to these matters that they owe their birth. The development of Christology raised problems concerning the relations of Jesus to God and to the cosmos. They had also to meet and counteract the vigorous Jewish revival resulting in calumnies heaped against Jesus and his mother: thus were set forth, with a complete absence of restraint or good taste, the edifying legends of popular beliefs.

It is evident that the attempt to adopt the Gospel tradition to the liturgical requirement has most effectively contributed to the introduction of the mythical and the suppression of the historical elements. What is surprising is not that the Synoptics contain so little of the actual life and authentic teachings of Jesus, but that they appear still to preserve some fragments of it. Perhaps this was due to the rivalry, already indicated, of the three Apostles and their followers. And to this must also be attributed the fact that we have three Gospels instead of one blended Gospel like that of John, which really is a religio-philosophical book and which likewise is of little help in reconstructing the life of Jesus. The object of John was to interpret Jesus as Logos[3] the *"Word of God"* in its extreme philonic sense. The value of the Gospels is more theological than testimonial. Referring to this aspect Wernle says:

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1. *Cf.* Matt., 10 : 2-4; Mark, 3 : 16-19 and Luke, 6 : 14-16; Acts, 1 : 13.
2. John, 1 : 35.
3. The origin of *Logos* is attributed by Justin Martyr to mythus.

> The fourth Gospel derived its importance, lasting long beyond the time of his birth, from its having bridged over the chasm between Jesus and Paul, and from its having carried the Pauline Gospel back into the life and teachings of Jesus. It is only through this Gospel that Paulinism attained its absolute dominion in the theology of the Church.[1]

And he goes on to say:

> The significance of the fourth Gospel consists in the fact that it refers the teachings of Paul back to Jesus Himself. This constitutes its value and its worthlessness, its force and its fatality.[2]

The more thoroughly we study the historicity of the Gospels the less certain we are about their authenticity; but in spite of this we cannot cast wholesale doubt upon them. If we study the Gospels with full knowledge of the mythical and dogmatic atmosphere in which they were written, we can learn what in the Gospels to accept and what to reject; what is early and what is late; what they attribute, under influence of the Pauline creed, to Jesus, and what they have unconsciously preserved of the real Jesus. Only after such a process of selection and elimination can we come to recognise the historical Jesus, the *son of man,* the Prophet of God, who was born, lived and died like any other man.

This , then, is the history and worth of the New Testament which "containeth the Infallible Word of God, nay, is the word of God."[3] The claim that it was revealed and, therefore, infallible or was inspired has no foundation or justification. Rev. Professor J. W. Donaldson, after discussing the various arguments in support of this claim, comes to the conclusion:

> We see, there, by a mere statement of the reasoning used in support, that the hypothesis of an infallible literature is as baseless as the fabric of a dream…[4] The question of inspiration of the New Testament is of dogmatic, not of historical import.[5]

The very idea of God having inspired four different men to write different and irreconcilable records of the same events, or rather of many different men having undertaken to write different records, of whom God inspired *four only* to write, let me suppose, correctly, leaving the others to their own unaided resources and giving us no test by which to distinguish the inspired from the uninspired, certainly appears to be unbecoming of God and anything but natural. Where was the necessity, one might ask, for God to have inspired four different men to *differ* and cause confusion? In view of the notorious differences only one of them can be correct and perhaps inspired. But which one? Further, as William Greg has pointed out in his *The Creed of Christendom*:

> The Gospels nowhere affirm or even intimate their own inspiration, a claim to

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1. Wernle, *The Beginning of Christianity,* Vol. II, 262.
2. *Ibid.,* 276.
3. Revised Version, 15.
4. Donaldson, *The Christian Orthodoxy,* 156.
5. *Ibid.,* 165.

> credence which, had they possessed it, they assuredly would not have failed to put forward. Nor do the Apostolic writings bear any such testimony to them.

I must point out that the New Testament presents the paradox of a literature born of a protest against the tyranny of a Canon yet ultimately canonizing itself. Jesus set himself to free religion from the deadening influence of the scribes. Little did he know that his followers in name would create a worse system whereby a new set of scribes would attribute to him discourses and acts which he never dreamt of saying or doing.

I have so far endeavoured to discuss Christian sources for the biography of Jesus. I have examined the New Testament and rejected its authority as an authentic or a contemporary record. I have enquired into the origin and history of the Acts and the Epistles and shown that they hardly contain any element of truth. I have referred to those early biographical compilations which can alone be regarded as worthy of some attention; and have pointed out that they also cannot be accepted in their entirety. I have ventured to indicate that genuine passages should be picked out and separated from the innumerable forgeries and that facts should be distinguished from legend and fiction. It would perhaps be safe to accept all such passages, found in the New Testament and other early Christian literature, as go against the popular Christian dogmatic beliefs. If we follow this and the other rules of caution with sagacity, perseverance and impartiality, we shall be able to arrive at a fair approximation of the real facts. Thus the ground work of the career of Jesus will be laid with some confidence and the leading features of his life will become discernible, though many problems will still remain unsolved and many paradoxes will vainly excite curiosity and baffle explanation.

Before dealing with Islamic sources, I would like to quote a few verses from the Holy Quran which disclose the real worth of the Bible. It is very significant that what modern researches have only recently established was in fact disclosed by the Holy Quran about fourteen hundred years ago. The Holy Quran has repeatedly exposed the corruption of the Biblical texts. There are numerous such references but I will quote only a few of them.

Addressing Muslims and speaking of Jews, the Holy Quran says:

> Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, *then altered it after they had understood* it, and they know (this)[1]

Referring again to Jews, the Holy Quran says in another place:

> This is because they say: The fire shall not touch us but for a few days; and what they have *forged* deceives them in the matter of their religion.[2]

Speaking of Jews and Christians alike, the Holy Quran says:

> And most surely there is a party of them *which lie about the Book, that you may consider it to be (a part) of the Book while it is not (a part) of the Book,*

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1. The Holy Quran, 2 : 75.
2. *Ibid.*, 3 : 24.

> *and they say it is from Allah, while it is not from Allah;* and they tell a lie against Allah whilst they know.[1]

And again:

> But on account of their breaking the Covenant, We cursed them and made their hearts hard; *they altered the words from their places and they neglected a portion of what they were reminded* of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good to others.
>
> And with those who say we are Christians, We made a Covenant, *but they neglected a portion of what they were reminded* of; therefore, We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.
>
> *O Followers of the Book! Indeed Our Apostle has come to you, making clear to you much of what you have concealed of the Book,* and passing over much: indeed there has come to you light and a clear book from Allah.[2]

And finally:

> Woe, then to those *who write the Book with their own hands and then say: This is from Allah,* so that they may take for it a small price; therefore, woe to them *for what their hands have written*, and woe to them for what they earn.[3]

1. The Holy Qur-'an., 3 : 78. 2. *Ibid.*, 5 : 13-15. 3. *Ibid.*, 2 : 79.

CHAPTER 2

ISLAMIC SOURCES

There are two main Islamic sources: the Holy Quran and the *Hadith.* Before dealing with these two sources, I ought to mention that they are peculiar to themselves: they are of a systematic character, and have an authority far superior to that of the sources of any other religion. Their authenticity and historicity is now admitted universally. "With the appearance of Muhammad," says Professor Nicholson, "the almost impenetrable veil thrown over the preceding age is suddenly lifted and we find ourselves on the solid ground of historical tradition."[1] Bosworth-Smith says:

> In Mohammedanism everything is different; here, instead of the shadowy and the mysterious we have history. We know as much of Mohammed as we do even of Luther and Milton. The mythical, the legendary, the supernatural is almost wanting in the original Arab authorities. . . . . Nobody here is the dupe of himself or of others; there is the full light of day upon all that that light can ever reach at all. . . . We know everything of the external history of Mohammed . . . . while for his internal history, after his mission had been proclaimed we have a book absolutely unique in its origin, in its preservation . . . . on the substantial authenticity of which no one has ever been able to cast a serious doubt.[2]

And yet it must be pointed out that these two sources are not works of history in so far as they do not relate events chronologically or in their entirety. They mention only certain singular events in the life of various Prophets of God with the purpose of presenting them in their true light and in their natural order; and thus affirm or contradict, or sometime modify, prevailing ideas about these Prophets and thereby clear their character against gross calumnies heaped against them. For instance, if we read the Gospels and the Talmuds together we gather that Jesus

1. was born of immaculate conception, or of an illegal union;
2. was disrespectful to his mother;
3. died on the cross, which according to Jews was an accursed death;
4. resurrected from the dead and ascended bodily up to heaven;
5. was the son of God, an incarnation of God.

Islamic sources deal with all these questions and, exposing the falsity of these calumnies, clear the character of Jesus and his mother, Mary, of all these charges; but they do not deal with their lives in entirety or give all the facts in their minutest detail.

These two sources deal repeatedly with various aspects of the life and actions of the Prophets merely to enable us to understand the basic truth they preached, to appreciate the purity of their characters and to differentiate the genuine portions from the spurious of the Books revealed to them.

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1. Nicholson, *A Literary History of the Arabs,* 141.
2. Bosworth-Smith, *Mohammed and Mohammedanism,* 14-15.

Again, these two sources are not story books. They do not relate past events merely for the pleasure of those who read or hear them. They describe the condition of the people to whom the various Prophets were sent; how these people conducted, or rather misconducted, themselves; how after having received guidance they went astray and rejected the Prophets, maltreating and persecuting them. These narratives are meant to serve as a solemn warning to us, and for this purpose the language used adapts itself to the exigencies of everyday life, with a view to bringing it, in its private and public bearings, in harmony with the fundamental principles of Islam. They usually end with certain prophetic utterances, most of which were fulfilled during the life-time of the Holy Prophet.

The Holy Quran

The Holy Quran is the foundation on which the entire superstructure of Islam rests. It would not be incorrect to say that this Book is the only Islamic source, as, the *Hadith* is only an explanation of this Book.

The Holy Quran claims, and the Muslims believe, that it consists exclusively of Divine Revelation which the Holy Prophet Muhammad (may the peace and blessings of Allah be upon him) received direct from Almighty God piecemeal during his prophetic career of three-and-twenty years; so that the last portion was not revealed till near the time of his death. It consists of 114 *Suras* (Chapters) out of which 86 are *Makki, i.e.,* revealed at Makka and 28 are *Madani, i.e.,* revealed at Madina. It contains 6,237 *Ayas* (signs : verses), to which if the 113 *Bismillas* are added the number becomes 6,350. For purposes of recitation it has been divided into 7 *Manzils* (portions or stages), 30 equal *Juzs* (also called *Paras*-or parts) sub-divided into four equal parts; and 558 *Rukus* (Sections). These divisions, with the exception of the *Suras*, have nothing to do with the subject-matter of the Holy Quran. It contains 86,430 words, 349,470 letters,[1] out of which 124,331 are letter-vowels and the rest are consonants; it also contains 52,243 *Fathas* (sound vowel *a*), 39,582 *Kasras* (sound vowel *e* or *i*) and 8,804 *Zammas* (sound vowel *o* or *u*). It has 105,684 *Nuqqat* (dots), 1,771 *Maddat* (prolonged pronunciation), 1,250 *Tashdeeds* (indications of double sound) and 240 *Alif mamdudas* (silent *alif*).

The Book names itself as *Quran*[2]—that which is or should be read. It is the most widely read book in the world. It is read daily in mosques and Muslim houses throughout the world. It is repeated in daily prayers. During the month of *Ramazan* it is recited from the beginning to the end in *Taravih* prayers and is also read and explained in its entirety during these days. On the night between the 26th and 27th of this month it is recited completely by various *Imams* in almost every mosque and this reading is styled as *Shabina, i.e. in one night.* Similarly, on diverse occasions, various persons,

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1. *Alif,* 48,876 ; *Ba,* 11,442, *Ta,* 10,199 ; *Sa,* 1,276 ; *Jeem,* 3,273 ; *Ha,* 3,973 ; *Kha,* 2,446 ; *Dal,* 5,642 ; *Zal,* 4,677 ; *Ra,* 11,793 ; *Za,* 1,590 ; *Seen,* 5,891 ; *Sheen,* 2,253 ;*Suad,* 2,013 ; *Zuad,* 1,607 ; *Tue,* 1,277 ; *Zue,* 842 ; *Ain,* 9,220 ; *Ghain,* 2,208, *Fa,* 8,499 ; *Kaf,* 6,813 ; *Qaf,* 9,502 ; *Lam,* 33,432 ; *Meem,* 26,560 ; *Noon,* 45,190 ; *Wao,* 25,536 ; *He,* 19,070 ; *La,* 4,720 ; *Ya,* 45,919.
2. The Holy Quran, 2 : 185; 10 : 37, 61 ; 17 : 106 ; etc.

not less than ten, read or recite from memory the whole of the Book, each reading or reciting separately certain parts, in an hour or so. This is called *Khatam-i-Quran.*

In the Holy Quran, the Book is mentioned by various other names. They describe its character, its significance, its peculiar features and its aims and objects. I will mention but a few of them: *Al-Kitab*[1] (the Complete Book); *Al-Furqan*[2] (the Distinction between truth and falsehood); *Al-Tanzil*[3] (the Revelation); *Al-Hukm*[4] (the Judgment); *Habl-Ullah*[5] (The Covenant of Allah); *Ar-Rahma*[6] (The Mercy); *Ar-Ruh*[7] (The Spirit); *Al-Bayan*[8] (The Explanation); *An-Nur*[9] (The Light); *Al-Haqq*[10] (The Truth); *Al-Burhan*[11] (The Argument); *Al-Maw'iza*[12] (The Admonition); *Al-Hikma*[13] (The Wisdom). Besides these the Holy Quran is also mentioned by several other names, and there are also various qualifying words applied to it, for instance: it is called *Majid*[14] (The Glorious); *Mubeen*[15] (One making things manifest); *Fasl*[16] (Decision); *Mutahhara*[17] (Purified); *Mutashabih*[18] (Conformable in all its various parts).

The Book gives the name of its Author in the very first verse of the second *sura*, which is really the beginning of the Book—for the first *sura* (*Al-Fatiha*—the opening chapter) is really a short introduction to it—in these words: *Alif, Lam, Meem,*[19] standing for *Ana Allah A'lam* (I am Allah: the Best Knower). The first three verses of the next Chapter throw a further light on the matter. They read:

> I am Allah, the Best Knower: Allah, there is no god but He, the Ever-living, the Self-subsisting, by Whom all subsist. *He has revealed to you the book with truth*, verifying that which is before it, and He revealed the Torah and the Evangel aforetime, a guidance for the people, and He sent this distinction. Surely they who disbelieve in the Communications of Allah—they shall have a severe chastisement, and Allah is Mighty, the Lord of retribution.[20]

The Book was revealed to Muhammad, who "believed in what has been revealed" to him.[21] It was revealed in Arabic so that the Holy Prophet should be the first to understand it perfectly.[22] It was revealed in portions.

> And it is a Quran, which We have made distinct so that you may read it to the people by slow degrees: and We have revealed it, revealing in portions.[23]

The Holy Quran is a compendium of Divine messages brought by the Holy Spirit (Gabriel) and delivered in words to the Holy Prophet to be proclaimed to mankind. It was not the Holy Prophet who spoke under the influence of the Holy Spirit: he merely repeated the words conveyed to him. Says the Holy Quran:

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1. The Holy Qur-'an, 2 : 2.
2. *Ibid.*, 25 : 1.
3. *Ibid.*, 26 : 192.
4. *Ibid.*, 13 : 37.
5. *Ibid.*, 3 : 103.
6. *Ibid.*, 17 : 82.
7. *Ibid.*, 42 : 52.
8. *Ibid.*, 3 : 138.
9. *Ibid.*, 7 : 157.
10. *Ibid.*, 17 : 81.
11. *Ibid.*, 4 : 174.
12. *Ibid.*, 10 : 57.
13. *Ibid.*, 17 : 39.
14. *Ibid.*, 85 : 21.
15. *Ibid.*, 12 : 1.
16. *Ibid.*, 86 : 13.
17. *Ibid.*, 80 : 14.
18. *Ibid.*, 39 : 23.
19. *Ibid.*, 2 : 1.
20. *Ibid.*, 3 : 1-4.
21. *Ibid.*, 47 : 2.
22. *Ibid.*, 42 : 7.
23. *Ibid.*, 17 : 106; 76 : 23.

> The Spirit has brought it down from your Lord with the truth.[1]

Again:

> And most surely this is a revelation from the Lord of the worlds. The Faithful Spirit has come down with it upon your heart, that you may be of the warners in plain Arabic language.[2]

Purity of Text

The Holy Quran was revealed to the Holy Prophet under the most trying circumstances. From a solitary recluse in the cave of Hira, after passing through a variety of circumstances, he became the sole monarch and legislator of the whole of Arabia. The life of no other individual human being affords so much variation. Yet throughout the entire revelation the Holy Quran keeps one and the same strain. The spirit of revelation to the solitary, persecuted and tormented preacher of Makka does not differ in any particular from the spirit of the revelation to the sole temporal and spiritual overlord of Arabia. There are no discrepancies even in the details of the narrative, and this is specially true of the numerous prophecies uttered at a time when he was an absolutely helpless man. Had the Book not proceeded from the Omniscient Being, it would certainly not have been free from numerous discrepancies.

Muslims believe the Holy Quran, every dot, every vowel, every syllable, every word, every sentence, every chapter—in short, the entire Book—to be of Divine creation. The Holy Prophet was an *Ummi*, unlettered, and could neither read nor write; he had to be so in keeping with the Divine dispensation: for the tablet of his heart, like a camera, had to be absolutely free of all worldly light to get a perfect impression of the Revelation.

The Holy Quran was revealed in the Arabic language,[3] in the dialect of the Quraish. The absolute perfection of the language of the Book is one of its outstanding features. I do not make this assertion simply because it is an impregnable belief with Muslims. Greyer and Noldeke point out that even the idolatrous poets of Arabia, who were known for their literary skill, could not compete with it. To these idolaters, and through them to the whole world, a challenge had been thrown out:

> And if you are in doubt as to that which We have revealed to Our servant, *then produce a chapter like it*, and call on your helpers besides Allah if you are truthful. But if you do (it) not; *and never shall you do* (*it*)—then be on your guard against the fire, of which men and stones are the fuel, it is prepared for the unbelievers.[4]

Again:

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1. The Holy Quran, 16 : 102.
2. *Ibid.*, 26 : 195.
3. *Ibid.*, 43 : 3.
4. *Ibid.*, 2 : 23-24.

> Or do they say: He has forged it, Say: Then bring ten forged chapters like this and call upon whom you can besides Allah, if you are truthful.[1]

And again:

> Say: If men and jinn should combine together to bring the like of this Quran, *they cannot bring the like of it*, though some of them be aiders of the others.[2]

The Holy Quran, as the word of God, needs no champion, no advocate and certainly not an apologist. It speaks for itself. It puts forward its claims, gives reasons and arguments in support of them and throws a challenge for all times—a challenge which till to-day has remained unaccepted. On the contrary, even European scholars have been forced to admit its claims. I will quote but a few of them and will begin with the most bigoted Christian translator of the Holy Quran, George Sale, who was out to expose the Holy Quran as a "manifest forgery." In his *Preliminary Discourse* he says:

> The style of the Koran is generally beautiful and fluent.....and in many places, especially where the majesty and attributes of God are described, sublime and magnificent.[3]

Palmer, another translator of the Holy Quran, says:

> The best of Arab writers have never succeeded in producing anything equal in merit to the Quran itself.[4] . . . . The language of the Quran is universally acknowledged to be the most perfect form of Arabic speech . . . . The language is noble and forcible . . . . To Muhammad's hearers it must have been startling from the manner in which it brought great truths home to them in the language of their everyday life . . . . Muhammad speaks in a living voice, and his vivid word-painting brings at once before the mind the scene he describes.[5]

Goethe has said:

> The Koran is a work with whose dullness the reader is at first disgusted, afterward attracted and astounded by its charms, and finally irresistibly ravished by its many beauties . . . . In the end it enforces our reverence. Its style, in accordance with its contents and aims, is stern, grand and terrible—ever and anon truly sublime . . . . This book will go on exercising through all ages most potent influence.

John Davenport says:

> From a literary point of view, the Koran is the most poetical work of the East . . . . It is universally allowed to be written with the utmost purity and elegance of language in the dialect of the tribe of Koreish, the most noble and polite of all the Arabs . . . . It is confessedly the standard of the Arabian language, and abounds with splendid imagery and the boldest metaphor . . . is generally vigorous and sublime.

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1. *Ibid.*, 11 : 13.
2. Holy Qur'an, 17 : 88.
3. Sale, *Preliminary Discourse*, 48.
4. Palmer, *Introduction*, 55.
5. *Ibid.*, 76-77.

> It was to the Koran, so considered as a permanent miracle, that Muhammad appealed as the chief confirmation of his mission; publicly challenging the most eloquent man in Arabia, then abounding with persons whose sole study and ambition was to excel in eloquence of style and composition, to produce even a single chapter that might compete therewith.[1]

Steingass says:

> We may well say the Quran is one of the grandest books ever written . . . . sublime and chaste, where the supreme truth of God's Unity is to be proclaimed . . . . its merits as a literary production should, perhaps, not be measured by some preconsidered maxims of subjective and aesthetic taste, but by the effects which it produced on Muhammad's contemporaries and fellow-countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact and well -organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh woof into the old warp of history . . . . But Muhammad made a still greater and more decisive step towards creating a literature for his people. In those *Suras* in which he regulated the private and public life of the Muslims, he originated a prose which has remained the standard of classical purity ever since.[2]

Dr. Hartwig Hirschfield says:

> The Quran is unapproachable as regards convincing power, eloquence, and even composition . . . . and to it was also indirectly due the marvelous development of all branches of science in the Moslem world.[3]

I will quote but one other Christian scholar, Bosworth-Smith, who when writing about the Book says:

> Illiterate himself, scarcely able to read or write, he was yet the author of a book which is a poem, a code of law, a Book of Common Prayer and a Bible in one . . . . It was the one miracle claimed by Muhammad—his "standing miracle" he called it; *and a miracle indeed it is.*[4]

Thus, the Holy Quran is unique, marvellous and unprecedented in the whole history of the written world. It transformed a dialect spoken in a very limited area of a forgotten corner of the world—steeped in spiritual torpor, sunk in superstition, cruelty and vice, whose people lay lifeless in a debased state and dreaded of things unseen—into a language and tongue of vast countries and mighty empires. The Book thus re-established the claims of the Arabic language to be the *Mother of Languages*.[5]

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1. Davenport, *Mohammad and the Koran,* 48-49.
2. Translation : Hughes, *Dictionary of Islam,* 527-530.
3. Hirschfield, *New Researches into the Composition and Exegesis of the Qur-'an,* 8-9.
4. Bosworth-Smith, *Mohammed and Mohammedanism,* 290 (Italics are mine.)
5. *Al-Haj* Khwaja Kamal-ud-Din, *Umm-ul-alsina* (The Mother of Languages), 23.

The Holy Prophet claimed the Holy Quran to be a sign, a miracle of God. A miracle indeed it was, is and shall ever be. It is unique in every respect. Its outstanding distinction, however, is that it has maintained its pristine purity for the last fourteen hundred years. While discussing this question, Muir says:

> There is probably in the world no other work which has remained twelve centuries with so pure a text.[1]

No other religious book in the world has made or can make such a claim. If all copies of the Vedas, the Zenda-Vesta, the Buddhist Pitakas, the Bible and other Scriptures were to be burnt, they can never be re-written from cover to cover. Any such undertaking would be a hopeless task. But if the Holy Quran were to suffer the same fate, not once but a million times, it would be re-written without the least change of a single dot, vowel or sentence. For there are hundreds of thousands of Muslims who know the Holy Quran by heart from one end to the other. In the Holy Quran we read:

> Surely We have revealed the Reminder and We will most surely be its guardian.[2]
>
> Most surely it is an honoured Quran, in a Book that is protected.[3]
>
> Nay, it is a glorious Quran, in a guarded tablet.[4]
>
> And the words of your Lord have been accomplished truly and justly, there is *none who can change* His words, and He is Hearing, the Knowing[5]
>
> And recite what has been revealed to you of the Book of your Lord, there is none who *can alter His words*[6]

Thus God had proclaimed in the Holy Quran that it should always remain free from corruption and that God would protect it and be its Guardian. These verses, and there are many others like these in the Holy Quran, contain a most wonderful prophecy, whose fulfillment is, and shall always continue to be, a standing testimony to the Divine origin of the Holy Quran and to the truth of the mission of the Holy Prophet.

It has often been alleged by Christian apologists that the Holy Quran was a product of the creative mind of the Holy Prophet. I will deal with this aspect at the close of this discussion; as I must first describe the manner in which and when the Book was written and collected, the arrangement of its chapters and verses, the so-called theory of abrogation and the rules of Quranic interpretation.

The Holy Quran was written and committed to memory in the Life-time of the Holy Prophet

There is both internal and external evidence that the Holy Quran was meant, from the very beginning, to be reduced to writing. The very first revelation opening with

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1. Muir, *Life of Mohammad*, 23.
2. The Holy Qur-'an, 15 : 9.
3. *Ibid.*, 56 : 77-78.
4. *Ibid.*, 85 : 21-22.
5. *Ibid.*, 6 : 115.
6. *Ibid.*, 18 : 27.

the word *Read*[1] indicated that the revelation was to be read by Muslims from written pages. Similarly its name, Quran, *that which is read*, points to the same significance. The Book calls itself repeatedly *Al-Kitab*[2]—the Book which is complete in itself. This name was applied to the Holy Quran in some of the earliest Makkan revelations. To *read* from a *book* without any writing would be an impossibility.

The Holy Quran is styled as the written *pages*[3] and also as the *pure pages.*[4]

In one of the earliest Makkan revelations we read:

> Most surely it is an honoured Quran, *in a Book that is protected. None shall touch it save the purified ones.*[5]

The italicized words prove that the Holy Quran had been reduced to writing, otherwise the question of *touching it* could not have arisen. Rodwell, while commenting on this verse, says:

> This passage implies the existence of copies of portions at least of the Koran in common use.

This verse of the Holy Quran was quoted by the sister of Hazrat Umar when he saw her reading the twentieth chapter (*Ta Ha*) of the Holy Quran and wanted to get hold of it. He was made to wash himself, before he was allowed to read it. He, after reading it, at once became a Muslim. This conversion took place in the fifth year of the mission of the Holy Prophet. It is obvious, therefore, that even at that very early period at least twenty chapters were written.

Again we read in a Makkan revelation:

> Or do they say: He has forged it. Say: Then bring ten forged *chapters* like it and call upon whom you can besides Allah, if you are truthful.[6]

And in a chapter revealed at Madina:

> And if you are in doubt as to that which We have revealed to Our servant, then produce a *chapter* like it, and call on your helpers beside Allah, if you are truthful.[7]

The mention of *chapters* in these two verses presupposes the existence of the Holy Quran in writing in chapters.

Hazrat Usman, the third Caliph, one of the earliest converts to Islam, explaining the practice of the Holy Prophet as to the writing of the revelations, reports:

> It was customary with the Messenger of God (may peace and the blessings of God be upon him) that when portions of different chapters were revealed to him, and when any verse was revealed, he called one of those persons who

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1. The Holy Qur-'an, 96 : 1.
2. *Ibid.*, 2 : 2.
3. *Ibid.*, 80 : 12-16.
4. *Ibid.*, 98 : 2.
5. *Ibid.*, 56 : 77-79.
6. *Ibid.*, 11 : 13.
7. *Ibid.*, 2 : 23.

> used to write the Holy Quran and said to him: Write these verses in the chapter where such and such verse occurs.[1]

Bukhari records:

> When the verse *la yastawi-l-qa'iduna* . . . . was revealed, the Messenger of God (may peace and blessings of God be upon him) said: Bring Zaid to me, and let him bring the tablet and the inkstand. Then he said to him (Zaid): Write *la yastawi* . . . .[2]

The direction of the Holy Prophet to his Companions not to write anything from him except the Holy Quran[3] establishes that the Holy Quran was being written and the Holy Prophet wished to avoid confusion between his Sayings and the Word of God. Bukhari records the following report of the Companions of the Holy Prophet:

> We were forbidden to travel to the enemy land with the Quran.[4]

This report shows that the written copies of the whole Quran existed in such large numbers that it was found necessary to issue an injunction against their being carried to enemy country.

It has wrongly been assumed that the Holy Quran was written on palm-leaves, skins or shoulder blades of sheep at the instance of the Holy Prophet. The copies dictated by the Holy Prophet to his amanuensis were on writing material. Some of the Companions used to take down their copies on palm-leaves etc. Speaking of these copies Muir says:

> There is good reason for believing that many fragmentary copies embracing amongst them the whole Koran, or nearly the whole, were during his lifetime made by the Prophet's followers.[5]

There are two incidents connected with the death of the Holy Prophet which conclusively prove that the Holy Quran was a compact whole at that time. The first is the following Saying of the Holy Prophet reported by Malik bin Anas:

> Verily I leave with you two things, if you hold fast by them, ye will never be misguided—The *Book* of Allah and my *sunna*.[6]

To the same effect was the address he made during his last visit to the mosque. I will quote only the relevant portion. He said:

> I have not made lawful aught except that which God hath made lawful; nor have I prohibited aught but that which God *in His Book* hath prohibited.[7]

The second incident also refers to the death of the Holy Prophet. When the news of his death spread over Madina, Hazrat Umar would not believe the mournful truth. "The

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1. *Bukhari*, 33 : 15. See also *Abu Daud*, 2 : 123.
2. *Bukhari*, 66 : 4.
3. *Fath al Bari*, 9 : 10.
4. *Bukhari*, 29 : 113.
5. Muir, *Life of Mohammad*, 19.
6. *Bukhari*, 61 : 170.
7. *Ibid.*, 61 : 170.

Messenger of God is not dead," he declared in a loud and passionate voice. Just then Hazrat Abu Bakr appeared and after reciting the relevant verses of the Holy Quran said:

> Let him then know whosoever worships Muhammad, that Muhammad is dead: but whosoever worships Allah, let him know that the Lord lives and dies not.[1]

I have mentioned this incident so as to make Hazrat Umar's address to the people of Madina on the following day intelligible. He said:

> O ye people that which I spoke to you yesterday was not correct. Verily I find that it is not borne out by *the Book* which the Lord hath revealed . . . . And truly *the Word,* the same Word which directed your Prophet, *is with us still.* Take it, therefore, for your guide and ye shall never go astray.[2]

It is thus abundantly clear that the whole of the Holy Quran had been reduced to writing during the life-time of the Holy Prophet Muhammad.

But apart from reducing the revelation to writing, the Holy Prophet knew himself the whole of the Book by heart. It was revealed in portions,[3] so that it might be easy to remember[4] and to make its learning perfect it had to be listened to in silence.[5] It was made to "enter upon the hearts"[6] of those who heard it and was revealed to the heart of the Holy Prophet.[7] The recital of a portion of it formed an essential part of the daily prayer, public and private. It was also recited in the midnight prayers.[8] The Holy Quran was accordingly committed to memory more or less by every Companion of the Holy Prophet and the extent to which it could be recited was one of the chief distinctions among early Muslims.

The Holy Prophet is reported to have said that "the best man among you is he who has learned the Quran and teaches it."[9] Accordingly any one who could recite the Holy Quran better than others had the right of becoming the *Imam,* leader of prayer.[10] Thus we hear of Amr Ibn Salma, a boy of thirteen, leading congregational prayers for his tribe.[11] The Arabs had long been used to committing tribal events and long poems to memory. This faculty was applied, with all the ardour of an awakened spirit, to the Holy Quran. Even Muir has to admit that: "several of his followers could, during the Prophet's life-time, repeat with scrupulous accuracy the whole of the Quran".

Collection of the Holy Quran

It is true that when the Holy Prophet died the Holy Quran had not been made into one compact volume. The possibility of a fresh revelation could not be excluded, and, therefore, the making of a complete volume was an impossibility. But this could be done immediately after his death. As a result of the expedition against the impostor

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1. *Durr-i-Mansur,* 4 : 318.
2. *Ibid.*
3. The Holy Quran, 76 : 23.
4. *Ibid.,* 54 : 32.
5. *Ibid.,* 7 : 204.
6. *Ibid.,* 26 : 194,200
7. *Ibid.,* 2 : 97 ; 26 : 193-194.
8. *Ibid.,* 73 : 20.
9. *Bukhari,* 56 : 159
10. *Ibid., Tirmizi,* 3 : 61.
11. *Mishkat-al-Masabih,* 4 : 26.

Musailama a battle was fought at Yamamah in which many of the best reciters of the Holy Quran were killed. Hazrat Umar approached the Caliph Hazrat Abu Bakr and, expressing his apprehensions, asked him to give immediate orders for the collection of the Holy Quran. "How can I do a thing" replied Hazrat Abu Bakr, "which the Messenger of God (may peace and the blessings of God be upon him) has not done?"[1]

After some discussion Hazrat Abu Bakr was convinced and he sent for Zaid, the scribe of the Holy Prophet, and commissioned him to act accordingly. Zaid compiled into one volume all the manuscripts written under the directions of the Holy Prophet himself and the arrangement followed was the same, as that of the oral recitation, as was followed in the time of the Holy Prophet. This standard written copy was entrusted to the care of Hazrat Hafsa, wife of the Holy Prophet and daughter of Hazrat Umar.

By the time Hazrat Usman became Caliph, Islam had spread far beyond the limits of Arabia and non-Arabs began to recite the Holy Quran differently. Bukhari records:

> Anas son of Malik relates that Huzaifa came to Usman. He had been fighting with the people of Syria in the conquest of Armenia and with the people of Iraq in Azarbaijan, and was alarmed at their variation in the modes of reading (the Holy Quran). He said to Usman: "O Commander of the Faithful! stop the people before they differ in the Holy Book as the Jews and the Christians differ in their scriptures." So Usman sent word to Hafsa, asking her to send him the (copy of the) Quran in her possession, so that he might make other copies of it and then send the original back to her. Thereupon Hafsa sent the copy to Usman and he ordered Zaid ibn Sabit and Abdullah ibn Zubair and Said ibn al-'As and Abdul Rahman ibn Haris ibn Hisham, and they made copies from the original copy. Usman also said to the three men who belonged to the Quraish: "When you differ with Zaid in anything concerning the Quran, then write it in the language of the Quraish, for it is in their language that it was revealed." They obeyed their instructions and when they had made the required number of copies from the original copy, Usman returned the original to Hafsa, and sent to every quarter one of the copies thus made and ordered all other copies or leaves on which the Quran was written to be burned.[2]

The real question is: Did the copy of Hazrat Usman differ in any way from that of Zaid prepared during the Caliphate of Hazrat Abu Bakr, and in its turn did it differ from the Book as left by the Holy Prophet? I will quote a Muslim authority as well as two Christian writers. Maulvi Muhammad Ali answers this question in the negative and says:

> Usman, then, made no alteration in the Quran as it was collected by Abu Bakr immediately after the death of the Holy Prophet. He employed the same scribe who was employed before him by Abu Bakr and in his life-time by the Holy Prophet himself . . . . The bitterest foes of Usman, those who cut off his head while he was reading the Quran and who had the whole power in their hand,

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1. *Bukhari*, 65 : 9 : 20.

2. *Bukhari*, 66 : 3.

never charged him with having tampered with the Quran.[1]

> The collection of Abu Bakr was a faithful reproduction of the revelation as reduced to writing in the presence of the Holy Prophet; and agreed, every whit, in text as well as in arrangement with the Holy Quran as preserved in the memory of the Companions.[2]

Sir William Muir answers the same question in the following terms:

> It is sufficient for us to know that in Othman's revision recourse was had to the *original* exemplar of the first compilation, and that there is otherwise every security, internal and external, that we possess the text which Muhammad himself gave forth and used.[3]

> The conclusion which we may now with confidence draw is that the editions of Zeid and Othman were not only faithful, but both of them, so far as material went, complete.[4]

At the end of his discussion Muir quotes and agrees with the verdict of Von Hammer:

> That we hold the Koran to be surely the word of Mohamet, as the Mohametans hold it to be the word of God.

Bosworth-Smith expresses the same view in the following words:

> In the Koran we have, beyond all reasonable doubt, the exact words of Mohammad without subtraction and without addition.[5]

Arrangement of Chapters and Verses

The Holy Quran as it was left by the Holy Prophet, and as it is to-day, was not arranged in chronological order. Christian critics of Islam have always been at pains to allege that the chapters of the Holy Quran were put together without any regard to their subject-matter, and that the entire text is in a confused state. Sale in his *Preliminary Discourse* gives a peculiar reason:

> After the revealed passages had been from the Prophet's mouth taken down in writing by his scribes, they were published to his followers, several of whom took copies for their private use, but the far greater number got them by heart. The originals when returned were put promiscuously into a chest, observing no order.[6]

But says Muir:

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1. M. Muhammad Ali, *Preface to the Translation of the Holy Quran*, 64.
2. M. Muhammad Ali, Preface to the translation of the *Holy Quran*, 65.
3. Muir, *The Life of Mohammad*, 27.
4. Muir, *The Life of Mohammad*, 28.
5. Bosworth-Smith, *Mohammed and Mohammedanism*, 18.
6. Sale, *The Preliminary Discourse to the Koran*, 51.

> The statement made by Sale, that the fragmentary revelations were cast promiscuously into a chest, is not borne out by any good authority that I have met with.[1]

This chest of Sale is, therefore, a creation of his own imagination. A cheat and a hypocrite always leaves traces which expose him; and a liar, it is said, has no memory. Sale contradicts himself, on the same page, when he admits that "Mohammed left the chapters complete as we now have them."

A discussion of the arrangement of the verses and chapters of the Holy Quran is a subject by itself, and is really beyond the scope of this book. I cannot do better than to refer the reader to the *Preface to the Translation of the Holy Quran* by Maulvi Muhammad Ali, which is a most elaborate and scholarly exposition on the arrangement and collection of the Holy Quran. In it Maulvi Muhammad Ali explains how the chapters and verses were arranged under the directions of the Holy Prophet, and proves conclusively that the arrangement is based on the subject-matter. In his introductory notes to each chapter, in the abstract of every section of each chapter and in the copious footnotes, he has made it clear that the chapters like the verses, have a connection with each other on the basis of the subject-matter.

It is true that the Holy Quran was revealed in portions; yet it would be a mistake to suppose that it remained in that fragmentary form for any length of time. There is both internal and external evidence to show that the present arrangement of the chapters and verses of the Holy Quran was effected by the Holy Prophet himself under the guidance of Divine revelation. The outstanding challenge of the Holy Prophet to his opponents to produce ten chapters,[2] or even one chapter,[3] like those in the Holy Quran presupposes that chapters were available in some order for the purpose of comparison. Again we read in the Holy Quran:

> Surely, on Us (devolves)) the collection of it, and the reciting of it. Therefore, when We have recited it, follow its recitation.[4]

And again:

> And those who disbelieve say: Why has not the Quran been revealed to him all at once: Thus, that We may establish your heart by it, and We have arranged it well in arranging (it).[5]

The arrangement of the Holy Quran was thus a part of the Divine scheme. I have already quoted a passage from Hazrat Usman, the Third Caliph, to show how this was done by the Holy Prophet himself, who used to indicate the place where a chapter or a verse had to be inserted.

The following *hadith* establishes beyond any doubt that the Book was properly arranged during the life-time of the Holy Prophet. He once said:

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1. Muir, *The Life of Mohammad*, 15, 16 (footnote).
2. The Holy Quran, 11 : 13.
3. *Ibid.*, 2 : 23; 10 : 38, etc.
4. *Ibid.*, 75 : 17-18.
5. *Ibid.*, 25 : 32.

> Whoever reads the last two verses of *Sura Baqarah* on any night, they are sufficient for him.[1]

Again, on another occasion the Holy Prophet told his followers to recite "the first ten verses" of the chapter called *Al-Kahf* (The Cave) at the appearance of the Antichrist.[2] Further, we have it on the authority of Bukhari that Ibn Mas'ud, a Companion of the Holy Prophet, recited in a certain prayer forty verses of the chapter *Al-Anfal* ending with such and such words. These words in fact occur at the end of the fortieth verse of that chapter. We are also told that the Holy Prophet used to recite the last ten verses of the chapter *Al-i-'Imrān* in his *tahajjud* (midnight) prayers.[3] In many other reports we find reference to verses by numbers and chapters by names. Such references would have been meaningless if no arrangement had existed during the life-time of the Holy Prophet. Incidentally, this *hadith* also shows that the present arrangement is the same because the verses and chapters referred to appear exactly in the same place and order.

The Holy Prophet gave directions that the Book should not be recited in less than seven days,[4] that is one *manzil* should only be read in a day. Anas reports:

> I was in the *Saqif* embassy at the time of conversion to Islam of *Bani Saqif* . . . . The Holy Prophet said to us: "My *manzil* (portion) of the Holy Quran has come to me unexpectedly, so I do not intend to go out until I finish it." Thereupon we questioned the Companions of the Holy Prophet (may peace and the blessings of Allah be upon him) as to how they divided the Quran into *manzils*. They said: "We observe the following *manzils*; three chapters, and five chapters, and seven chapters, and nine chapters, and eleven chapters, and thirteen chapters, and all the remaining chapters beginning with *Qāf*, which are termed the *Mufassal*."[5]

This report establishes not only the existence of chapters but their division into seven *manzils*, which is observed to this day throughout the Muslim world. The first six *manzils* comprise forty-eight chapters and the last *manzil* sixty-six small chapters beginning with *Sura Qāf*. I should mention that *Sura Qāf* is really the fiftieth chapter. Anas did not include the first chapter, the *Fatiha*, the opening seven verses. This report clearly establishes that the chapters, like the verses, were arranged by the Holy Prophet himself during his life-time and they did not differ from the present arrangement.

The Holy Quran was recited during the time of the Holy Prophet both in public prayers and otherwise. This would have been an impossibility had there been no arrangement of the Book. We know that in the life-time of the Holy Prophet, as indeed is the practice even to-day, the slightest mistake, made by the *Imam* leading the prayers, in the recitation of the Holy Quran, used to be corrected by those who fol-

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1. *Tirmizi*, Vol. II, 112. See also *Bukhari*, 64 : 12.
2. *Abu Daud*, 36 : 13.
3. *Bukhari*, 66 : 3 : 19.
3. *Fath al-Bari*, Vol. 9 : 39
4. *Fath al-Bari*, 9 : 83.

lowed him in prayers. Had there been no order or arrangement of the chapters and verses, this practice could never have come into existence.

The objection that the Holy Quran was not completed till the death of the Holy Prophet is disposed of by a reference to the report of Anas already quoted. He spoke of the conversion of *Bani Saqif*, which did not take place till the ninth year of *Hijra*, in which year the chapter called the *Immunity*, admittedly the last in chronological order, was revealed. Hence at that time almost the entire Quran had been revealed and the division of *manzils* and chapters on the authority of the Holy Prophet supports the view that the present arrangement did exist at that time.

Muir, a bigoted critic of Islam, after mentioning the fact that Ibn Masud had learned seventy *Suras*, from the Prophet's own lips, and that the Holy Prophet on his death-bed had recited seventy *Suras,* among which were the seven long ones,[1] had to admit:

> Still the fact remains, that the fragments themselves were strictly and exclusively Mohammad's own composition and were learned or recorded under his instructions; and this fact stamps the Koran, not merely as formed out of the Prophet's own *words* and *sentences*, but to a large extent, *as his in relation to the context* also.[2]

Theory of Abrogation

There are two verses in the Holy Quran which are generally deemed by Christian critics to be the basis of this theory. The first of these two verses is:

> And when We change one communication for (another) communication, and Allah knows best what He reveals, they say you are only a forger.[3]

Now the theory of abrogation has been applied only to such verses as lay down the Islamic Law, which were revealed exclusively at Madina. But the chapter containing this verse was revealed at Makka. It stands to reason, therefore, that the Law which had yet to be introduced could not be abrogated by a previous revelation; nor could a verse earlier in time refer to any such future abrogation.

If we consider the context, it becomes apparent that this verse is dealing with the Holy Quran in its entirety and with the allegation of the opponents of the Holy Prophet: that he had forged the Holy Quran himself. The Book refutes it by asserting that because the communications received by earlier Prophets were, in fact, abrogated and another (the Holy Quran) was substituted in their place, non-believers alleged it to be a forgery. The next four verses make the position abundantly clear. The Holy Prophet is made to say:

> The Holy Spirit has revealed it from your Lord with the truth, that it may establish those who believe, and as a guidance and good news for those who submit.[4]

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1. Muir, *The Life of Mohammad,* 18.
2. *Ibid.,* 19. (Italics are mine).
3. The Holy Quran, 16 : 101.
4. *Ibid.,* 16 : 102.

> Only they forge the lie who do not believe in Allah's communications, and these are the liars.[1]

The opponents of Islam did not style the Holy Prophet as a forger because certain verses had been abrogated, but because they alleged that someone else was teaching him[2] and in spite of this he was representing it to be from God—a work of his own creation was being put forward as a Divine revelation. The Holy Quran controverts these allegations and points out that it is they who are liars, because God has abrogated the older communications, the Mosaic Law.

The second verse which is alleged to support this theory makes the matter still more clear. It reads:

> Whatever communications We abrogate or cause to be forgotten, We bring one better than it or *like it*. Do you not know that Allah has power over all things.[3]

Here again, we must read the verse in the light of the context (the previous two sections: specially verses 90-91) and in particular the preceding verse:

> Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that any good should be sent down (revealed) to you from your Lord, and Allah chooses especially whom He pleases for His mercy and Allah is the Lord of Mighty Grace.[4]

The Holy Quran is dealing here with the contention of the Jews that they could not accept the Holy Prophet or the Holy Quran because it had not been revealed to an Israelite and that they could not accept a new code which would replace their Law. In verse 105 they are told that Allah chooses whom He pleases—an Israelite or a non-Israelite; and in the verse in question they are informed that Allah has abrogated the Mosaic Law and replaced it with a better communication. The succeeding verse[5] then, by way of illustration, explains that in accordance with the laws of Nature the old order must give way to the new: thereby implying that the Mosaic Law which was given to a particular people for a particular object and for a particular time has been abrogated and replaced by a new and universal law. The old law, having been partly lost and forgotten, was being replaced by "one better than it or like it" and whatever portion of it remained was now abrogated. To construe the verse as abrogating the Quranic law is to do violence to its plain language. The words "or cause to be forgotten" cannot possibly refer to the Holy Quran at all because, as I have already mentioned, every verse as soon as it was revealed was reduced to writing and, therefore, could not be forgotten. Further, why should a verse be abrogated if one *like it* had to be revealed again? Besides, the Holy Quran itself asserts that it shall not be forgotten.[6] On the other hand, it is a notorious fact that a good deal of the Torah and the Gospels had been completely lost and forgotten. These were replaced by better verses or verses like them; and such portions as were in existence were abrogated and replaced by the Holy Quran.

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1. The Holy Quran, 16 : 105.
2. *Ibid.*, 16 : 103.
3. *Ibid.*, 2 : 106.
4. *Ibid.*, 2 : 105.
5. *Ibid.*, 2 : 107.
6. *Ibid.*, 87 : 6.

It is worth noting that the only person who could really say that a particular verse of the Holy Quran had been abrogated was the Holy Prophet himself. He never said that any verse or any portion of the Holy Quran had become abrogated. On the other hand he, along with his Companions, continued to recite in prayers the whole of the Holy Quran as it exists today. It is clear, therefore, that he did not consider any verse of the Holy Quran as ever having been abrogated.

The theory of abrogation of certain verses of the Holy Quran is so exploded that I will not carry the matter any further.[1]

Rules of Quranic Interpretation

A "Statute," says Maxwell in his well-known book on *The Interpretation of Statutes*, "is the will of the Legislature, and the fundamental rule of interpretation, to which all others are subordinate, is that a statute is to be expounded according to the intent of the Legislature. If the words of the statute are in themselves precise and unambiguous no more is necessary then to expound these words in their natural and ordinary sense." If we consider the case-law of the British and American Courts, we can deduce *inter alia* the following further rules of interpretation:

1. The words of a statute, when there is a doubt about their meaning, are to be understood in the sense in which they best harmonize with the subject of the enactment.

2. The language of a statute must be given its plain literal construction. It must not be strained to make it apply to a case to which it does not legitimately, by its terms, apply.

3. The true meaning of a passage in a statute is to be found not merely in the words of that passage but in conformity with the other parts of the statute. Every clause of the statute should be construed with reference to the context and the other clauses of the statute, so as, so far as possible, to make a consistent enactment of the whole statute. It must be read as a whole in order to ascertain the true meanings of its several clauses, and the words of each clause should be so interpreted as to bring them into harmony with the other provisions.

4. The words and phrases of a particular nature should be read with, and subject to, the words and phrases of a general import and interpreted accordingly.

5. A statute should be so interpreted as not to be inconsistent with the comity of nations or with established natural laws. To avoid a breach of this rule even a narrow construction, if necessary, must be put on it.

6. A statute should be presumed to void absurdity, excess in exercise of power, alteration of previous existing laws, inconsistency, repugnancy, unreasonableness or unnaturalness.

"These legal presumptions," said Lord Bacon in his *Advancement of Learning*, "are beacons to be avoided—rather than as authorities to be followed." Sir William

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1. For further study of the subject, the reader is referred to Maulvi Muhammad Ali's *Religion of Islam*, 35-44.

Blackstone, in his *Laws of England*, laid down that a statute contrary to natural laws, equity or reason, or repugnant or impossible to perform, must be deemed to be void; and there is no legal sanction for the supposition that every unjust and absurd consequence was within the contemplation of the law.

These rules of interpretation, based as they are on principles of common sense, equity and justice, must be deemed to be of universal application. We do not find any inconsistency in the laws of nature. God made them according to a measure.[1] The Holy Quran drawing specific attention to the regularity and uniformity of the laws working in nature, says:

> . . . You see no incongruity in the creation of the Beneficent God, then look again, can you see any disorder? Then turn back the eye again and again; your sight shall come back to you confused while it will get fatigued . . . . Does He not know Who created? And He is the Knower of the subtleties, the Aware.[2]

These verses point to the existence of the Supreme Being as witnessed in the regularity and uniformity of the laws of nature, or in other words the absence of any inconsistency in them, and the succeeding verse calls special attention to the spiritual laws contained in the Book, which also work with uniformity.

The laws of nature, nay creation itself, it has been said, are the *acts* of God: and divinely revealed books are the *words* of God. There cannot, therefore, be any inconsistency between the two, or in either of them, and if any interpretation produces such a result it must be rejected.

I will presently deal with the rules of Quranic interpretation which have been laid down by Muslim divines; but the claims of the Holy Quran and the special rules of interpretation which it gives itself must be considered first.

The Holy Quran claims to be a collection of the best teachings[3] and a complete guide[4] from God, a Book which verifies the previous true revelations[5] and replaces them.[6] It explains everything[7] and is right directing.[8] It settles all differences[9] and was revealed so that all disputes might be judged and settled according to the directions contained in it.[10] It further claims that, being a Divine revelation, it contains rules of guidance for humanity. It supports them with intelligent arguments[11] and needs no champion for its cause, for it meets all objections raised against it with clear proofs and convincing arguments.[12] The Book says:

> Again, on Us (devolves) the explaining of it.[13]

It is a distinguishing feature of the Holy Quran that it explains the wisdom of its teachings by means of arguments. It does not only state the basic doctrines and articles of faith, but it also demonstrates their truth by reasons. "This is a book," says the

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1. The Holy Quran, 55 : 7.
2. *Ibid.*, 67 : 3, 4, 14.
3. *Ibid.*, 39 : 27.
4. *Ibid.*, 10 : 37.
5. *Ibid.*, 2 : 89, 101, etc.
6. *Ibid.*, 16 : 101.
7. *Ibid.*, 16 : 89.
8. *Ibid.*, 18 : 2.
9. *Ibid.*, 16 : 64.
10. *Ibid.*, 5 : 49.
11. *Ibid.*, 2 : 185.
12. *Ibid.*, 25 : 33.
13. *Ibid.*, 75 : 19.

Holy Quran, "whose verses are established with wisdom and set forth with clearness." The Holy Quran also claims that its verses are conformable to others in its various parts,[1] and that there is no inconsistency or discrepancy to be found in it.[2] These claims, unique as they are—and no religious Book has ever put forward similar claims—establish more than anything else the Divine origin of the Book.

The Holy Quran further says that it contains, *inter alia*, verses which are decisive,[3] and goes on to give its rule of interpretation in the following terms:

> He it is Who has revealed the Book to you; some of its verses are decisive, *they are the basis of the Book*, and others are allegorical; then as for those in whose heart there is perversity, they follow the part of it which is allegorical seeking to mislead, and seeking to give it their own interpretation; *but none knows its interpretation except Allah*; and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.[4]

It is significant that this verse occurs at the beginning of the third chapter of the Holy Quran, which deals with the birth and death of Jesus. It is due to an intentional and dishonest misinterpretation of the allegorical verses that Christian missionaries try to find support from the Holy Quran for their dogmatic beliefs. But the Holy Quran, some fourteen hundred years ago, pointed out that they only follow the allegorical part of it simply to mislead others. To believe and follow them regardless of the decisive verses, according to the Holy Quran, is a perversity which Muslims should avoid.

The Holy Quran lays down certain fundamental principles of Islam and they are contained in the decisive verses. They form the basis of the Book. These principles are unchangeable and are stated in unambiguous terms. The allegorical verses must be interpreted in the light of the decisive verses, and no attempt should be made on the strength of these allegorical verses to set up a principle in conflict with the decisive verses. As the Book decides all matters, the explanation of the words and verses of the Holy Quran should therefore be sought from the Holy Quran itself. Thus the particular should follow the general, and the interpretation of the allegorical verses should be strictly in consonance with the decisive verses. These rules of interpretation are indicated by the words: *it is all from Allah and none knows the interpretation except Allah.* In other words, that interpretation would be the correct one, and should alone be accepted which renders the allegorical verses conformable to the other parts of the Holy Quran. Keeping these principles in mind Hazrat Mirza Ghulam Ahmad has explained the following rules[5] of Quranic interpretation:

1. A verse should be so interpreted as to be conformable with the other parts of the

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1. The Holy Quran, 39 : 23.
2. *Ibid.*, 4 : 82.
3. *Ibid.*, 3 : 7.
4. *Ibid.*, 3 : 7.
5. *Hazrat* Mirza Ghulam Ahmad, *Barakat-ud-Du'a*, 15-17.

Book. Inconsistency, repugnancy, unreasonableness and unnaturalness should be avoided; and particularly all allegorical verses should be so interpreted as to become conformable with, and subject to, the decisive verses.

2. God revealed His will to the Holy Prophet and made him understand it. His interpretation of any verse through his Sayings or *Sunna* (conduct) must be accepted.

3. The interpretation of the Companions of the Holy Prophet must also be accepted.

4. The interpretation of *Mujaddids* and *Aulia Allah* (saints) should also be accepted.

5. If the Holy Quran is read with pure and pious mind, it will explain its true meaning itself. If its teachings are acted upon, it will make the meaning clearer still.

6. To understand the spiritual laws and facts stated in the Holy Quran, recourse should be had to the laws of nature.

7. Arabic Lexicon should be taken into consideration, but if a word is used in one sense in one part of the Holy Quran the same import must be attributed to it in the same context.

Divine Origin of the Holy Quran

It is one of the favourite charges brought against Islam by Christian writers that it is less interesting than other religions because its very basis, the Holy Quran, is less original than the Scriptures of other religions. They try to account for various passages in the Book as originating from the Bible and other sources: in other words, they say that the Holy Quran was not a Divinely revealed Book, but was filled up with fabulous matters current among the Jews and Christians of the Seventh Century and thus the wild legends and garbled stories of earlier Scriptures were put forth as portions of Divine revelation. The Christian apologists try to explain everything; but the only elements they leave out or do not account for in their analysis of Islam are the Will of God and the character of the Holy Prophet. In their rather conjectural works they not only cut out the All-Pervading and All-Knowing Guide, but they also omit the very animating and inspiring soul whose personal character is a guarantee for the truth of his mission.

If all religions of the past originated with God, they must have contained, in the first instance, nothing but the truth. Again, if in course of time their Scriptures lost most of their originality, as the Old and New Testaments, for example, admittedly have, they must nevertheless have retained some particles of truth in them. Is a religion, therefore, less true because it recognises itself in other garbs? Is the Book of that religion less original because it refers to or mentions all those particles of truth in the older Scriptures, which it claims to expand or supplant? Jesus himself asserted that he had come to fulfil, and not destroy, the Law of Moses. Would the Christian apologists admit that, on this ground, the religion he introduced into the world was false? It is strange, to say the least, that the avowed affinity of Christianity to Judaism has not protected Islam from the particular assault of Christian apologists. Do not the present-

day Old and New Testaments contain in them an iota of Divine Truth? If Jews and Christians are willing to answer this in the negative, they are entitled to challenge the Divine origin of the Holy Quran, otherwise not.

The Holy Quran claims that it verifies what has been revealed in the past;[1] but, being the last revealed Book, it has distinguished the genuine from the spurious portions of the older Scriptures.[2] The Holy Quran speaks of itself as the "pure pages wherein are all the *right* Books";[3] and as bringing out what was concealed by Jews and Christians in their books;[4] and finally, as the last Book, it replaced them[5] because of the innumerable interpolations in them. Likewise, the Holy Prophet never claimed to be the *only* Prophet of God. Indeed, we are told that every nation of the world had prophets sent to them.[6] Says the Holy Quran:

> Surely We have revealed to you as We revealed to Noah, and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave David a scripture. And (We sent) apostles We have mentioned to you before and apostles We have not mentioned to you; and to Moses Allah addressed His word, speaking (to him). We sent apostles as the givers of good news and as warners, so that people should not have a *plea* against Allah after the coming of apostles, and Allah is Mighty, Wise.[7]

The charge of want of Divine origin or originality has been levelled against the Holy Quran, simply because the Bible does not lay any claims to be of Divine Inspiration and Christians have to admit human element in every part of it. The immense variety of its readings, the discrepant versions, the dishonest translations, the absurd dogmas and the conflicting doctrines—all these tax the faith of a Christian when he is faced with the claims of the Holy Quran, its uniformity, its universality and toleration; and he is left with no alternative but to attack the character of the Holy Prophet as "an impostor" and the Holy Quran as the creation of this "master mind" and thus "a forgery."

But the Holy Quran and the Holy Prophet present a unique aspect: we can trace both of them historically; step by step and day by day. This peculiarity, which constitutes their strength, furnishes a complete answer to the charge of Christians. We know the conduct of the Holy Prophet from his childhood to his death from facts in history, and we can proceed to judgment whether such a man could possible be "an impostor" and whether he could falsely represent "a creation of his mind" as the Book of God. I will first deal with certain aspects of his life, which conclusively prove the contrary and then support it with a discussion of the internal evidence from the Holy Quran.

The life of the Holy Prophet before the Call bears testimony to his character. He possessed a modesty of deportment and purity of manners rare among the people of

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1. The Holy Quran, 46 : 12, 30.
2. *Ibid.*, 2 : 185.
3. *Ibid.*, 98 : 2-3.
4. *Ibid.*, 5 : 48.
5. *Ibid.*, 16 : 101.
6. 10 : 47; 16 : 36 ; 35 : 24.
7. *Ibid.*, 4 : 163-165.

his time. Endowed with a refined mind and delicate taste, reserved and meditative, he lived a quiet pious life. The vulgar sports of the young never attracted him and his fair character, honourable bearing and honesty of purpose, won for him the approbation of his fellow citizens, and he received, by common consent, at the age of twenty, the title of *Al-Amin*, the Trustworthy. It is because of his stainless and noble character that it could be said:

> Say: Indeed, I have lived a life-time among you before it: do you not then understand?[1]

When the Holy Prophet received the Divine revelation to preach openly,[2] and in particular to his relations,[3] he appealed to the same facts. Climbing one day, on Mt. Safa, he summoned every tribe of Quraish by name till all the tribes had assembled there. "Have you", asked the Holy Prophet, "ever heard me tell a lie?" They replied with one voice in the negative and pointed out that he was *Al-Amin*. "Would you believe me," then enquired the Holy Prophet, "if I tell you that a great enemy lies in the yonder valley, behind the mountains, in wait to attack you?" The reply was: "Yes, certainly; for we have never found you telling a lie." "Then," said the Holy Prophet, "know that I am a warner unto you of an appalling doom, unless you amend your ways." At this, as was to be expected, they first mocked at him, then became furious and left him.[4]

The life of the Holy Prophet, from the moment of his Call to the time of his death, bears testimony to his sincerity of purpose. I will only mention a few incidents of his life. Let me begin with his first Call. It was his custom to withdraw into the desert every year during the month of Ramazan, for meditation and prayer. In the mount of Hira (see illustration, page 90) he often remained whole nights, plunged in the profoundest thought, deep in communion with the Unseen yet All-Pervading Power. In the still hours of the night, in the depth of his solitude, he heard the Call: *Read*. He simply and truthfully replied: "I cannot read." Then came the first revelation:

> Read in the name of thy Lord, who created.[5]

What were his feelings on this occasion? Not those of a man who wished to be a prophet, not those of an impostor, certainly! He had not as yet realized his mission. A severe conflict wrung his heart. Trembling, with the words which had been spoken to him engraved on his heart, he went home to his wife Hazrat Khadijah and cried: "Cover me with cloth! Cover me with cloth!" and he told her what had happened and said: "I am afraid for my life." She covered him as directed and replied:

> God is my protection, O Abul Qasim, He will surely not let such a thing befall thee, for thou speakest the truth, keepest faith and leadest a good life. Thou art kind to thy relations and friends, and dost not return evil for evil. What hath happened to thee? Hast thou seen anything?[6]

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1. The Holy Quran, 10 : 16.
2. *Ibid.*, 5 : 67 ; 74 : 2.
3. The Holy Quran, 26 : 214.
4. *Sirat Ibn Hisham*, 148-9 ; See *Bukhari*, 65 : 36 : 2.
5. The Holy Quran, 96 : 1.
6. *Bukhari*, 1 : 3 ; *Muslim*, 2 : 88.

Hazrat Khadijah urged him to be glad instead of sorrowful, for she at once believed with all her heart that he had been chosen to be the Prophet of her people.

During a period of some six months, called *Fatrah*, the Holy Prophet did not receive any revelation. This period pressed heavily on his mind for he longed for the heavenly voice to speak again. At last it came and burdened him with a responsibility the extent and consequence of which he did not then know. He was commanded:

> O you who are wrapped up! Arise and warn.[1]

The Holy Prophet then became alive to the mission entrusted to him, and answered the Call. He lost all thoughts of himself, and his life henceforth was devoted entirely to the cause of humanity.

During the first three years of his mission he opened his mind only to those who were somewhat attached to him. Then he gathered his tribe and delivered the message. He met with scant success, but the denunciation of their idols lashed them into fury. At first they boycotted him. Then they insulted and outraged him—they even, to mention only one incident, heaped dirt on his head. His daughter, Hazrat Fatimah, wiped it off and, as she did so, wept. The Holy Prophet seeing it comforted her and said: "My daughter, weep not: for verily the Lord will be thy father's helper."

The Holy Prophet continued to preach with an unswerving purpose and a small band of followers gathered round him. Amidst frightful persecutions he held to the path of reproof and reform. The Quraish, at last realizing to some extent the hopelessness of their task, held a council. They called in a body on the Holy Prophet and Utba, their leader, addressed him thus:

> O son of my brother! Thou art distinguished by thy qualities and thy descent. Now thou hast sown division among our people and cast dissension in our families; thou denouncest our gods and goddesses; thou dost tax our ancestors with impiety. We have a proposition to make thee. If thou wishest to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us; if thou desirest honour and dignity, we shall make thee our chief and shall not do a thing without thee. If thou desirest dominion and power, we shall make thee king and thou shalt rule over us. If thou desirest a woman, name her and we will bring her to thee; point to her and she shall be in thine arms.[2]

What a wonderful opportunity for a hypocrite or an impostor! He could have been the overlord of Arabia; and after establishing himself, he could have forced his views on them. But the Holy Prophet was neither a hypocrite nor an impostor. He stuck to the straight path; and in reply he recited the first eight verses of the forty-first chapter of the Holy Quran which run thus:

> The Praised, the Blessed God. This is a revelation from the Beneficent and Most

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1. The Holy Quran, 74 : 1-2. The reference is to the cloak with which the Holy Prophet had covered himself after the Call.

2. *Sirat Ibn Hisham*, 92.

> Merciful God. A book the verses whereof are distinctly explained, an Arabic Quran, for a people who understand; a herald of good news and a warner, but most of them turn aside and so they hear not. And they say: Our hearts are veiled from that to what you call us, and there is a deafness in our ears and a veil hangs between us and thee; so act thou as thou shalt think best; we shall act according to our own opinions. Say: Verily I am only a man like unto you. It is revealed to me that your God is One God; therefore follow the right way to Him and ask pardon of Him for what is past, and woe to those who worship many gods (and to those), who give not alms, and believe not in the life to come. (But as for those) who believe and work righteousness, they shall receive an everlasting reward.[1]

When the Holy Prophet had finished this recitation, he said to Utba: "Thou hast heard, now take the course which seemest best to thee."[2]

The Quraish expelled the Holy Prophet from the Ka'ba, and went in a body to his uncle, Abu Talib, and addressed him thus:

> We respect thine age and thy rank but our respect for thee has bounds; and verily, we can have no further patience with they nephew's abuse of our gods; therefore, do thou either prevent him from so doing, or thyself take part with him, so that we may settle the matter by fight, until one of the two parties is exterminated.[3]

Abu Talib sent for the Holy Prophet and appealed to him to renounce the task he had undertaken. Imagine the feelings of Muhammad. On the one hand were the Makkans his most cruel persecutors ever ready to kill him if they could. There is his uncle, old and weary, unable to protect him any longer, appealing to him to give up his work; and there is the Almighty God commanding him to preach His Word fearlessly. A very hard moment of trial, indeed. Finally, the Holy Prophet replied:

> O my uncle! if they place the sun on my right hand, and the moon on my left to force me to renounce my work, verily I will not desist an iota therefrom till Allah make manifest His cause, or I perish in the attempt.[4]

Abu Talib died in 619 C.E., and his death became the signal for the Quraish to redouble their persecution. Reduced to the last extremities for want of provisions and water the Holy Prophet had to leave Makka. Accompanied by Zaid, his freedman, he proceeded to Taif and invited the people of that city to follow him. They hooted him through the streets, and pelted him with stones, and at last compelled him to leave the city pursued by a relentless rabble. Blood flowed from both of his legs; and Zaid, endeavouring to shield him, was wounded in the head. The mob did not desist until they had chased him for some miles. Wounded and bleeding, footsore and weary, he betook himself to prayer. Raising his hands towards heaven, and with tears streaming from his eyes, he uttered the following touching supplication:

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1. The Holy Quran, 41 : 1-8.
2. *Sirat Ibn Hisham*, 92.
3. *Ibid.*, 96.
4. *Ibid.*, 96.

> O Lord! Guide my people on the right path. They do not know me; make them understand, and do not forsake them. Perchance some of them will see the light and pay heed to Thy Word . . . O Thou Most Merciful God! I seek refuge in the light of Thy countenance, by which all darkness is dispersed and peace cometh here and hereafter. Solve my difficulties as it pleaseth Thee; for there is no power, no help, but in Thee.[1]

Dealing with this incident of Taif, Sir William Muir says:

> There is something lofty and heroic in this journey of Mohammad to At-Ta'if, a solitary man, despised and rejected by his own people, going boldly forth in the name of God . . . and summoning an idolatrous city to repent and support his mission. *It sheds a strong light on the intensity of his belief in the divine origin of his calling*[2]

The Holy Prophet returned to Makka, but as time rolled on, life there became impossible for him and his followers. He advised his Companions to go to Abyssinia, and they did; but he himself with a few of the followers remained at his post. Later on, he and his followers were invited by two tribes of Madina, the Khazraj and the Aus, to go to their city. In similar circumstances any other man would have made any sacrifice to get their shelter, would have agreed to any terms to procure their protection. But not so with the Holy Prophet. Before accepting their offer he took from them a pledge—called the Pledge of the Akaba—in the following terms:

> We will not worship any but the One God. We will not steal, neither will we commit adultery, nor kill our children; we will not slander in anywise, nor will we disobey the Prophet in anything that is right.[3]

It is noteworthy that the members of these two tribes were not asked by the Holy Prophet to defend or protect him or his followers.

The study of Muhammad in history is a subject in itself and it is really beyond the scope of this book. I can here only discuss the question of his sincerity. The Christian critics of Islam have debated at great length regarding this question. They are compelled to admit indisputable facts relating to his life. But to question his sincerity in face of these admissions is really paradoxical. Could anyone have done what the Holy Prophet did without the most profound faith in the reality of goodness of his cause? There is not a single trait in his character which Christian calumny can couple with imposture: on the other hand there is overwhelming evidence to prove that the Holy Prophet himself believed in what he preached to be the Truth. Even Muir has to admit that:

> The first conception by Mohammad of a revelation from heaven . . . . leaves on the mind no doubt of his sincerity and earnest searching after truth at this period of his life.[4]

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1. *Sirat Ibn Hisham,* 147.
2. Muir, *The Life of Mohammad,* 112, 113. (Italics are mine).
3. *Sirat Ibn Hisham,* 151.
4. Muir, *The Life of Mohammad,* 53.

Gibbon in his *Decline and Fall of the Roman Empire* says that no Prophet ever passed through so severe an ordeal as did Muhammad, since he first presented himself as the Prophet of God to those who were conversant with him—those who knew him best: his wife, his freed slaves, his cousins and his earliest friends.

Muir, while agreeing with Sprenger that "the faith of Abu Bakr is the greatest guarantee of the sincerity of Mohammad in the beginning of his career, and indeed . . . . throughout his life," goes on to say:

> It is strongly corroborative of Mohammad's sincerity that the earliest converts to Islam were not only of upright character, but his own bosom friends and people of his own household; who, intimately connected with his life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the professions of the hypocritical deceiver abroad and his actions at home.[1]

George Elliot has said:

> No man whether prophet, statesman or popular preacher, ever yet kept a prolonged hold without being in some measure degraded thereby. His teaching or his life must be accommodated to the average wants of his hearer, and not to his own insight. But, after all, we should regard the life of every great man as a drama, in which there must be important inward modifications accompanying the outward changes.[2]

I agree to differ, to some extent, with this dictum of George Elliot, inasmuch as I consider that it cannot be applicable to the Prophets of God. In their teachings and in their lives there must be a rigid consistency. I would rather agree with Bosworth-Smith when he asserts that we have a right to demand in a great man—a Prophet of God certainly—that the intensity of the central truth he has to deliver should become not less but more intense; that the flame of his zeal should burn so clear as to throw into the shade other object which shine with a less brilliant light, that the essence should continue to be pure.

To honest Christian students of the life of the Holy Prophet, it has always remained an object of wonder that, under different circumstances, he did not differ at all with himself. I quote here, with only such slight alterations as adapt them to my subject, the words of Bosworth-Smith: In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer, in the minority of one, in the acknowledged conqueror of Makka, in the virtual overlord of Arabia, in the superior of the Persian Chosroes and the Greek Heraclius, we can trace the same substantial unity, the same noble personality. History knows of no other man whose external conditions changed so much, and who himself did not change to meet them, in whose life the accidents changed so rapidly but the essence remained unalloyed.

Power, it is said, puts a man to his test. It brings new temptations and also entails new failures. But no man stood this test so successfully as did the Holy Prophet. When he unex-

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1. Muir, *The Life of Mohammad,* 55.

2. Elliot, *Romola,* Vol. 2, 5 : 5.

pectedly entered Makka in triumph the three hundred and sixty idols vanished before him. He was now a victorious overlord of Arabia. There was now nothing left in Arabia to thwart his pleasures. If ever he had worn a mask at all, he would now at all events have torn it off. If lower aims had gradually sapped his higher ideals, or if his moderation had been directed, as Muir alleges by his selfish interests, he would now have exposed his real self. Now was the time to gratify his ambition, to satiate his lust, to glut his revenge. Was there anything of the kind? No. The Holy Prophet in his treatment of the unbelieving city remained marvelously true to his programme. He was neither pitiless nor tyrannical, nor cruel through excess of zeal. He forgave the inhabitants of Makka, he forgave his most cruel persecutors, he even forgave Hinda, the wife of Abu Sufian, who had devoured the raw flesh of his uncle, Hazrat Hamza, on the field of Uhud. He forgave them all except Abdullah ibn Abi Sarh, because he had tried to falsify and tamper with a portion of the Holy Quran.

The Holy Prophet had become the head of the state as well as of the religion he had introduced into the world; but he never assumed the pretensions nor the legions of a ruler. He did not have a standing army, nor a palace. He never made himself a potentate. He despised the pomp of royalty. He was enjoined never to stretch his eyes towards the classes who had worldly splendour,[1] and he consequently never desired for wealth. His wives were ordained not to cherish any desire for worldly things,[2] and he, along with them, avoided the path of ambition and avarice. He, with them, submitted himself to the menial offices of the family. He swept the floor, kindled the fire, milked the ewes, mended with his own hands his garments and even clouted his shoes. Often no fire could be lighted in his house for scantiness of means. The simplicity of his private life was in keeping with his public life.

He was the overlord of Arabia. Was it not possible for him to gratify his every wish, to surround himself with pomp and luxury, to heap up riches? The people were prepared to worship him. On the day his little son Ibrahim died there happened to be an eclipse of the sun. What an opportunity, I repeat, for a hypocrite or an impostor! The people were saying: "It is because of the death of Ibrahim that the sun is in mourning." The Holy Prophet rebuked them for their foolishness and said:

> The sun and the moon are two signs of the signs of God. They are not eclipsed on account of life or death of anyone.[3]

He reminded his followers that he was merely a messenger and servant of God, bent only on obedience to his Master's commands. He repeated:

> Verily I am only a man like unto you. Praise God Who guided me and raised me in His service.[4]

Hagiology is not history; but the contemporaries of the Holy Prophet, his enemies who rejected his mission and persecuted him, and unbiased and honest modern writers of Islam, with one voice extol his piety, his justice, his veracity, his clemency and

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1. The Holy Quran, 15 : 88 ; 20 : 131.
2. *Ibid.*, 33 : 28-35.
3. *Abu Daud*, 2 : 116.
4. The Holy Quran, 41 : 6.

his humility. Even a bigoted Christian critic of Islam, whom I have quoted more than once, had to admit that "Muhammad . . . . practised all these moral virtues."

The Holy Prophet never claimed to be anything more than a deputy of God on earth. He denied all knowledge of the future, except such as God had revealed to him.[1] He did not pretend to be super-human.[2] Indeed, he could not even save those he loved.[3] To his daughter and to his aunt he said:

> O Fatima, my daughter, and thou Safiya, my aunt: Work ye out that which shall gain acceptance with the Lord; for verily I have no power with Him to save you in any manner.

Hazrat Aisha, his wife, once asked him: "O Messenger of God! do none enter Paradise but through God's mercy?" "None, none, none," he replied, "neither shall I enter Paradise unless God covers me with His mercy."[4] He was made to proclaim, time and again, that he was himself bound by and followed the law for the introduction of which he was instrumental:

> And this is a book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.[5]

Again:

> Say : Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds. No associate has He, and this I am commanded, and I am the first of those who submit.[6]

And again:

> I follow naught, but what is revealed to me.[7]

And what a change had the few years of the ministry of the Holy Prophet witnessed? I will let Muir answer this question:

> A band of several hundred persons had rejected idolatry, adopted the worship of God, and surrendered themselves implicitly to the guidance of what they believed a revelation from Him; praying to the Almighty with frequency and fervour, looking for pardon through His mercy and striving to follow after good works, almsgiving, purity and justice. They now lived under a sense of the omnipotent power of God, and of His providential care over the minutest of their concerns. In all the gifts of nature, in every relation of life, at each turn of their affairs, individual or public, they saw His hand. And, above all, the new existence in which they exulted was regarded as the mark of His special grace: while the unbelief of their blinded fellow citizens was the hardening stamp of reprobation. Mohammad was the minister of life to them, the source under God

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1. The Holy Quran, 72 : 25-27.
2. *Ibid.*, 7 : 187-188.
3. *Ibid.*, 28 : 56.
4. *Mishkat-ul-Masabih*, I, Book 4 : 280.
5. The Holy Quran, 6 : 155.
6. *Ibid.*, 6 : 162-163.
7. *Ibid.*, 10 : 15.

of their new-born hopes and to him they yielded an implicit submission.[1]

Through his character and self-surrender the Holy Prophet had succeeded in transforming a moral desert into a garden. Harmony and love were breathed into the hearts of those who had before been engrossed in the most inhuman practices of semi-barbarism. The mission of the Holy Prophet was accomplished in his life-time. Well did he, in his farewell pilgrimage, say:

> O ye people! Listen to my words, for I know not whether another year will be vouchsafed to me after this year to find myself amongst you. Your lives and properties are sacred and inviolable, amongst one another till ye appear before the Lord, as this day and month is sacred for all, and remember ye shall have to appear before your Lord, Who shall demand from you an account of your actions . . . . O Lord! I have delivered my message, and have accomplished my work.[2]

I had set out to narrate only a few events from the life of the Holy Prophet. I have, I think, said more than is sufficient to establish that the Holy Prophet, from the moment of his Call to the time of his death, believed in his mission to be Divine. No other man in the whole history of the world, however mighty his enthusiasm for a cause, has ever served that cause more single-heartedly than did the Holy Prophet. In his hours of triumph, as in those of adversity, he did his duty without a taint of personal motive. To question his sincerity is to deny his work—God's work, I should say—which endures until the present moment.

I will now proceed to examine the very basis of this false accusation. Sir William Muir, while discussing the question whether the Holy Quran was a creation of the mind of the Holy Prophet, grounded his charge on certain conjectural statements. Referring to the journeys of the Holy Prophet to Syria, he says:

> Though the direct route from Mecca to Basra would run a great way east of the Mediterranean, it *seems possible* that *either now or* in former journeys, Muhammad *may have seen* the Mediterranean Sea. *Perhaps,* the caravan visited Gaza, the favourite *entreport* of the Mecca merchants. His references in the Koran to ships gliding majestically on the waters, like "mountain" points to a larger class of vessels than he was likely to see on the Red Sea. The vivid picture of sea storms are among the finest sketches in the Koran, and *evidently* drawn from nature: the waves and tempest *may have* been witnessed from the Arabian shore, but the "mountain ships" more likely from the Syrian.[3]

This passage needs no comment. The italicized words show the flimsy ground on which Muir bases his conjectures. When every detail of the life of the Holy Prophet is known why should he, or anyone else, surmise at all as to facts? His object obviously was to mislead his readers.

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1. Muir, *The Life of Mohammad,* 162.
2. *Muslim,* 15 : 391-395.
3. Muir, *The Life of Mohammad,* 22 footnote (Italics are mine).

There is another aspect. The Holy Quran makes reference to Moses in the following terms:

> And a *witness* from among the Children of Israel has borne witness of one *like him*.[1]

Of course, the reference is to Moses because the Lord had promised him and thus foretold through him that:

> I will raise them up a Prophet from among their brethren *like unto thee*.[2]

But to support his theory Muir says:

> Whether this "Witness," and the other Jewish supporters of Muhammad, were among his professed followers, slaves perhaps, at Mecca . . . . *we can but conjecture*. Whoever his Jewish friends *may have been*, it is evident that he had a knowledge . . . . of the outlines of Jewish history and tradition. These, distorted by rabbinical fables and embellished or travestied by the Prophet's fancy, supplied the material for the Scriptural stories which at this period form a chief portion of the Koran.[3]

To begin with, Muir puts a deliberately wrong and false interpretation of the word *witness* and then he, admittedly relying on *conjecture* only, comes to an erroneous conclusion, and palms it off as a fact in history. Further on he says:

> To acquire so minute a knowledge of a considerable portion of Jewish scriptures and legend, to assimilate these to his former materials, and to work them up into elaborate and rhythmical Suras, was a work that no doubt required much time and patience . . . . For this end many a midnight hour *must have* been stolen from sleep. Such employment is *probably* referred to in passages like the following:[4]

Muir then quotes the first eight verses of the 73rd chapter. He deceitfully omits the words *to pray* from the text and dishonestly construes the text to suit his purpose. The verses are:

> O you who have wrapped up yourself! *Rise to pray* in the night except a little, half of it or lessen it a little, or add to it. And recite the Quran well-arranged. Surely We will make to light upon you a weighty word. Surely the rising by night is the firmest way to devotion and the best corrective of speech. Surely, you have in the day-time a long occupation. And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.[5]

The seventy-third chapter is called *Al-Muzzammil*, and the Holy Prophet is addressed in the same terms. It means one who is wrapped up or one *who has prepared himself for prayer.*[6] The revelation of this chapter belongs to the early Makkan

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1. The Holy Quran, 46 : 10.
2. Deut., 18 : 18.
3. Muir, *The Life of Mohammad*, 99.
4. *Ibid.*, 102.
5. The Holy Quran, 73 : 1-8.
6. *Ibid.*, 73 : 1.

period and commentators generally consider it to be one of the very early revelations. It is beyond comprehension how these verses could ever honestly form the basis for the conjectures of Muir, or could mean that the Holy Prophet spent many mid-nights for the composition of the Holy Quran.

It is obvious that Muir was alive to the fact that he was dishonestly accusing the Holy Prophet of "the high blasphemy of forging the name of God." Well may he confess:

> The confidence in his inspiration is sometimes expressed with imprecations which one cannot read without a shudder.[1]

In fact, the verses quoted by Muir and which precede these remarks must have sent a cold shiver down his spine, for therein a challenge is thrown out to unbelievers in the following terms:

> Say unto the unbelievers; Work ye in your place. Wait in expectation. We too in expectancy are waiting.[2]

And

> Say: Each of us awaiteth the issue; wait therefore. Hereafter ye shall surely know who they are that have chosen the straight path; and who hath been guided aright.[3]

Christian critics of Islam rely upon the following verses of the Holy Quran as evidence of the fact that the Holy Prophet borrowed his teachings from some followers of other faiths:

> Those who disbelieve say: This is nothing but clear enchantment.[4]
>
> Nay! say they: Medleys of dream, nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with.)[5]
>
> And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it, so indeed they have done injustice and (uttered) a falsehood. And they say the stories of the ancient—he has got them written so these are read out to him morning and evening.[6]
>
> And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they hint is barbarous and this is clear Arabic tongue.[7]

All these verses are of Makkan origin, and convey that the Makkan idolaters, like modern Christian critics, were puzzled as to what they could liken the Holy Quran. They first of all called it a *Sihr*, a skillful eloquence and therefore an enchantment, because notwithstanding their opposition to it, it had an attraction for them. But then it also con-

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1. Muir, *The Life of Mohammad,* 127.
2. The Holy Quran, 11 : 122. I have given in this and the next verse Muir's translation as given on p. 126.
3. *Ibid.,* 20 : 135.
4. *Ibid.,* 11 : 7.
5. *Ibid.,* 21 : 5.
6. *Ibid.,* 25 : 4-5.
7. *Ibid.,* 16 : 103

tained prophetic utterances which could not be explained away by mere eloquence; so they describe it as *medley of dreams.* When, however, they came across descriptions of things unseen, they attributed them to the imagination of the Holy Prophet and out of spite described him as a madman[1] or alternately as a *poet.*[2] Soon they discovered that there was a set purpose behind it all inasmuch as it proclaimed the ultimate triumph of the Holy Prophet and his followers and the annihilation of their opponents; they then styled it an intentional forgery and asked for a proof in support of it. To support their charge, they alleged that someone else was teaching him. The Holy Prophet used to proclaim his mission openly. They knew him intimately and watched his movements closely; and yet they could not advance their case beyond vague platitudes and mere conjectures. They, like the Christian critics of Islam, found it "impossible to penetrate the mystery in which this subject is involved." And why? Rodwell gives an explanation, if an explanation it be, that it was in "secrecy" that the Holy Prophet "received his instructions." To admit that there were "no secrets about his life," and to allege, in the same breath, that it was done in "secrecy" is to confess that there is no evidence in support of the allegation.

These verses, however, form the basis of the charge, and I must, therefore, examine them more carefully. The mere mention of these allegations in these verses, has been taken as establishing their truth. But this proves nothing, because the Holy Quran, as the context shows, refutes these allegations. If we analyze these verses, we find that the Makkan idolaters did not know who the man was, but they knew that he was not one of them, neither an idolater nor an Arab. The denunciation of their idols by the Holy Prophet could not but lead them to this conclusion. The reference to "the stories of the ancients: indicates that they took this man to be a Jew or a Christian of non-Arab origin. That is why they styled his tongue as "barbarous." The word used is *Ajami* which signifies a non-Arab in general and a Persian in particular. Again, as already stated, all these verses are of Makkan origin, and it is, therefore, reasonable to suppose that such a man should have been associated with the Holy Prophet both at Makka and at Madina, or in other words, throughout his prophetic career. The issue is thus narrowed down; and we have to scrutinize in this light, and in keeping with the historical facts, the various names suggested by various writers on Islam; and this I propose to do now.

Waraqa was a resident of Makka. He was an Arab, and was acquainted with the Jewish scriptures. He had forsaken idolatry, but was neither a Jew nor a Christian. He had never come in contact with the Holy Prophet; but when he learnt, through his cousin Hazrat Khadijah, of the Call at the Cave of Hira, he at once declared his faith in the Holy Prophet as the Prophet of God. He, however, died soon after. Speaking of Waraqa, Muir says:

> To the family group (of converts to Islam) it is hardly necessary to add Waraqa, the aged cousin of Khadijah, because he had already died before Muhammad had entered upon his public career.[3]

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1. *Ibid.*, 68 : 2, See also 23 : 70. 2. *Ibid.*, 36 : 69. 3. Muir, *The Life of Mohammad*, 56.

Mary the Copt, it is alleged, supplied to the Holy Prophet the details, as given in the Holy Quran, about Jesus and Mary. She, it is asserted, knew of the Christian dogmas from the Apocryphal Books then known in Egypt and subsequently narrated them to the Holy Prophet. To begin with, there is no foundation for the belief that Mary the Copt was well-versed, or even acquainted, with this branch of religious literature. But even if this be conceded, the question of the Holy Prophet being tutored by her is too ludicrous to be considered seriously. Those who contend otherwise merely exhibit their utter ignorance of Islamic history. The chapter of the Holy Quran called *Maryam* (Mary) contains the first revelation about Jesus, his mother and the Christian dogmas. This chapter was revealed in the fifth year of the Mission. It is on record that Ja'far, the leader of the first batch of Muslim emigrants to Abyssinia, recited the relevant portion of this chapter before Negus,[1] the Christian King of Abyssinia, when a deputation of the Quraish urged him to expel the Muslim refugees from his country. It is evident, therefore, that these portions were revealed seven years before the *Hijra*;[2] and Mary the Copt was sent by Maqauqus of Egypt to the Holy Prophet at Madina in the seventh year of the *Hijra, i.e.*, fourteen years after the revelation of this chapter. The allegation is, therefore, either based on gross ignorance of Islamic history or due to a willful perversion of truth.

Suhaib, son of Sinan, is suggested by Muir as the person from whom "it is *probable* that Mohammad gained *some* acquaintance with Christianity."[3] I quote Muir himself to depict the character of Suhaib:

> His home was at Mosul or some neighbouring village in Mesopotamia. A Grecian band having made a raid into Mesopotamia, carried him off while yet a boy to Syria, perhaps to Constantinople. Bought afterwards by a party of Bedawin he was sold at Mecca to the Chief, Ibn Jud'an, who gave him freedom and protection .... By traffic he acquired considerable wealth at Mecca, but having embraced Islam, being left by the death of his former master without a patron; he suffered much at the hands of the unbelieving Koraish .... At the general emigration to Medina the people of Mecca endeavoured to prevent Soheib's departure; but he bargained to relinquish his whole property that they might let him go.[4]

And for what did Suhaib suffer persecutions and part with his property? Not that he might continue to be the sponsor of a forgery. Is it conceivable that a man who willingly suffers and forgoes his all to follow a homeless refugee would blaspheme the name of God and be a party to a fraud on humanity? The character of Suhaib and his eventful life are in themselves guarantees against his being guilty of any such charge.

Salman, the Persian, is suggested by Dean Prideaux[5] and he bases his conjectures on the word *Ajami*. But both Muir and Sale differ with him. Salman was of a good family of Ispahan; and, in his younger years, left the religion of his country. He went

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1. Muir, *The Life of Mohammad*, 92.
2. *Ibid.*, 371.
3. *Ibid.*, 66 (Italics are mine).
4. *Ibid.*, 66-67.
5. Prideaux, *Life of Mohammad*, 31.

to Syria, where he was advised by a monk of Amuria to go to Arabia, where a Prophet was expected to appear at that time, who would re-establish the Religion of Abraham. Salman performed the journey and met the Holy Prophet at Kobā, a suburb little more than two miles to the south of Madina, where the Holy Prophet had halted for a few days in his flight to Madina. The first real mention of Salman in Islamic history occurs in connection with the entrenchment of Madina.[1] Thus it is obvious that he was never with the Holy Prophet at Makka before the Flight and could not, therefore, have been the person referred to in the Holy Quran.

Qais or Kos, the Bishop of Najran, to whom the Holy Prophet is supposed to have talked while on his first journey to Syria, is also mentioned. This journey was undertaken by the Holy Prophet at the age of twelve. It is sheer nonsense to suggest that a boy at this age could learn anything about religion and recollect and repeat at the age of forty what was narrated to him about thirty years before.

Sergius or Boheira, a Nestorian monk, is generally supposed by most of Christian writers on Islam to have been the man with whom the Holy Prophet, at his tender age, had held a conference at Bosra, a city of Syria Damascena.[2] How much any monk could have taught in a few days to one still so young who could not talk any language but his own, is a question which Christians have failed to consider and much less answer. Sale rejects the suggestion and says:

> I find not the least intimation, that he (Sergius) ever quitted his monastery to go into Arabia (as is supposed by the Christians) and his acquaintance with Mohammad was too early to favour the surmise of his assisting him in the Koran, which was composed long after.[3]

Thomas Carlyle found it impossible to support this Christian charge.[4] Muir rejects it as puerile.[5] Davenport believes the allegations *qua* Salman and Sergius as being based on utterly baseless conjectures and says:

> The statement that Muhammad composed the Koran by the aid of a Christian Monk and Abdul Salman, a Persian Jew, refutes itself, for it is not to be credited that the excellence of the Arabian language should be derived from two foreigners of whom the one was a Syrian and the other a Persian.[6]

The names of Yasir, Jabar, Khobeib, Habib, Aish or Ya'ish, 'Addas and Zaid have also been suggested. All these were slaves who had been freed. They were among the early converts of Islam and as such the brunt of the wrath of the Quraish had fallen upon them, because they were weak and poor and had no patron or protector. They, however, in spite of the most cruel persecutions and the most trying torments did not recant. They could have apostatized and thus avoided torment, but they preferred to

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1. *Sirat Ibn Hisham,* 136.
2. Prideaux, *Life of Mohammad,* 35. See also Marraci, *de Alcor,* 37.
3. Sale, *Translation of the Koran,* 204.
4. Carlyle, *Hero and Hero-Worship,* 71.
5. Muir, *The Life of Mohammad,* 21.
6. Davenport, *Mohammad and the Koran,* 50.

face death rather than renounce their faith, even in words. They died in the cause because they believed in the Holy Quran as the word of God, which said:

> And think not (of) those who are killed in Allah's way as dead, nay! they are alive (and) are provided sustenance from their Lord.[1]

The spirit these slave-converts displayed is unique in history. Yasir was put to death along with his wife and son in a most inhuman manner. Jabar was also killed at Makka in similar circumstances.[2] In the same way Khobeib, who had been perfidiously sold to the Quraish, had been put to death by them by mutilation and cutting off his flesh piecemeal. He was asked, in the middle of his tortures, whether he would not wish Muhammad to be in his place and he sitting in security at home. He replied:

> I would not wish deliverance and to be with my family and children on condition that the Messenger of God suffer the pain even of a thorn.[3]

Take the case of Zaid. He was still a child when, traveling with his family, he was waylaid by a band of Arab marauders, and carried away and sold into slavery. For years his father searched for him. At last a party of his tribe recognized him at Makka. By then Zaid had become a convert to Islam. His father came to Makka and wanted to take him back. The choice was left with Zaid, for he was by then a freedman. He refused to go and preferred to remain with his brethren-in-faith and to suffer their fate.

Is it conceivable, I ask once again, that these men who were the least gainers from a worldly point of view, would have willingly suffered for a cause which, if they had been assisting the Holy Prophet in the preparation of the Holy Quran, they must have known to be false, or for a Book which to their knowledge was a forgery? The sincerity, the firmness and the resolution of these convert slaves, their readiness to suffer any loss, their willingness to undergo any hardship, are everlasting monuments of their living faith in the Word of God and the Divine Mission of the Holy Prophet. It is preposterous to suggest that they had individually or collectively taught, or even indicated to, the Holy Prophet what he should have put in the Book. They could never have remained loyal to the faith, particularly when the Holy Quran was proclaiming:

> This is (of) the announcements relating to the Unseen (which) We reveal to you.[4]

> These are announcements relating to the Unseen which We reveal to you. You did not know them—(neither) you nor your people—before this (knew of them).[5]

> And it is not the word of a poet, little is it that you believed, nor the word of a soothsayer, little is it that you mind. It is a revelation from the Lord of the worlds.[6]

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1. The Holy Quran, 2 : 154.
2. *Sirat Ibn Hisham*, p. 260.
3. *Ibid.*, 648.
4. The Holy Quran, 12 : 102.
5. *Ibid.*, 11 : 49.
6. *Ibid.*, 69 : 41-43.

> Or do they say: He has forged it. Nay! they do not believe. Then let them bring an announcement like it if they are truthful.[1]

Here was a direct challenge. Could not those who had tutored the Holy Prophet say so or accept this challenge? If the Holy Prophet had in fact received secret instructions from some one he could not have so boldly and so repeatedly made these declarations, or proclaim that every verse of the Holy Quran was a direct revelation from God and that he had no human instructors. No, the truth is that he had none, and his followers, one and all, believed the Holy Quran to be the Word of God. Sir William Muir, speaking of the faith of the early Muslims and of the Mosque at Madina, says:

> Here the Prophet and his Companions spent most of their time, here the daily service, with its oft-recurring prayers, was first publicly established: *and here the great congregation assembled listening with reverence and awe to messages from heaven.*[2]

Speaking of the return journey from Hudaibiyya, Muir goes on to say:

> At the close of the first March, the pilgrims might be seen hurrying across the plains, urging their camels from all directions, and crowding round the Prophet. "Inspiration had descended on him," passed from mouth to mouth throughout the camp. Standing upright upon his camel Muhammad recited the Sura entitled: The Victory.[3]

The Truce of Hudaibiyya, some of the Companions of the Holy Prophet had thought, was not honourable for the Muslims. The conditions agreed upon were decidedly disadvantageous to them. Even Hazrat Umar had some misgivings about them, and said so openly. But this chapter declared:

> Surely, We have given to you a clear victory.[4]

No sooner was the chapter recited by the Holy Prophet than the whole camp with one voice thanked God for His Mercy: their doubts were at once dispelled for the Word of God made the position clear. Such was the faith of the Companions of the Holy Prophet. And subsequently history testifies to the truth of this Divine announcement.

Before dealing with the internal evidence I should like to mention that although most of the references to Jewish and Christian Scriptures appear in the Makkan verses, yet it is an indisputable fact that there were neither any Jews nor any converts to the Jewish religion at Makka. The only ground on which it has been alleged that the Holy Prophet, while at Makka, must have found some means of communication with Jews or Christians, or at least with some person acquainted with Jewish lore and Christian fables, is that between the fifth and the tenth year of the Mission the Quranic revelation began "to abound with narratives taken, often at great length, from their scriptures

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1. *Ibid.*, 52 : 33-34.
2. Muir, *The Life of Mohammad*, 177.
3. Muir, *The Life of Mohammad*, 360.
4. The Holy Quran, 48 : 1.

and legends."[1] But this is begging the whole question. In fact it is an indirect admission that there is no evidence at all and that the allegation is based merely on conjectures and wild speculations. It has further been alleged that at Madina the Holy Prophet came a good deal in contact with Christian heretics and borrowed freely from the Gnostics. But, for the Holy Prophet to have confused Christianity with Gnosticism, the latter must have prevailed in Arabia far more universally than we have reason to believe from history. In fact there is no justification for believing that the doctrines of this sect were taught or professed in Arabia. It is certain, on the other hand, that Basilideans, Valentinians and other Gnostic sects had completely died out by the end of the fifth century of the Christian era. Even Muir had to admit:

> Gnosticism had disappeared from Egypt before the sixth century, and there is no reason for supposing that it had at any time gained a footing in Arabia. Besides, there is no affinity between the supernaturalism of the Gnostics and Docetae and the rationalism of the Koran.[2]

Muir, therefore, himself demolishes the very foundation on which the charge is based. Some Christian writers on Islam have tried to trace the various references in the Holy Quran to the Christian dogmas to be found in the Apocryphal Gospels. They allege that these Gospels were within easy reach of the Holy Prophet. Others imagine that he had acquired his knowledge from Christian traditions then prevalent in Arabia. I again quote Sir William Muir. He says:

> But though some few of its (the Holy Quran's) details do coincide with these spurious (Apocryphal) writings, its statements in no wise correspond . . . . There is no ground for believing that either at Mecca or Medina there existed anything of the kind from which could have been framed a narrative agreeing . . . . with the Gospels both genuine and apocryphal.[3]

But in spite of their conjectures, Christian writers on Islam have hopelessly failed to explain away or account for a very patent and outstanding feature of the Holy Quran. The Gospels portray Jesus to be the son of God, who died on the Cross. The Holy Quran declares him to be a mere man, a Prophet of God, but still an ordinary man. The Holy Quran discredits the Jewish and Christian versions by asserting that Jesus did not suffer the death of an accursed one—he did not die on the Cross. Could the Jews and Christians of his, or any other age, have ever dreamt of these teachings or instructed the Holy Prophet in these matters? No doubt the Holy Quran repeats some incidents of Jewish history and also refers to certain Christian dogmas; but it always, at the crucial places, differs with the narratives as contained in the Old and New Testaments.

I now proceed to consider the internal evidence. If we study the Holy Quran with a view to finding its Author the conclusion of its Divine origin is irresistibly forced on

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1. Muir, *The Life of Mohammad*, 96.
2. *Ibid.*, 154.
3. Muir, *The Life of Mohammad*, 155.

us. It opens with the formula: *In the name of Allah, the Beneficent, the Merciful*; and its Author is mentioned at the very outset as: *I am Allah, the Best Knower*.[1] Again, the *Qul* (Say) verses, with which the Holy Quran abounds, clearly point out that the Book is proceeding direct from the Almighty. These verses also indicate that the Holy Prophet was made to realize, what Moses and Isaiah also believed, that he was the mere mouthpiece of God.

I have already referred to the perfection of the language of the Book, and have also mentioned the challenge it contains to non-Muslims, to wit, that they cannot, even if they all unite, produce even a single chapter like it.[2] There is one significant fact which proves that the language used in the Book was not that of the Holy Prophet himself. The language of his most inspired sayings appear to be flat when compared with the language of the Holy Quran; the human element is apparent in the one, while the Divine Majesty and grandeur is obvious in the other; the inherent light of the former is eclipsed by the brilliance of the latter. They both disclose their authors: the servant and the Master, the helpless mortal and the All-Powerful Ever-Living Creator. Let me compare the prayer of the Holy Prophet at Taif with the Qur-anic verses revealed at the same time:

Oh my Lord! to Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and of my insignificance in the eyes of the people. Thou art Most Merciful of all the merciful. Thou art the Lord of the weak. To whom art Thou entrusting me? To an unsympathetic enemy, who would sullenly frown at me; or to a friend, whom Thou hast given control over my affairs? I do not care for anything except that I may have Thy protection. I seek for refuge in the light of Thy countenance. It is Thine to chase away the darkness, and to give peace both for this world and the next; let not Thy wrath light upon me, nor Thine anger. There is no strength, no power, except in Thee.[3]

And when the servant of Allah (Muhammad) stood up in prayer to Him, they crowded on him almost stifling (him). Say: I pray unto Allah only, and ascribe unto Him no partner. Say: I control not hurt nor benefit for you. Say: Verily, none can protect me from Allah, nor can I find any refuge besides Him. (Mine is) but the conveyance of the truth from Allah, and the message; and whoso disobeyeth Allah and His message, verily his is fire of hell, wherein such dwell for ever, till (the day) they shall behold that which they are promised; (they may) doubt but then they will know (for certain) who is weaker in allies and less in multitude. Say: I know not whether that which you are promised is nigh, or if my Lord hath set a distant time for it. He is the Knower of the Unseen, and He revealeth unto none of His secrets, save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him, that He may know that they have indeed conveyed the message of the Lord. He surrounds all their doings and keepeth count of all things.[4]

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1. The Holy Quran, 2 : 1.
2. The Holy Quran, 2 : 23-24 ; 10 : 38; 11 : 13.
3. *Sirat Ibn Hisham*, 1 : 147.
4. The Holy Quran, 72 : 19-28 (Translation by Muhammad Marmaduke Pickthal).

Could a man give vent to these feelings of utter hopelessness and weakness and also simultaneously express the most unbounded confidence in his ultimate triumph and predict so forcibly the destruction of his opponents? A solitary man, left to himself without a friend, without a helper, rejected at home, goes for shelter to a neighbouring place. He is cruelly treated and turned out. Could he have dreamt of such events? Could these words proceed from one but the All-Powerful, All-Pervading Divine Source? The message must be delivered, the non-believers shall be punished and their number shall be reduced, for Allah encompasses all. These two passages clearly show that two different voices, one human and the other Divine, were speaking at one and the same time.

The Bible lays down a criterion whereby we can judge the Divine origin of a message delivered by a Prophet. It says:

> But the Prophet, which shall presume to speak a word in My name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die.
>
> And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a Prophet speaketh in the name of the Lord if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken but the Prophet hath spoken it presumptuously, thou shalt not be afraid of him.[1]

Thus even if a prophet has delivered innumerable true revelations, but if he falsely ascribes to God a single word which He has not spoken, such a prophet shall be destroyed, and his work shall perish. Similar words occur in another place in the Bible:

> Therefore thus saith the Lord concerning the prophets that prophesy in My name, and I sent them not, yet they say, sword and famine shall not be in this land: By sword and famine shall those prophets be consumed.[2]

The Bible also tells us that the Lord is against those to whom He has not spoken and yet they prophesy falsely in His name. Such prophets and their people, says the Lord, shall never profit nor prosper.[3] By way of Illustration the Prophet Jeremiah cites the fate of Hananiah, his contemporary, who was killed within one year of his having tried to mislead people by attributing to God prophecies which He had never commanded him to make.[4] The same fate, we are told, befell Theudas and his followers.[5] Jesus also compared a false prophet to a corrupt tree which is hewn down,[6] and he also reminded his people:

> Wherefore by their fruits ye shall know them.[7]

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1. Deut., 18 : 20-22.
2. Jer., 14 : 15.
3. Jer., 23 : 30-32
4. Jer., 28 : 15-17.
5. Acts, 5 : 36.
6. Matt., 7 : 15-19.
7. Matt., 7 : 20.

Let us test the Holy Quran, the Holy Prophet and his work by these Biblical criteria, for the Holy Prophet claimed that every word of the Book was revealed to him direct from God. Was the Holy Prophet killed? Did his work perish? Was he or the companions consumed by sword and famine? And lastly, was the Holy Quran destroyed or forgotten? For about a quarter of a century the Holy Prophet kept on proclaiming the Holy Quran to be a revelation of God, and his Companions believed it to be such, and yet far from being destroyed, he and they prospered. Every day brought him new converts, every month brought him new success, every year brought him new glory. And he did not die until he was able to say:

> O Lord! I have delivered my message, and have accomplished my work.[1]

The Holy Prophet and his Companions were successful to a degree which is unique in the annals of history. Surely, the God of Moses and Jeremiah was the same God as that of Muhammad. He had not changed, nor had He become helpless or powerless. Nor could He have forgotten His promises and assurances to Moses and Jeremiah. Indeed, He had not, for He did lead His true Prophet Muhammad to victory and did destroy those who opposed him. Had the Holy Prophet been a false prophet, he would not have been spared. He would have suffered a worse fate than that of Hananiah; for says the Holy Quran:

> And if he (Muhammad) had fabricated against Us some of his sayings, We should certainly have seized him by the right arm, then We would certainly have cut the artery of his neck. And not one of you could have withheld Us from him.[2]

And this did not come to pass because, as stated in the immediately preceding verse, the Holy Quran was

> The Revelation from the Lord of the worlds.[3]

It is obvious, therefore, that whereas God is against false prophets and punishes them, He showers His blessings on His true prophets and destroys those who oppose them. This is the criterion put forth by the Lord God of Moses, Jeremiah, Jesus and Muhammad, by which the falsehood of an impostor is exposed and the truth of His righteous and true prophets is established. The Holy Quran repeatedly draws attention to this testimony. I quote but a few verses:

> Say: Call on your associates, then make struggle (to prevail) against me and give me no respite. Surely, my guardian is Allah, Who revealed the Book, and He befriends the good (only).[4]
>
> And Allah will protect you from the people.[5]
>
> Allah has written down: I will most certainly prevail, I and My apostles; surely,

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1. *Muslim,* 15 : 394-5.
2. The Holy Quran, 69 : 44-47.
3. *Ibid.*, 69 : 43.
4. *Ibid.*, 7 : 195-196.
5. *Ibid.*, 5 : 67.

> Allah is Strong, Mighty.[1]
>
> And when Allah guides (one), there is none that can lead him astray. Is not Allah Mighty, the Lord of retribution?[2]
>
> Most surely We help Our apostles, and those who believe, in this world's life and on the Day when the witnesses shall stand up.[3]
>
> Have We not . . . exalted for you your eminence.[4]

The Holy Quran teems with verses, of Makkan origin, in which assurances were repeatedly given to the Holy Prophet of his ultimate triumph and of the glorious eminence to which in fact he was raised.

The Biblical verses already referred to give another criterion: whatever a true prophet shall say, in the name of the Lord, must happen.[5] I will apply this test also to the Holy Quran. There are innumerable prophecies in the Book. They were all literally fulfilled. I will mention only four of them.

The Holy Quran claimed that Allah will Himself guard and protect the Book against corruption and interpolation;[6] and that "there is none who can change or alter His word."[7] It further claims that its verses shall never be forgotten.[8] I have already dealt with these unique prophecies,[9] and explained how they have been fulfilled. The Holy Quran has retained its pristine purity and is to-day the same as the Holy Prophet left it.

The second prophecy I wish to discuss reads:

> And those who disbelieved said to their apostles: We will most certainly drive you forth from our land, or else you shall come back to our religion. So their Lord revealed to them: *Most surely We will destroy the unjust. And most surely We will settle you in the land after them.*[10]

In another place we are told:

> Most surely He Who has made the Quran binding on you will bring you back to the destination.[11]

These verses are of Makkan origin and prophesy the final triumph of the Holy Prophet and the utter defeat and overthrow of his enemies who had threatened to, in fact did, drive him out of Makka. These verses refer to these events and foretell his ultimate victorious return, as the ruler of the land, after his opponents' power had been crushed. Thus the migration of the Holy Prophet from Makka and his re-entry into the city as a conqueror and ruler was prophesied in the clearest possible terms, and this prophecy was also literally fulfilled.

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1. The Holy Quran, 58 : 21.
2. *Ibid.*, 39 : 37.
3. *Ibid.*, 40 : 51.
4. *Ibid.*, 94 : 1-4.
5. Deut., 18 : 20-22.
6. The Holy Quran, 15 : 9 ; 56 : 77-78 ; 85 : 21-22 ; etc.
7. *Ibid.*, 6 : 115 ; 18 : 27
8. *Ibid.*, 87 : 6.
9. *Supra*, pp. 24-29.
10. The Holy Quran, 14 : 13-14.
11. *Ibid.*, 28 : 85.

The third prophecy is:

> I am Allah, the Best Knower. The Romans are defeated in a near land; and they after being vanquished shall overcome within ten years. Allah's is the command before and after, *and on that day the believers shall rejoice with the help of Allah!* He helps whom He pleases, and He is Mighty and Merciful.[1]

These verses contain a double prophecy: the victory of the Romans, after their defeat, at a time when the Muslims themselves would be rejoicing.

The people of the Roman Empire called themselves Romans, and to them the term *Greek*, which was synonymous with heathen, was a term of reproach.[2] Therefore, the term *Romans* has been used instead of *Greek*.

The struggle between the Persians and the Roman Empire began in 602 C.E., when Chosroes II of Persia waged war against Rome to avenge the death of Maurice, murdered by Phocas. The Persians ravaged Syria, and overran and plundered Asia Minor. In 608 C.E. they advanced to Chalcedon. In 614 C.E. Jerusalem and Damascus were sacked by General Shahbaraz, and the Holy Cross was carried away in triumph to Persia. Soon after Egypt was conquered. The Romans could offer but little resistance, as they were torn by internal dissensions and were also pressed by Avars and Slavs. The Persians advanced upon the Bosphorus and pitched their camp within sight of Constantinople. When the news of their conquest reached Makka, the Quraish idolaters were jubilant, as their sympathies were with the fire-worshipping Persians. It was then, in 615 C.E., that these verses were revealed and proclaimed the ultimate victory of the Romans within ten years. In 621 C.E. Heraclius was roused from his slumber and, after three years of arduous conflict, rolled back the invaders and totally discomfited the Persians. In 624 C.E. he advanced into northern Media, where he destroyed the great temple of Goudzak.[3]

In the same year, 624 C.E., a small band of Muslims, three hundred and thirteen in number, routed a force of about one thousand Quraish warriors at Badr. The Muslims were rejoicing at this victory when the news of the victory of the Romans reached them. Both Muslims and Romans continued to meet with success; and the final triumph of both over their respective enemies again coincided. The Quraish were crushed by the conquest of Makka in 630 C.E. and in the same year the Persian Empire, from the apparent greatness to which it had reached some years earlier, sank into hopeless anarchy. And thus this prophecy was fully justified by subsequent events.

The fourth prophecy deals with the finality of the mission of the Holy Prophet. He proclaimed: "There will be no prophet after me," and this was in keeping with the Quranic announcement:

> Muhammad is the Apostle of Allah and the *Seal* of the Prophets.[4]

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1. The Holy Quran, 30 : 1-5.
2. Butler, *Arab Conquest of Egypt,* 144f.
3. *Ency. Britannica,* Art. *Chosroes* II.
4. The Holy Quran, 33 : 40.

The Holy Quran alone claims to be a guide for the whole of humanity.[1] Whereas every other prophet was sent to one people, for the reformation and unification of one nation, the Holy Prophet came to unite all nations and to destroy limitations of colour and creed. Again, there would have been no necessity for the revelation of the Holy Quran if the previous scriptures had been intact; and had this Book suffered the same fate, there would of necessity have come to this earth another prophet with a new code of law. The *finality of* revelation saw its perfection too, and through the *Seal*, the *Last*, of the prophets the Beneficent God perfected the religion and completed His favours:

> This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as a religion.[2]

And history bears witness that *no* prophet has come after the Holy Prophet.

There is another piece of internal evidence which satisfactorily proves the Divine origin of the Holy Quran. One would expect, if the Book were a forgery, to find the author justifying such of his acts as his contemporaries may have called in question. On the contrary, we find in the Holy Quran incidents referred to, which, had it not been a revealed Book, would never have been inserted by the author. I will mention but a few of them:

On one occasion the Holy Prophet was engaged in deep conversation with the chief Al-Walid. Just then Abdullah Ibn um Maktum, a blind man, chanced to pass. He asked the Holy Prophet to teach him a portion of the Holy Quran. The Holy Prophet, displeased at this interruption, frowned and turned away from him. Then the chapter entitled: *He Frowned*, was revealed in the following terms:

> He frowned and turned his back, because there came to him a blind man. And what would make you know that he would purify himself, or become reminded so that the reminder shall profit him? As for him who considers himself free from need (of you), to him do you address yourself. And no blame is on you if he would not purify himself. And as to him who comes to you striving hard, and he fears. From him will you divert yourself.[3]

Is it conceivable that a forger would blaspheme the name of God, and at the same time perpetuate an incident which would expose him for ever to the crushing retort of his enemies?

I give another instance. 'Abd Allah ibn Ubayy was the chief of the Madina hypocrites. On his death-bed he had asked the Holy Prophet to send him his shirt, so that he might be buried in it, and to conduct his funeral prayers. The Holy Prophet complied with both these requests. Then came the Divine revelation:

> And never offer prayer for any one of them who dies, and do not stand by his grave, surely they disbelieve in Allah and His Apostle and they shall die in transgression.[4]

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1. The Holy Qur-'an, 7 : 157.
2. *Ibid.*, 5 : 3.
3. *Ibid.*, 80 : 1-10.
4. *Ibid.*, 9 : 84.

The Divine revelation thus pointed out that this action of the Holy Prophet, though magnanimous in itself, was wrong. It directed that unbelievers should not be treated as Muslims.

We read in the Holy Quran:

> Say: I do not say to you I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel: I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?[1]

In another place, it is said:

> I am only a mortal like unto you.[2]

Again:

> Say: I do not control any benefit or harm for my own soul except as Allah pleases; and had I known the unseen I would have had much of good and no evil would have touched me. I am nothing but a warner and the giver of good news to a people who believe.[3]

And again:

> Men ask you about the Hour! Say: The knowledge of it is only with Allah.[4]

Would any forger or impostor who aspired to be a leader or guide of his people ever have put such admissions in a book of his own creation? There is no affectation, no personal consideration. The Book represents him to be but a man, devoid of supernatural powers without worldly wealth, without knowledge of the future; nothing more than a mortal, neither a wonder-worker nor a fortune-teller. For all the good he did, for all the prophecies he uttered, he claimed no credit for himself. It was all from the Almighty Allah, Who selected him to be His messenger, a *plain* warner.

Had Muhammad been the author of the Book he could never have had the implicit faith he had in its Divine origin. The Holy Prophet and his Companions were commanded:

> Continue then in the right way as you are commanded, *as also he who has turned (to Allah) with you*, and be not inordinate (O men!), surely He sees what you do.[5]

This verse appears in the chapter called *Hud*. This and some other *sister* chapters[6] are sometimes called the *Terrific Suras*. It is recorded that, while Hazrat Abu Bakr and Hazrat Umar sat in the Mosque at Madina, the Holy Prophet entered the Mosque and was looking at his beard. Hazrat Abu Bakr observing some grey hair said: "O Messenger of God, for thee I would sacrifice my father and mother, *white* hair are has-

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1. The Holy Quran, 6 : 50.
2. *Ibid.*, 41 : 6.
3. *Ibid.*, 7 : 188.
4. *Ibid.*, 33 : 63.
5. *Ibid.*, 11 : 112.
6. *Ibid.*, Chapters 56 and 101.

tening upon thee." "Yes", replied the Holy Prophet, "*Hud* and its *Sisters* have hastened my *white* hair." And why? Apart from the command to follow the Holy Quran himself, the Holy Prophet had also been directed to see that his followers did the same. The Holy Prophet knew that when Moses' followers did not follow him, that great law-giver had to confess:

> My Lord! surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.[1]

Jesus had asked his followers to watch with him for a short time while he prayed,[2] and they had gone to sleep[3] and forsaken him.[4]

The Holy Prophet was conscious of these events of the past and this injunction taxed his mind. He believed that this injunction was Divine and feared lest his followers be found wanting and become inordinate.

Can anyone, in the light of these facts, honestly assert that the Holy Prophet did not himself believe in the Holy Quran as the Word of God, and knew the Book to be of his own creation?

I will now close this rather lengthy discussion and summarize the points which establish the Divine origin of the Holy Quran:

1. Its text has maintained its pristine purity and has remained free from all human interpolations.

2. It stands without a rival, being the only revealed Book in a *living* language.

3. The language is pure, and it always observes a tone of reverence when speaking of, or referring to, the Almighty God, to Whom it never attributes human frailties and passions.

4. Its language is chaste. The impure, immoral and indecent ideas and expressions, narratives and blemishes which unfortunately are of too frequent occurrence in other Scriptures, are conspicuous by their absence in the Holy Quran. So exempt is it from these undeniable defects that it needs not the slightest expurgation and can be read from cover to cover without causing a blush to suffuse the cheek of modesty itself.

5. All its prophecies have been fulfilled.

6. There are no discrepancies in the Book, even in the details of the narrative. Its verses are conformable throughout.

7. It affirms by repeating certain portions, and replaces the older Scriptures.

8. It contains rules of guidance for humanity and supports its assertions by arguments.

9. It is the fundamental code, not only of theology, but of civil and criminal jurisprudence, and its laws regulate the actions and the property of mankind. It is a

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1. The Holy Quran, 5 : 25. 2. Matt., 26 : 38. 3. Matt., 26 : 40. 4. Matt., 26 : 56.

general code, a religious, social, commercial, military, judicial, civil and criminal code. It regulates everything from the ceremonies of religion to the actions of daily life; from the health of the body to the salvation of the soul; from the rights of the individual to the privileges of the community and humanity at large; from the interests of man to that of society; from crime to morality; in short from life in this world to that of the next.

10. It contains a political system on the foundation of which the throne itself is erected; and from which every law of the state is derived; and by its authority every question of life and property is finally decided.

11. It produces an unprecedented change in the outlook of those who believe in it and act up to it. To them it brings new hope and sustenance of life.

12. It establishes the unity of God and the messengership of the Holy Prophet Muhammad.

13. It is the *last* revealed Book, and is the *final* Word of God. The religion it proclaims is the *summum bonum* of the Will of God.

14. It declares the innocence of Jesus and Mary from the charges and calumnies leveled against them by Jews and Christians alike; and affirms the *humanity* of Jesus.

The Hadith

The life and the actions of the Holy Prophet Muhammad have to be judged by the standard of the Holy Quran. In his religious views, in his public career and in his domestic life, he followed faithfully, both in their letter and spirit, the teachings of the Holy Quran. In the Holy Quran the Holy Prophet is made to say:

> I follow naught but what is revealed to me.[1]

True to this revelation, he translated every one of its precepts into practice. His character was so true a mirror of the Holy Quran that his Companions (*As-hab*) used to interpret the Holy Quran in the light of his actions. Hazrat Ayisha was, on more occasions than one, questioned as to how the Messenger of God acted under certain circumstances. In reply she always used to read the relevant verses of the Holy Quran and say that his action was no other than in keeping with the Holy Quran itself.

These actions or practices of the Holy Prophet are called *Sunna, mode of life,* or *way of acting*, and they are held in great reverence, next to the Holy Quran, throughout the Muslim world. The *Sunna* are described along with the *Hadith* (plural *Ahādith*) the *doings* or *sayings* of the Holy Prophet. The *Hadith* also contain his answers to the questions put to him by his Companions and opponents. They also record his approval or disapproval of incidents which took place in his life-time. All these are collectively called the *Hadith*, which form the second Islamic Source.

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1. The Holy Quran, 10 : 15.

The Holy Prophet Muhammad is a historical character. He passed through various vicissitudes of life. Orphaned in childhood, he became the head of the State at Madina. His private and public life is known in the minutest detail. All his Sayings and practices have been recorded, and nothing escaped the careful and vigilant notice of his Companions. It has been asserted that it is impossible to know everything of any man, however great, but it is not so with the Holy Prophet. There were various reasons for this, but I will mention only two:

The Holy Prophet was sent as a "mercy to all Nations,"[1] and was, therefore, a guide to mankind as a whole. He was the best model of virtue for humanity. In the words of the Holy Quran:

> Certainly you have in the Apostle of Allah, an excellent exemplar . . . .[2]

The Holy Prophet did not give sentimental and impracticable precepts, but rather laid down practical rules of guidance for men and illustrated them by his own example. By his example as a kind, loving and affectionate husband and father, he guided men in their every-day duties; by making laws for the guidance of his followers, he demonstrated how legislators should act; by deciding disputes, he became a model for judges; by fighting personally in battles, he taught soldiers to lay down their lives in the cause of truth, justice and freedom; by leading armies, he served as a guide for a General leading his armies in the field of battle; by being the head of a state he set an example for kings to rule benevolently; by punishing tyrants for wrong inflicted on innocent and weak persons, by facing patiently the worst persecutions for years and then fighting and overcoming them, by forgiving the vanquished, his persecutors and enemies in particular, by overlooking the faults of those attached to him, he proved himself to be *an excellent exemplar*. Indeed, it is the distinguishing feature of his life that he not only taught rules of guidance in every walk of life, but also gave, by his own example, a practical illustration of all those rules. The Holy Quran, therefore, enjoins Muslims to obey Allah and His Apostle[3] and to keep back from what he forbids[4] and to follow his example as the Holy Prophet did never deviate from the right path.[5]

The Holy Quran says that "Muhammad is . . . . the Apostle of Allah and the Seal of the Prophets;"[6] and the Holy Prophet said: "There will be no prophet after me." The Holy Prophet is the Seal, the last of the Prophets, because the object of prophethood, the manifestation of the Divine Will for the guidance of humanity, was finally accomplished in the Holy Quran. That is why we find in the Holy Quran:

> This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion.[7]

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1. The Holy Quran, 21 : 107.
2. *Ibid.*, 33 : 21.
3. *Ibid.*, 3 : 32, 132; 4 : 13, 59, 69, 80; 5 : 92 ; 8 : 1, 20 ; 64 : 12.
4. *Ibid.*, 59 : 7.
5. *Ibid.*, 53 : 2.
6. *Ibid.*, 33 : 40.
7. *Ibid.*, 5 : 3.

This verse was the last to be revealed to the Holy Prophet, and nothing came after it, he having died eighty-one days after its revelation. It was necessary, therefore, that the living example of the Holy Prophet, in the light of the Holy Quran should have been recorded for all time to come.

The second reason was the love his Companions had for the Holy Prophet. History does not know of any man who had companions like those of the Holy Prophet from the beginning of his career to his death. The conduct of his Companions is a parallel of its own. They sacrificed their property, homes, lives, everything for him. They took "*the Pledge of the Tree*," whereby they solemnly took oath to defend him even to the death. Can any reformer or Prophet claim among his disciples men like the four Caliphs, men like Bilal the celebrated *Muazzin*, and Yasir and his wife Samiya and Ammar their son? Yasir was captured by the idolaters of Makka. His legs and arms were tied to four different camels, who were made to run in four different directions. Yet he stood loyal to his God and His Apostle. Bilal was made to lie, for days together, on the burning and blistering sands of the desert, but in spite of these tortures, he kept on shouting: "*There is one God, There is one God.*" Hazrat Ali, the fourth Caliph, risked his life for the safety of the Holy Prophet and actually occupied the bed of the Holy Prophet to receive the blows with which the enemies intended to kill the Holy Prophet. Hazrat Abu Bakr, the *Truthful*, the first Caliph, carried the Holy Prophet in a bundle on his head, and left a house which was actually surrounded at that time by the idolaters of Makka, who had conspired and come to murder the Holy Prophet; and when challenged, he told them that he was carrying Muhammad. They laughed at his assertion but he carried his beloved Prophet out of danger. Hazrat Talha received, in the battle of Uhud, no less than twenty-one wounds in order to prevent injury being inflicted on the person of the Messenger of God. Such love and devotion can never be found in history. In their love for the Holy Prophet, they followed him like a shadow. In assemblies they would rush to get a place near him. They attached great importance to even his most insignificant acts. The Holy Prophet, for example, used a particular ring, they did the same; he discarded it, so did they. The Holy Prophet once said his prayers without discarding his shoes, his Companions also followed his example. Is it any wonder that they followed his *Sunna* so rigidly and preserved his *Hadith* so carefully?

A Prophet, it has been said, and repeated by Jesus, is not without honour save in his own country and among his own relations. Voltaire said: "No man is a hero to his valet." It only shows that small minds cannot understand or appreciate a great mind. The ordinary lot of a great man, or even a Prophet, was, in the case of the Holy Prophet, reversed; he was not without honour save among those who did not know him. We find that his Divine Mission was accepted not only by his countrymen but also by his own family. In fact, his wife Hazrat Khadija was the first to believe and honour him. Regarding his private life we have the *Hadith* recorded on the authority of his wives, Hazrat Ayesha in particular, and his daughter Hazrat Fatima, and his servant Anas, who served him for many years. They, one and all, not only accepted him

as the Messenger of God, but also preserved his *Hadith* accurately for the generations to come. Thus, when in public, his Companions; when in his house, his relatives; when alone, his servant—all bear authentic testimony to what he said or did, and nothing was left which was not reported, repeated and recorded in minutest detail. Can history tell us of any Prophet, or any other man, how he ate, drank, slept and prayed; how he laughed and whether his teeth were then visible; what features he had; how many grey hair he had; how he combed his hair; how he dressed and what he wore; how he sat and walked; what he liked and what he disliked; and what his countenance was on different occasions?

It is true that during the life-time of the Holy Prophet the *Hadith* were not written collectively in any book, but there is unimpeachable evidence that they were being committed to memory by most of the Companions, and reduced to writing by some of them. Even Muir admits this fact.[1] I may mention that Hazrat Ali kept record of some Sayings. Anas Ibn Malik reports that Hazrat Abu Bakr wrote down for him the laws regarding *Zakāt.* Abdullah bin Umar and Abdullah bin Abbas were two other Companions who were especially engaged in the preservation and transmitting of the *Hadith,* so was Abdullah bin Amr. He reports:

> I used to write everything that I heard from the Messenger of God intending to commit to memory. I spoke about it to the Holy Prophet, who said: Write down for I only speak the truth.

It is also true that most of the Companions did not write down the *Hadith* because the Holy Prophet had on one occasion taken exception to this being done.

Thus Abu Huraira reports:

> The Messenger of God came to us while we were writing the *Hadith,* and asked: What is this that you are writing? We said: *Hadith,* what we hear of thee. He said: What! a book other than the Book of Allah?

This disapproval was meant really to avoid confusion between the Divine Revelation and his Sayings. The Holy Prophet never forbade the writing of the *Hadith.* On the contrary, he always gave directions that his *Sunna* should be followed and widely proclaimed.

Malik bin Anas reports that the Holy Prophet during his Farewell address said:

> I leave with you two things. If you hold fast by them, you will never be misguided—the Book of Allah and my *Sunna.*

Tirmizi records two Sayings:

> May Allah grant freshness to the man who hears my Sayings, keeps and preserves them in memory and acts according to them.[2]

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1. Muir, *The Life of Mohammad,* 34.

2. *Muslim,* 15 : 396.

> May Allah be pleased with the man, who hearing a thing from me broadcasts it just as he had heard it.[1]

Bukhari records that "let him who is present, deliver it to him who is absent" were the concluding words of many of the utterances of the Holy Prophet.[2] He further records that when a deputation of the tribe of Abdul Qais appeared before the Holy Prophet he explained to them the injunctions regarding Prayers, Fasting, Zakat, etc., and enjoined them to explain the same to the other members of their tribe who were not present. Whenever a tribe embraced Islam, the Holy Prophet always sent one or more of his Companions to teach them the Holy Quran and to make them aware of his *Sunna*. We are told that on such occasions "they carried written instructions with them." Very often the Holy Prophet himself had facts recorded. The pardon granted to Suraqa bin Malak was in writing, the *Truce of Hudaibiyya* was written by Hazrat Ali; and letters were sent by the Holy Prophet to the Chosroes of Persia, to Heraclius of Constantinople, to the Negus of Abyssinia, to Maqauqus of Egypt, and to other Kings and Rulers of adjoining countries, inviting them to accept Islam.

Bukhari records that in the year of the conquest of Makka, the Holy Prophet delivered a Friday Sermon. A Yamanite prayed that a copy of the *Khutba* be given to him. The Holy Prophet ordered accordingly, and this was done. This incident shows that the Companions had wonderful memories and, secondly, that the Sayings were being recorded.

I have already mentioned that the Holy Quran contains some "allegorical" verses. The Holy Prophet used to explain them, and time and again he directed that his Sayings should be repeated and reported to those who were not present. Many a time he used to repeat his Sayings till everyone understood him perfectly. Bukhari records that if Hazrat Ayesha could not follow any Saying of the Holy Prophet, she used to request him to repeat it again and again.

As a safeguard against wrong or false reports of the *Hadith,* the Holy Prophet said:

> Be careful of (narrating) my Traditions, except what you know. Whoso imputes falsehood to me intentionally, let him know that his abode is Fire.[3]

And again:

> Whoso narrates from me a *Hadith,* knowing that it is false, he is then of the liars.[4]

From these two Sayings it has been inferred by some Christian writers that false traditions were being attributed to the Holy Prophet during his life-time. This assertion has no foundation and, in spite of repeated challenges by Muslims, no one has yet been able to produce or prove a single *Hadith* which may even be alleged to have been falsely reported, repeated or recorded in the life-time of the Holy Prophet. No, the object of these Sayings was to restrain Muslims from following the wrong ways of

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1. *Tirmizi,* 14 : 218.
2. *Bukhari,* 6 : 39.
3. *Ibn-i-Majah,* I : 4.
4. *Ibid.,* I : 4.

Christians and Jews who had attributed sayings to Jesus and other Prophets which he or they had never said. These two Sayings of the Holy Prophet should be read in the light of the following Saying:

> There *will* be narrators reporting *Hadith* from me, so judge by the Quran, if a report agrees with the Quran, accept it; otherwise reject it.

I have already stated that during the life-time of the Holy Prophet the *Hadith,* apart from stray records, were not recorded collectively in any book. For diverse reasons: for example, the death of the Holy Prophet and most of his Companions, and the spread of Islam to other countries, a necessity was felt that all *Hadith* should be reduced to writing. There was yet another reason. After the death of the Holy Prophet, disputes which came for decision before the Caliphs had to be decided in the light of the Holy Quran and the *Hadith.* This served a double purpose: firstly, trustworthiness of a Tradition was tested and established, and secondly its knowledge was transmitted to many others. It was for these reasons that Caliph Umar Bin Abdul-Aziz, who flourished in the end of the first century of the Hijra, directed Abu Bakr bin Hazm, the Governor of Madina, and the Governors of other provinces, to have the *Sunna* and *Hadith* collected and reduced to writing, and to teach them in gatherings. This was the time when *the Tabi'in*, Successors to the Companions of the Holy Prophet, were still alive. But the real reason which necessitated the issue of this order was that it was considered imperative that the knowledge of the *Hadith* should be preserved and spread; and, to quote this Caliph himself: "I fear the loss of the knowledge and the death of them that possess it;" and not, as some Christians allege, that false traditions were being introduced. Up to this time no such question had arisen.

In these circumstances, and before the close of the first century of the Hijra, Muslim scholars had devoted their lives to the collection of the *Hadith.* They travelled from city to city, from village to village, from tribe to tribe, over the whole Muslim world, and sought out by personal enquiry from among the few surviving Companions and their Successors, every Tradition and reduced it to writing. The task thus begun continued to be vigorously prosecuted and saw its perfection before the middle of the third century.

The first three compilations of the *Hadith* were prepared by Imam Abdul Malak ibn Abdul Aziz bin Juraij, Rabi ibn Suhaib and Said ibn Abi Aruba, all of whom died about the middle of the second century.Then came Imam Malik ibn Anas who wrote his famous *Mu'atta.* These and other books were written at different places — in Makka, Madina, Cairo, Yaman, Kufa, Basra, Wasil, Khorasan, etc. But in all of them the Traditions preached and preserved in those places only were mostly recorded. Then followed the *Musnad* of Imam Ahmad ibn Muhammad ibn Hanbal (164 A.H.—241 A.H.)

I now take up the question of perverted or forged traditions. In the course of political strife and rivalry between the Alids and the Abbasids on the one hand and the

Umayyads on the other, some forged traditions were introduced with a view to win over neutral Muslims to the rival parties. Thus sayings were attributed to the Holy Prophet which were meant to disgrace the names of the forefathers of the Umayyads or exalt the progenitors of the Alids or Abbasids and vice versa. The Abbasids were installed or, rather, they supplanted the Alids in the Caliphate in the 132nd year of the Hijra, and with the subsequent growth of their political power certain unscrupulous Abbasid Caliphs had traditions forged to suit their needs of the day. This brought about a general upheaval among the traditionists who, therefore, made extensive researches and prepared compilations of all authentic Traditions. Thus Imam Muhammad bin Ismail, otherwise known as Bukhari (194 A.H. to 256 A.H.), his disciple Muslim (204 A.H.—261 A.H.), Abu Daud (203 A.H.—275 A.H.), Ibn Majah (209 A.H.—275 A.H.), Tirmizi (209 A.H.—279 A.H.), and Al Nisai (214 A.H.—303 A.H.) made separately the compilations bearing their respective names. Collectively they are known as the *Sihah Sitta*, the Six Sound Books. The first two are the most authentic, for Bukhari and Muslim travelled all over Muslim countries collecting, checking and verifying the various Traditions. These two traditionists, in particular, were known for their piety and independence of character; and they did not spare even the Caliphs, the Governors, or other high officials. They were persecuted and had to leave their homes for their independence of views. In spite of these persecutions, they would not and did not give up their labour of love. They made every effort to collect only the authentic Traditions. Speaking of *Sahih Bukhari* the *Encyclopaedia of Islam* says:

> Bukhari undertook a research into the then *Hadith* with the painstaking accuracy of a modern writer.[1]

I have already explained how some traditions were forged by or under the order of some of the Abbasid Caliphs. This happened about the middle of the second century. It was really to counteract these mischievous but stupid acts that Bukhari and others had to prepare their compilations.

These compilations are accepted by Muslims, and are recognized invariably by all European writers as authentic. Sprenger while discussing the Traditions says that "although the nearest view of the Prophet which can be obtained is at a distance of one hundred years, and although this long vista is formed of a medium exclusively Mohammedan, yet it can be shown to have been achromatic." Even a bigoted Christian like Sir William Muir had to admit:

> There is no reason to doubt that the collectors were sincere in doing that which they professed to do. It may well be admitted that they sought out in good faith from all the traditions actually correct, inquired carefully into the authorities on which they rested, and recorded them with scrupulous accuracy . . . . There is no reason to suppose that they at all tampered with the Traditions themselves.[2]

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1. *Ency. of Islam :* Art, *Hadis,* 191.

2. Muir, *The Life of Mohammad,* 43-44.

The precautions adopted by these collectors were unique and extraordinary. Among the rules followed by them in collecting the Traditions were:

1. A Tradition opposed to known facts was rejected.

2. A Tradition which was contrary to the teachings of the Holy Quran, or the teachings of the Holy Prophet, was rejected.

3. A Tradition against reason or known principles of law was rejected.

4. A Tradition which ought to have been known generally and acted upon and yet was unknown and not acted upon was discarded.

5. The Tradition must record some Saying or action of the Holy Prophet.

6. Traditions with a non-Arabic style were rejected.

7. Each of the narrators must have been:

   (*a*) at the time he heard the Tradition, of an age at which he was capable of understanding it;

   (*b*) a person known for his piety, virtue, honesty and learning;

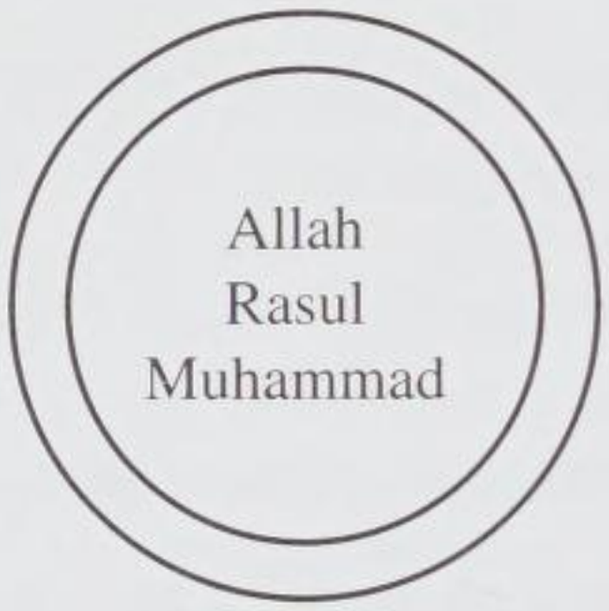
   (*c*) a person known to have possessed a good memory.

8. Each of the narrators must never have told a lie, committed a crime, or made any mistake or blunder.

9. There must be a complete chain of the names of the narrators (*isnad*) from the last to the Holy Prophet.

Thus by following these rules they established three categories: (1) *Sahih* (sound), those which were absolutely faultless and authentic and in whose *isnad* (chain of narrators) there was no *illa* (flaw); (2) *Hasan* (good or approved) were those which were not absolutely faultless or in which the *isnad* were not complete; and (3) *Za'if*, which were weak in authenticity. In Bukhari and Muslim only *Sahih* Traditions were recorded. The number of Traditions from which selection was made, or even those selected, was large. But it must be remembered that the same Traditions had been reported by different sets of narrators and that numerous Traditions were recorded under four or five or more different heads according to their contents. The precautions taken by the Holy Prophet, his Companions and Successors and finally by the Compilers of the *Sihah Sitta* are, in themselves, a guarantee of the correctness of their texts and origin. But if any proof is necessary it can be found in the letters of the Holy Prophet which he had sent to the various Kings of adjoining countries and to which I have already referred. These letters were written after the *Truce of Hudaibiyya* in the 6th year of the Hijra, and they have been quoted *verbatim* in Bukhari and other books of *Hadith.* These Traditions state that Hatib Ibn Abi Balta'ah took and presented this letter to Maqauqus of Egypt and also personally explained to him the mission of the

Holy Prophet. The Maqauqus took the letter and after some discussion, which need not be repeated here, placed it in a casket which was sealed and made over to the State Treasurer for safe custody. In 1858 some French travellers unearthed the original letter from a tomb attached to a convent in Upper Egypt. Its authenticity and genuineness have been admitted by Dr. Badger and many other famous archaeologists. It was subsequently removed to Ottoman custody to Constantinople. Its *facsimile* was published in The *Islamic Review*.[1] On comparison it was found to be word for word the same as recorded in the *Hadith*. One thing more, there are five different *Hadith* on record which state that a special seal of the Holy Prophet was made for sealing these letters, and that it read: *Muhammad Rasul Allah*, Muhammad, the Messenger of God—inscribed in three lines thus:[2]



And the seal on the recovered letter is exactly the same. If we bear in mind that the discovery was not made till 1858 and that the Traditions were recorded at the latest in the beginning of the third century of Hijra, a difference of over 800 years, the authenticity of the Traditions becomes established without a shadow of doubt. Similarly, the letter written to Munzar, the ruler of Yaman, has also been preserved. It is in the possession of the head of the Ayyubi family, the family of Sultan Salah-ud-Din Ayyubi, the Great Saladin, of the Crusades' fame. The late Khwaja Kamal-ud-Din went specially to Damascus in September 1924 to compare this letter with the *facsimile* of the letter addressed to Maqauqus.[3] He found the two letters to be in the same handwriting and their contents, with the exception of the name of the addressee and the details of his subjects, to be the same. The letter to Heraclius is also, apart from the *Hadith*, known to history, but unfortunately, it was lost during the Crusades. Sir William Muir while referring to these letters and the replies received, as mentioned in the Traditions, styled them as apocryphal.[4] But he published his *Life of Mohammad* in 1861 and he must have been ignorant of the discovery of 1858. This clearly shows that he was out to condemn everything Islamic without justification.

In this connection, I may also refer to two other Sayings of the Holy Prophet. He is reported to have said that Muslims would be defeated at the hands of Turks and would be turned out bag and baggage, and that Constantinople would be reconquered

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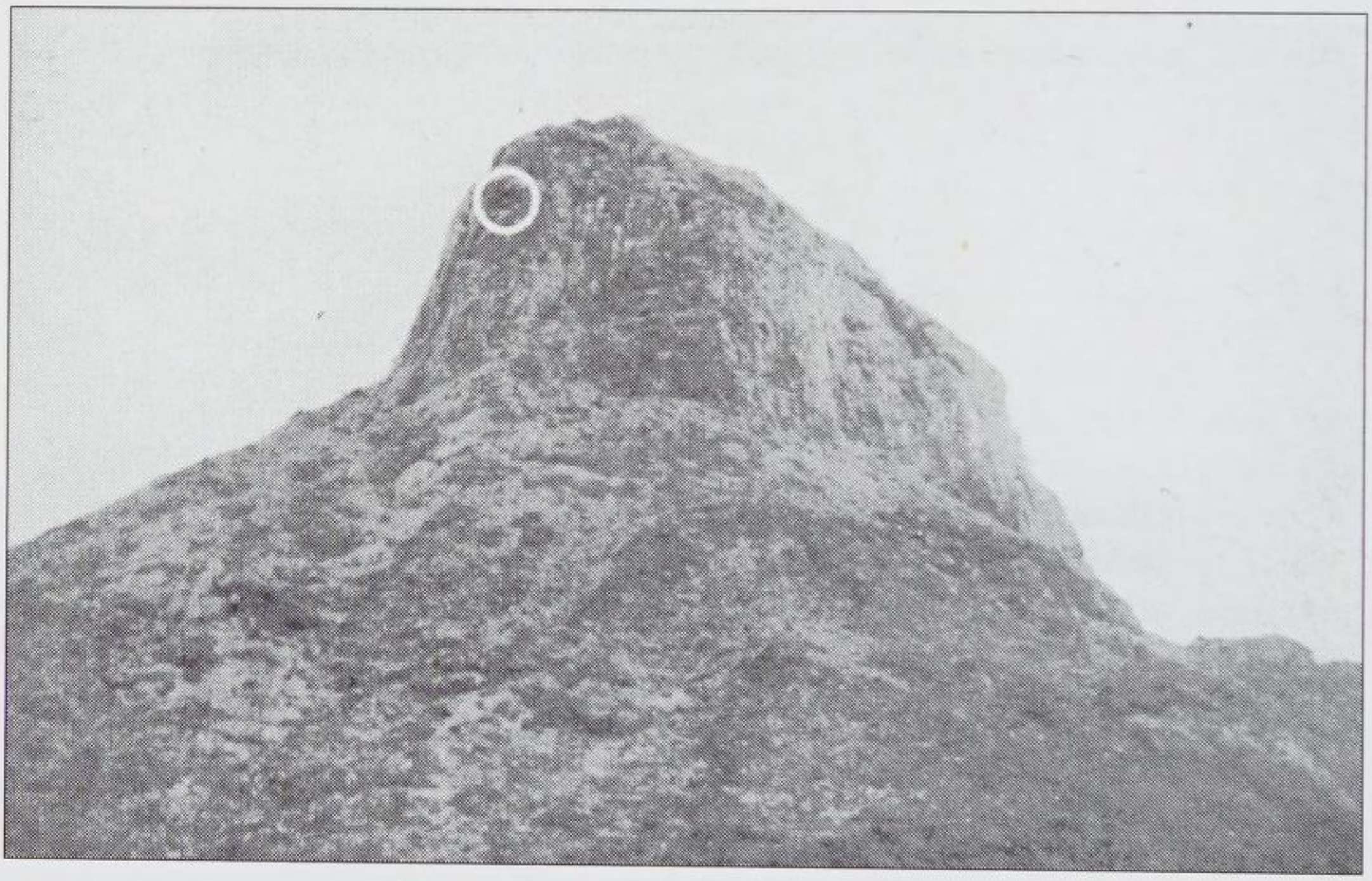
1. *The Islamic Review*, Vol. 5, No. 1.
2. To be read upwards.
3. *The Islamic Review*, Vol. 5, 52.
4. Muir, *The Life of Mohammad*, 396.

by Muslims. These Traditions, I would like to point out again, were written at the latest in the beginning of the third century of the Hijra. At that time the Turks were nowhere in prominence; and Constantinople was in the possession of a Christian King. Yet, Chengez Khan did defeat the Muslims; and, in 1453 C.E., *i.e.*, about five hundred years after the Traditions had been recorded, Muslims did reconquer Constantinople. These prophetic utterances, had they not been from the lips of a Divinely inspired Prophet, could never have been made and much less so literally fulfilled.

In conclusion, I must mention that, unlike the Gospels, the Holy Quran is till today in its pristine purity and the *Hadith* are a correct record of the Sayings and *Sunna* of the Holy Prophet Muhammad (may the peace and blessings of Allah be upon him!) I have discussed the Islamic Sources to show that, unlike the Christian Sources, we can accept their authenticity without hesitation. These Sources deal with the life and death of Jesus and can serve as a guide in coming to a proper conclusion.

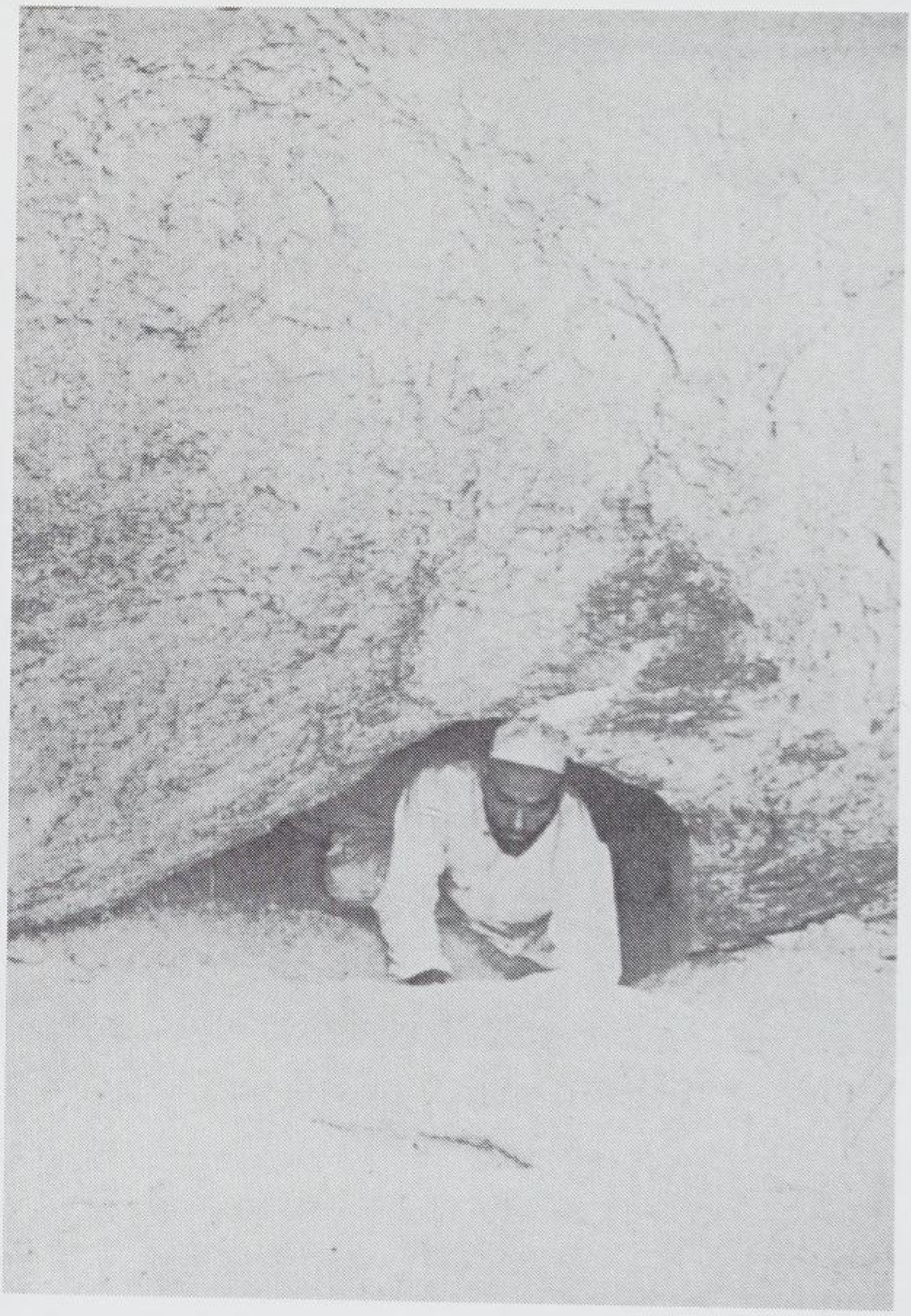


Ghar-i-Hira (Cave of Hira)

(See page 56)

PART II

BIRTH



Ghar-i-Sour (Mount Thour)

(See page 253)

CHAPTER 3

NAME, DATE AND PLACE

Name

According to a Biblical prophecy,[1] alleged to have been fulfilled in Jesus,[2] he was to be called *Immanuel* (God is with us), but he was never so called; and, according to his own utterance, at a most crucial moment in his life, instead of God being with him, he had, indeed, been forsaken by Him.[3] Isaiah also mentions the other name of *Immanuel* as *Maher-shalal-hash-baz.*[4] This name also was never applied to Jesus. So far as Jesus was concerned, therefore, this prophecy remained unfulfilled and, as I will show later, did not and could not apply to him.

As foretold to both Joseph and Mary, in separate apparitions,[5] the name should have been, and was in fact, *Joshua* (Aramaic: Jesu; Arabic: Isa) which in Greek is Jesus. Among the Jews of Palestine the name Joshua was exceedingly common. It was as if one were to be called *Karl* among Germans, *Louis* among Frenchmen, *Nicholas* among Russians and *Smith* or *George* among Englishmen. Jesus is also referred to in the Gospels as *Christ,* the Anointed; *Messiah,* the Wanderer; and *Nazarene,* the Warner. *Joshua* or *Jesu, Isa* or *Jesus* was his name, Christ his designation, *Messiah* his *descriptive rank* and *Nazarene* his *significant title* as a Prophet of God.

It has always been taken for granted that Jesus was called the *Nazarene* because he belonged to Nazareth. The declaration of the evangelists[6] on this point is so definite that even present-day commentators and historians have accepted it almost universally. But, like so many other Christian beliefs, it has no foundation at all.

The word *Nazarene* appears in the Gospels in three different forms: Nazarenos, *Nazoraios* and *Nazorenos;* which the evangelists have taken to be interchangeable. But none of these forms is capable of being derived from *Nazareth:* the *S* or *Ts* (Aramaic *tsade,* which is represented by the Greek letter *sigma*) in Nazareth, makes it impossible to connect these three forms with Nazareth. Moreover, the Greek letter *zeta* in these three words points to the contrary.

The theory that the word *Nazarene* was merely to indicate that Jesus belonged to a sect of that name is equally devoid of force; for no one has so far been able to prove that this sect existed at the time of Jesus. The reference to the word *Nazarite* or *Netser,*[7] a branch, signifying the Davidic descent, an offshoot of the stem of Jesse, likewise has no application. Here, again, in both cases the presence of the letter *ts* (*tsade* of Aramaic) and the absence of *zeta* will stand in the way. We will have, therefore, to look for another solution. In the word *Nazir* in Arabic (same in Hebrew, and

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1. Isa., 7 : 14.
2. Matt., 1 : 23.
3. Matt., 27 : 46.
4. Isa., 8 : 3.
5. Matt., 1 : 20-25; Luke, 1 : 28-31.
6. Matt., 2 : 23, etc.
7. Isa., 11 : 1; Jer., 23 : 5.

Aramaic was only a dialect) we find the *zeta* of Greek, the *zain* of Hebrew or the *zal* of the Arabic. *Nazir* means *holy, chosen, guard* or *warner.* Thus *Nazir* would be a fitting *title* for Jesus who was *holy* in character, a *chosen* man, a Prophet of God, a *guard* over the Lost Tribes of Israel and a *Warner* from God to them. The Greek equivalent of *Nazir* is *Hagios: the Holy one of God.*

Now, let us see if this word has been applied in this sense in the Gospels to Jesus. In Mark we have an account of one of the first miracles of Jesus, the healing of a demoniac who, on seeing Jesus, exclaimed:

> What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the *Holy one of God.*[1]

In John we find Peter addressing Jesus thus:

> And we have believed and know that thou art the *Holy one of God.*[2]

In Luke the angel which appeared to Mary informed her:

> That the thing which shall be born of thee shall be called *holy.*[3]

I will quote but one more passage from the Acts:

> Ye men of Israel, hear these words: Jesus the Nazarene a *man chosen of God* among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourself also know.[4]

I have given the translation of the *Codex Syriac Sinaiticus.*

Similar passages[5] can be cited to show that the early Christians knew and applied the word *Holy One* to express the title of Jesus, and, at the same time, to impress upon the minds of others the idea of his character as the Messiah.

I have here only very briefly set out the grounds for holding that *Nazir* was the special descriptive title of Jesus. The compilers of the *Encyclopaedia Biblica* say:

> Therefore, *Nazarene* must have taken the place of some *title* of the Messiah. The right reading must be *Nazir;* the *Holy One,* which is the title of the Messiah.[6]

It is interesting to note that Professor L. Salvatorelli also came to the same conclusion, though on somewhat different grounds. In his wonderful work: *Il Significato di Nazareno,* he opined that the Promised Messiah must also bear this descriptive title of *Nazir.*

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1. Mark, 1 : 24; *cf.* Luke, 4 : 34.
2. John, 6 : 69; also see next note.
3. Luke, 1 : 35 : Both in Luke, 1 : 35, and John, 6 : 69 the words used in the Authorised Version are : "the Son of God" and "Christ, the Son of the living God." But both these are subsequent forgeries. The texts given by me are according to the ancient MSS. See marginal notes on pages 1125 and 1177 of the *Revised Version.*
4. Acts, 2 : 22.
5. Acts, 2 : 27; Rev., 3 : 7.
6. *Enc. Biblica,* Col. 3360.

Date of Birth

As might be expected, we find also a good deal of confusion regarding the date and place of birth of Jesus. The dates for the chronology of his life group themselves round three points, the nativity, the baptism and the crucifixion. If any one of them could be settled conclusively, the rest could be deduced. But, unfortunately, there is for none of them any demonstrative proof and no one can fix, with any certainty, the dates of any of these events.

Both Matthew and Luke place the birth during the reign of Herod, the King of the Jews. He reigned from 707 to 740 of the era of Vero, *i.e.*, from 37 B.C.E. to 4 B.C.E. Herod, according to Matthew, sometime, not more than two years, after the birth of Jesus, ordered the Massacre of the Infants, and, consequently Joseph fled to, and remained in Egypt for the rest of the King's life-time.[1] Thus, according to Matthew, Herod's death is the *terminus ad quem* for the birth of Jesus. The birth of Jesus must have, therefore, taken place two or, if the period of Joseph's stay in Egypt and his journey is taken into consideration, three or four years before 4 B.C.E., the year of Herod's death; and it must, therefore, be placed between 8 to 6 B.C.E.

The appearance of the Star of the Magi causes further confusion. Voigt has proved that this star was really Halley's comet, which appeared in 12 C.E.[2] The compilers of the *Encyclopaedia Biblica* dismiss this incident by remarking:

> The star shines only in the legend and derives its origin from Numbers 24:17 and the apocryphal imagery (Rev. 12:1).[3]

Luke dates the birth of Jesus by a general census ordered by Augustus and carried out in Syria by the legate Quirinius,[4] but he also places, in the reign of Herod, an event which preceded it by six months, the birth of John the Baptist.[5] The only census carried out by Quirinius, as Governor of Syria, was in the reign of Augustus and could only have taken place after the deposition of Archelous in 6 C.E. This date (6-7 C.E.) is in point of fact also mentioned by Josephus.[6] In any case, this census would not have affected the Galileans, who were subjects of Antipas. Luke, therefore, is not only in contradiction with Matthew but also with himself.

Dionysius Exiguus, the sixth century Scythian monk, was the author of the Christian Era, which is sometimes called, after his name, the *Dionysian Era.* He has, however, never been relied upon as a sound mathematician, for he miscalculated the birth of Jesus and thus started the year of the Lord in 754 A.U.G. *i.e.*, 1 C.E.

The question is further complicated when we test the date of birth with the date of baptism. Luke says:

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1. Matt., 2 : 1, 13, 16, 19, 22.
2. Voigt, *Die Gesch Jesu und die Astrologie,* 611.
3. *Enc. Biblica,* Col. 808.
4. Luke, 2 : 1-2. The Authorised Version gives the name of *Cyrenius.*
5. Luke, 1 : 5, 24, 26, 57, 60.
6. Josephus, *Antiq.*, 13, 13 : 2, 5.

> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea and Herod being tetrach of Galilee, . . . Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias, in the wilderness.[1]

Tiberius ruled from 14 to 37 C.E. and, therefore, the event narrated by Luke must have taken place in 29 C.E. According to Matthew and Luke, the ministry of Jesus lasted for one year, *i.e.*, up to 30 C.E. This gives the clue why the Dionysian Era fixed 1 C.E. as the year of birth of Jesus, for its author merely deducted thirty years, the age of Jesus given by Luke,[2] when his ministry started. But Luke mentions another event: the murder of John the Baptist. This happened during the ministry of Jesus.[3] The execution of John is also related by Josephus. He connected it with the defeat of Antipas by Aretas, who waged war because Antipas had divorced Aretas' daughter in order that he might marry Herodias. This took place about 36 C.E.[4]. If we make allowance for the preparation of war, we can safely say that John was murdered in about 34 C.E. If this be correct the ministry of Jesus must have started later than 30 C.E. Again, Luke mentions that these events took place when Annas and Caiaphas were high priests. Annas was appointed high priest in 7 C.E. by Quirinius and deposed in 15 C.E. by Valerius Gratus.[5] Caiaphas on the other hand was appointed by Gratus in 18 C.E. and was removed by Vitellius, the successor of Pilate, in 37 C.E.[6]

Luke is not, therefore, a safe guide to follow, and any attempt to reconcile his statements with chronology is futile and, in fact, would be to do this evangelist too much honour. "He wished." says Schmidt, "to place Mary at Bethlehem and, therefore, time and circumstances had to suit his pleasure.[7]

It is equally futile to work out this date from the date of crucifixion. The Synoptics put the crucifixion on Friday, the 15th of Nisan.[8] John places it on the 14th of Nisan.[9] We have, therefore, to find the year in which 14th Nisan fell on a Friday, because the Jewish Passovers always fell on the 14th of the first Jewish month and the Feast of the unleavened bread on the 15th of that month.[10] After making allowance for the intercalary month, we come to the Sabbatical year of 35-36 C.E., which may account for the three or four years of the ministry of Jesus as indicated by John in his reference to the three Passovers attended by Jesus.[11] The reference of Jesus to the fig tree for three years also supports John's version.[12]

The Synoptic Gospels speak of one visit of Jesus to Jerusalem, and confine the ministry to one year. If John's version be rejected, it becomes inexplicable how Jesus, in the short span of the feast days in one year, could have brought himself into such

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1. Luke, 3 : 1-2.
2. Luke, 3 : 23.
3. Luke, 9 : 9-11.
4. Josephus, *Antiq.*, 13, 5 : 1.
5. *Ibid.*, 18, 2 : 1-2.
6. *Ibid.*, 18, 2 : 2-3.
7. Schmidt, *Bibli fur Kritik und Exegese*, 3 : 1, S. 124.
8. Matt., 27 : 62; Mark, 15 : 42; Luke, 23 : 54.
9. John, 19 : 31.
10. Lev., 23 : 5-6.
11. John, 2, 13-25; 7 : 8-14; 11 : 55.
12. Luke, 13 : 7.

decided hostility to the ruling party in Jerusalem that they contrived his arrest and death. John certainly is more convincing when he says that this hostility was gradually aggravated during his frequent visits. Besides, the Synoptics record an expression of Jesus which tells against their view. The words: "Jerusalem! Jerusalem! . . . *how often* have I gathered thy children together"[1] would be meaningless if he had seen Jerusalem once only during his ministry. Further, Jesus had no right to curse Jerusalem and its inhabitants if he had preached his Gospel to them for but a few days. All these presuppose many previous visits.

The date of the crucifixion would therefore fall in about 35 C.E.

We can check our data by the fact that Pontius Pilate held office until 36 C.E. He was recalled, it is said, because of the crucifixion of Jesus. It would be natural that it should have occurred soon after the crucifixion. One or two years is not a long time to elapse, especially when it is said that Pilate had, in the first instance, to send his explanation to Caesar. Pilate's successor Vitellius also removed Caiaphas, the high priest, in 37 C.E., because of the same event. Thus if the Matthean tradition regarding the date of the birth of Jesus is correct (as already indicated, *i.e.,* 8 to 6 B.C.E.) Jesus must have been 41 to 43 years old at the time of his crucifixion and must have started his prophetic career at about or over the age of forty. Irenaeus, who lived in the second century and was a Bishop of Lyons, noted that the Presbyters in Asia Minor had ascribed to Jesus an age of forty to fifty years. He also recorded a tradition, testified to by the elders and said to have been directly derived from "the beloved disciple of the Lord," to the effect that Jesus was not crucified at thirty years of age, but that he passed through every age, and lived on to be an oldish man.[2] John records an incident which confirms this conclusion:

> Then said the Jews unto him. Thou art not yet fifty years old, and hast thou seen Abraham.[3]

Taking for granted that the Jews were talking in round figures, Jesus must have been over forty years of age. Had he died in 29 C.E., he would have been between 30 and forty years of age, and the Jews would have then said *forty* and not *fifty* years. The birth of Jesus, therefore, took place in about 8 B.C.E., he started his ministry in about 32 C.E. and was put on the Cross in about 35 C.E.

The question regarding the date and month of the birth of Jesus is impossible to answer.[4]

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1. Matt., 23 : 37; Luke, 13 : 34. 2. Haer., 2 : 2 : 5, 1. 3. John, 8 : 57.
4. There is every justification for believing that the evangelists or subsequent redactors freely copied or reproduced events from the Mythus and presented them as *historical* in the Canonical Gospels. For the more hidden and uncertain the meaning or significance of the Gospel history, the more satisfactorily and easily is it explained by the Mythus: the more mystical the Christian dogma, the more clearly can it be proved to be mythical. It may, by way of illustration, be pointed out that the birth of *Christ* is really astronomical : and that his birthday can be determined by the full moon of Easter. This event, as illustrated by the Epact or the Golden Number of the Prayer Book, can only occur once in every nineteen years.

Before I close this discussion, I must point out why the thirtieth year was fixed by Luke as the year of the commencement of Jesus' ministry. Dean Milman gives the excuse:

> The law prescribed the period of thirty years for assuming of the most important functions, and it was, therefore, not till he had arrived at this age that Jesus again emerged from his obscurity.[1]

In the Old Testament we find the age given between 30 to 50 years;[2] and of course, Luke could not make Jesus wait much longer, and he fixed the minimum years for the commencement of the ministry of Jesus.

Place of Birth

In the Gospels we have two contradictory versions regarding the birth-place of Jesus. Matthew and Luke, on different data, give Bethlehem-Judah as the place of his birth. Since Jesus was the Messiah, and tradition made it incumbent on the Messiah,

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Thus Jesus, or rather *Christ*, can in accordance with the Metonic Cycle, have a birthday, or resurrection, only once in nineteen years.

Casini, the renowned French Astronomer, has demonstrated that the date assigned to Jesus is an Astronomical epoch in which the middle conjunction of the moon with the sun happened on March 24, at half-past one o'clock in the morning, at the meridian of Jerusalem, the very day of the middle Equinox. The following day (the 25th) was the day of Incarnation according to Augustine, but the date of birth according to Clement. Thus two birthdays are assigned to Jesus by the Christian fathers: one at the Winter Solstice, and the other at the Vernal Equinox. These, which cannot both be historical, can only be explained by the two birthdays ascribed to the double Horus in Egypt. Plutarch has recorded that Isis was delivered of Horus, the child, about the time of the Winter Solstice, and that the festival of the second or adult Horus followed the Vernal Equinox.

Likewise is the difference in the date of the crucifixion. John asserts that it was on the 14th of the Nisan, while the Synoptics allege it to have occurred on the 15th Nisan. This difference can also be explained on the same basis. In lunar calculation it would be the 14th in a month of twenty-eight days, but in a solar month of thirty days, it must fall on the 15th of the month. If we unite the two on astronomical, and consequently on mythical, bases the difference disappears and is easy to understand.

Jesus' birth in the manger and the reference to the Caves remind one of the cave of Jupiter and other mythical gods. Mithras is said to have been born in a cave. But the *Cave of Mithras* was the birth-place of the Sun in the Winter Solstice, when this occurred on December 25, in the sign of the Ram. The Akkadian name the month, which roughly answers to December, as *Abbauddu* that is the CAVE OF LIGHT. Justin Martyr says: "Christ was born in the stable, and afterwards took refuge in the cave," and he goes on to vouch for the fact that Christ was born on the same day that the Sun was reborn in *Stabulum Augiae,* the stable of Augias. And we find that the stable and the cave both figure in the same Celestial sign of the Lion. Again, the birthday of Horus was figured in *Apta:* but *Apta* is also the name of the *Crib* and the *Manger*. The same incident is repeated with Christ. This is also pointed out by the Star in the East: and we are told that *Orion,* the Star of the Three Kings, also called the Star of Horus, rose in the East and guided people to the newly born Sun-god. This birth then passed into the sign of the Fishes. The Talmud also said that the coming Messiah will be called *Dag,* the Fish, and connected his coming with the sign of the Fishes. The evangelists or redactors made Jesus perform the miracle of the fishes to meet this demand. This discussion, though interesting in itself, is beyond the scope of this book, and I must leave it here. Those who wish to study the subject in greater detail would do well to read *The Sources of Christianity* by the late Khwaja Kamal-ud-Din.

1. Milman, *Life of Christ,* 135.
2. Num., 4 : 3, 47.

a son of David, to have been born at Bethlehem-Judah,[1] Matthew contented himself with an assertion that Joseph, the father of Jesus, belonged to Bethlehem-Judah. Now, if Joseph really belonged to Bethlehem-Judah, why should he have tried to seek shelter in an inn in that very town in preference to his own house? The truth is that Matthew was out to fulfil as many old prophecies in the person of Jesus as he could. The birth had to be in a cave,[2] Jesus had to be worshipped by the *angels* and the *asses;*[3] the visit of the shepherds from the field,[4] the vision for flight to Egypt,[5] in consequence of the Murder of the Infants[6] — all these and many other prophecies had to be fulfilled; and Matthew in his narrative had them fulfilled in Jesus. I will refrain from multiplying instances, as I have already touched upon the subject, and mentioned the birth in the manger. But whether it was for these or other considerations, Matthew found no difficulty in asserting that Joseph belonged to Bethlehem-Judah.

Luke attributed the journey of the family to Bethlehem-Judah because of the census of Quirinius, which, as I have already mentioned, did not take place in the time of Herod. Both Matthew and Luke agree that the nativity took place during the reign of Herod, and this must be accepted. The reasons of Luke, therefore, for the journey of Joseph to, and the consequential birth at, Bethlehem-Judah also disappear.

Christian apologists object that, if Joseph did not belong to Bethlehem-Judah, why did not Matthew, like Luke, create an excuse for the presence of the family at the crucial time in that town? The answer is a very simple one. Matthew knew what he wanted to establish and was better informed. To explain the real position, I must mention first that in Galilee there was a very small village called Bethlehem. It is mentioned in Talmudic literature as Bethlehem *en* Nosiriyyah, which according to the Old Testament fell to the lot of Zebulun.[7] This village was situated in the valley of Esdraelon, about seven miles north-west of Nazareth. While most evangelists correctly stated that Jesus was born at Nazareth, Matthew, for reasons already mentioned, took advantage of the fact that Joseph belonged to this Bethlehem, and dishonestly stated in his narrative that Jesus was born at Bethlehem, knowing that the mere mention of this name would be construed as if Jesus was born in Bethlehem-Judah. While discussing the question the compilers of the *Encyclopaedia Biblica* say:

> Bethlehem, without any explanatory addition, was supposed to be the Southern Bethlehem, and the well-known narratives, so poetic, so full of spiritual suggestion (and may I add: so full of lies) in Matthew (Chapter II) and in Luke (II : 1-20), which are not supported by any other Gospels, have arisen in consequence.[8]

I will now show from the evangelic and other records that Jesus was born in a small town in Galilee called Nazareth. In the *Evangelium de Nativitate de Maria* we

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1. Micah, 5 : 1, 2; *cf.* Matt., 2 : 1.
2. Isa., 28 : 16.
3. Isa., 1 : 3.
4. Exod., 13 : 8.
5. Hos., 11 : 1.
6. Jer., 31 : 15; Exod., 13 : 15.
7. Jos., 19 : 10-16.
8. *Ency. Biblica,* Col. 3362. *(Words in brackets are mine.)*

are told that Joachim and Hanna (or Anna), the parents of Mary, lived in a small town called *Maiden en Nasara,*[1] or, as it has come down in Western history, Nazareth.[2]

This little town was cut off from the rest of the world, being far removed from the great "highways of the Seas" and the caravan routes. It was a peaceful Galilean town, half way up the hills, cultivating its own fields and orchards, busying itself in all manners of handicraft. It was, as it were, sunk into its own self-seeing visions, dreaming its dreams. This was a fitting place for the birth-place of a moralist and reformer, for his visions and dreams. It was to this town, her parents' old residence, where her sister lived, that Mary returned, from the village Bethlehem, to give birth to her first-born.

Nowhere in the New Testament, apart from Matthew and Luke, whose assertions have already been shown to be false, is the birth of Jesus at Bethlehem-Judah mentioned; nowhere does Jesus subsequently appear within his alleged birth-place; nowhere does he pay any visit, except on his last journey to Jerusalem; nowhere does he appeal to this fact as concomitant proof of his Messiahship although he had direct inducement to do so: for many were repelled from him by his Galilean origin and defended their prejudices by referring to the necessity that the Messiah should come out of Bethlehem-Judah, the city of David.[3] Insults were flung to his face; his mission was being denied: the disputants were challenging:

> Can there any good come out of Nazareth?[4]

And again,

> Out of Galilee ariseth no prophet.[5]

But he never asserted his being a Bethlehemite, and only complained:

> A prophet is not without honour save in his own country and his own house.[6]

John records an incident which throws a flood of light on the subject. When certain people heard Jesus preach, they said:

> Of a truth this is the prophet. This is the Christ, but some said, shall Christ come out of Galilee? Hath not scriptures said that Christ cometh out of the seed of David and out of *Bethlehem* the village where David was. So there arose a division among the multitude regarding him.[7]

I have quoted from the Syriac manuscript to show that it was acknowledged by all that Jesus had come out of Bethlehem in Galilee. It may be explained that amongst

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1. It was from this name that the epithet *Nasrani* originated; which has been and is still today applied to Christians by Jews and Arabs alike. Nazareth is called by the Arabs to this day *Nasara.*
2. The present-day Nazareth does not stand on the site of this ancient town. It was destroyed and rebuilt at a place below the old town.
3. John, 7 : 42. See also Mica., 5 : 1-2; Jer., 23 : 5; Ps., 132 : 11.
4. John, 1 : 46.
5. John, 7 : 52.
6. Matt., 13 : 57; Mark, 6 : 4.
7. John, 7 : 40-43. See margin of Revised Version, p. 1179. The Authorised Version uses the phrase "out of the town of Bethlehem."

Jews the residence town of a father was always attributed to be also that of the son. The denial of his mission was pointedly based on this fact, so much so that it caused a division among those present at the time. John must have accepted the fact that Jesus was born in Galilee and not at Bethlehem-Judah, for he also, like Jesus, did not try to contradict those who asserted otherwise.

Mark directly gives us to understand that Jesus was born in Galilee. It is true that he does not name the town, but since Jesus was wandering at the time when he is said to have preached in "his own country,"[1] it is clear that Mark styled Galilee as "his own country." Luke from the very beginning gives Nazareth as the abode of Mary.[2] It was to this place, when circumstance permitted, that the parents of Jesus returned as *their own city.*[3] Thus, according to Luke, Nazareth is evidently the native place of Jesus.

Matthew says Jesus was born at Bethlehem-Judah; no doubt, as already stated, to fulful a prophecy. But he is in conflict with himself for he speaks of the prophetic advent of Jesus in Galilee,[4] basing his claim on the well-known passage in Isaiah.[5] Besides, if Joseph belonged to Bethlehem-Judah, as Matthew would have us believe, he has no right to call Nazareth, as he does, the home of Joseph[6] like his predecessor was able to do.[7]

Now and again, Jesus is spoken of in the Gospels as Jesus of *Galilee,*[8] Jesus of Nazareth,[9] and sometimes as Jesus, Prophet of Nazareth of Galilee,[10] but never as Jesus of Bethlehem-Judah or as the Bethlehemite. There are various passages which speak of Galilee as Jesus' "own country."[11]

It is from Nazareth that he set out to meet John the Baptist.[12] Nazareth is the place from which he goes out to preach[13] and returns to it time and again.[14] In short, as Luke says, Nazareth was *his own city*, the city in which he was born and brought up.[15]

Before concluding this chapter, I will quote a passage from the *Encyclopaedia Biblica* wherein its compilers are compelled to admit that:

> The discrepancies of the evangelists compel us to make some hypothesis: Jesus was born in Nazareth and not in Bethlehem-Judah, and the transmitters made a mistake — some said Bethlehem and some said Nazareth.[16]

It is, therefore, evident that the evangelical statement that Jesus was born in Bethlehem-Judah is destitute of all valid evidence; nay it is contravened by positive facts as stated in the Gospels themselves.

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1. Mark, 6 : 1. The proper translation is *"his native place."*
2. Luke, 1 : 26.
3. Luke, 2 : 39.
4. Matt., 2 : 23; 4 : 14-15.
5. Isa., 7 : 14; *cf.* Ju., 13 : 5. It would be an interesting pastime to trace all the strained coincidences in the life of Jesus, with the prophecies of the Old Testament: but which by themselves, because of this peculiarity, do not inspire the least confidence in the incidents which they are supposed to corroborate.
6. Matt., 2 : 23
7. Mark, 1 : 24
8. Matt., 26 : 69.
9. Matt., 26 : 71; Luke, 4 : 34.
10. Matt., 21 : 11.
11. Matt., 13 : 54, 57; Mark, 6 : 1, 4; Luke, 2 : 39.
12. Matt., 4 : 13; Luke, 2 : 51.
13. Matt., 3 : 13; Mark, 1 : 9.
14. Matt., 9 : 1; Luke, 2 : 51.
15. Luke, 4 : 16.
16. *Ency. Biblica,* Col. 3361.

CHAPTER 4

DAVIDIC DESCENT

The first and the third Gospels, which give details of the virgin birth, are also designed to exhibit the descent of Jesus from David. They contain two genealogies of Jesus. The belief that the blessed son of Jehovah, the Messiah, had to be from the *seed* of David was a religious postulate based on some Biblical prophecies.[1]

Joseph, the humble father of Jesus, was made to be in a direct line to the King chosen of old by Jehovah. There was no question of finding out if such a relationship did exist, or could be proved to exist, or even made to appear plausible. The hagiographers did not trouble themselves with such details or scruples. They had to establish that the prophets of old were not false and did not take the trouble of verifying whether they did really say what was being attributed to them. The prophecies found in the "Old Book" had to be fulfilled. Jesus was the Messiah and evidence of his descent from David was created. The sceptics demanded proof, and as there was none in existence, they put forward the two genealogies, taking names of generations, as far as they could, from the "Old Book" and where it would not help them, they resorted to their own resourceful imagination.

These two genealogies, considered each in itself or both together, afford so important a key to the character of the evangelic records that a close examination of them is rendered imperative. A moment's scrutiny of the genealogy of Matthew will reveal its artificiality, in fact, it is naively exhibited in the last verse:

> So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.[2]

In other words, for reasons unknown, the author has constructed a framework which has no historical basis and thus made it as he thought fit. If the number of names given is computed, it is found that the last division, from Jechonias to Jesus, comprises only thirteen generations. It has been suggested that one of the names in the third division had been dropped by an error of a transcriber;[3] but this cannot be a sound explanation because the deficiency was mentioned at an early stage by Porphyry.[4]

If we compare this genealogy with the corresponding passages in the Old Testament, we discover many discrepancies; many names there recorded are omitted by Matthew. The series of generations from Abraham to Judah, Pharez and Esrom (Hezron) are sufficiently well known from the Book of Genesis; and from Pharez to David are to be found at the end of the Book of Ruth,[5] and from David to Zorobabel in the third Chapter of the same Book.

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1. Ps., 132 : 11; Isa., 11 : 1; Jer., 23 : 5.
2. Matt., 1 : 17.
3. Paulus, *Comm : Matt.*, 292.
4. *Hieyon in Daniel*, 145.
5. Ruth, 4 : 18-22.

Now Matthew's first division of fourteen is identical with the names of *men* given in the Old Testament. But many discrepancies are found in the second division. Firstly, according to Matthew, "Joram begat Ozias,"[1] whereas we know that Uzziah was not the son, but the grandson of Joram, and that three kings—Ahaziah, Joash and Amaziah occur between them—and then comes Uzziah.[2] Secondly, Matthew says: "Josias begat Jechonias and his brethren,"[3] but according to the Old Testament the son and successor of Josiah was Jehoiakim,[4] after whom comes his son and successor Jeconiah, and no mention is made of his brethren. Jehoiakim, however, had brethren. This is not a case of accidental forgetfulness or casual inaccuracy; Matthew has simply cut out anything which interfered with his plan. Thirdly, Zorobabel is described as a son of Salathiel,[5] but according to the Old Testament he descended from Jeconiah, not through Salathiel, but through his brother Pedaiah.[6]

It is, however, the omission of the three names which—for it falls in so happily with the threefold fourteen generations—forces us to believe, with Jerome, that it was made with a definite purpose.[7] Olshausen is unconvincing when he conjectures that the number fourteen was specially chosen as being the numerical value of the name of David. Fritsche attributes it to a desire to repeat the number fourteen which had accidentally presented itself, since it was a notion of the Jews that signal divine visitations, whether of prosperity or adversity, recurred at regular periodical intervals. De Wette and Schneckenburger agree with this conclusion of Fritsche and the latter points out that the most ancient genealogies in Genesis exhibit the same uniformity. The conclusion is irresistible that it is not a case of accidental forgetfulness or casual inaccuracy.

The author of the First Gospel has deliberately cut out anything that interfered with the symbolic structure of fourteen generations into the second and third divisions, irrespective of the fact that he was introducing falsehood into a *Gospel*.

The author of Luke is equally indifferent to facts of history. His genealogy comprises seventy-seven names, with God at one end and Jesus at the other. This genealogy cannot, unfortunately, be tested so minutely; for, from David to Nathan, the line traced by Luke has no corresponding table in the Old Testament; and we do not know from where he got these names. With regard to only two of them—Salathiel and Zorobabel—there is a contradiction. Luke styles Salathiel as the son of Neri[8] while he is actually the son of Jeconiah.[9] Luke mentions Rhesa as the son of Zorobabel[10] but that name does not appear in the Old Testament amongst the children of Zorobabel.[11] These two names could not be omitted by either Matthew or Luke because they were indissolubly connected with the Return. Again, Luke inserts in the series before Abraham one Cainan[12] who is not to be found in the Hebrew text of Genesis[13] though

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1. Matt., 1 : 8.
2. I Chron., 3: 11-12. Here as in 2 Kings, 14 : 21 Uzziah is called Azariah.
3. Matt., 1 : 11.
4. I Chron., 3 : 15.
5. Matt., 1 : 12.
6. I Chron., 3 : 19.
7. *Bible Common.*, 46. n.
8. Luke, 3 : 27.
9. I Chron., 3 : 17.
10. Luke, 3 : 27.
11. I Chron., 3 : 19.
12. Luke, 3 : 36.
13. Gen., 10 : 6 (Revised Version).

in another place[1] he is shown as the son of Ham, that is, the third series from Adam, and appears to have been transplanted to this place by Luke from the Greek Bible.

On comparing the two genealogies together some remarkable discrepancies appear on the face of them; some of which are due to the fact that Luke carries the line back to Adam and even beyond. This seems to have been done to make it more consonant with the doctrine of Paul. If we consider the generations between David and Jesus only, the number of generations according to Luke is forty-one and according to Matthew twenty-six. From Jesus to Abraham, Luke enumerates fifty-six generations; Matthew gives only forty.

Again, in the two Gospels totally different individuals are made ancestors of Jesus. Further, except for the fact that both trace the descent of Jesus from David through Joseph, described as the *father* of Jesus, the entire names given by the two between David and Joseph are different—the only exceptions are Salathiel and Zorobabel, which as already pointed out, could not be omitted. In Matthew the father of Joseph is Jacob, in Luke—Heli. In Matthew the son of David is Solomon; in Luke Nathan, and so on.

The most strenuous efforts have been made to reconcile the two genealogies. It would serve no useful purpose to discuss or examine in detail the various solutions so far put forward.

Julius Africanus suggested a Levirate marriage between the parents of Joseph; Augustine, the *adopted father* theory; but later on he gave up his own theory for that of Africanus.[2] Schneckenburger in rejecting both these theories rightly pointed out that the wording used in the genealogies excluded all possibility of either of the two suggestions. The Levirate marriage, he contended, could only be possible if both Heli and Jacob had been real brothers. They must, therefore, have the same lineage, but this is not borne out by the genealogies. Eusebius had put forward a really clever solution. He asserted that Jacob and Heli were half-brothers.[3] If this were so, the paternal grandmother of Joseph must have married twice: once with the Matthan of Matthew, who had descended from David through Solomon; and her second husband must have been the Mattatha of Luke—a descendant of David through Nathan. If this be so, the untoward agreement occurring midway, regarding Salathiel and Zorobabel, cannot be accounted for without introducing another Levirate marriage at these two junctures. This has only to be mentioned to be rejected and thus this theory also falls to the ground. It was not until the 15th century of the Christian era that it was thought that the knot could be loosened in a much easier way by supposing that in one of the Gospels the genealogy of Mary is given.[4] This theory was based on the idea that in Jesus the priestly and the kingly dignity ought to unite, and advantage was taken of the relationship of Mary with Elisabeth who was of the daughters of Aaron[5] and thus an effort was made to blend, in the family of Joseph, the races of Judah and Levi. It was, therefore,

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1. Gen., 9 : 22.
2. *Retract,* 2 : 17.
3. Eusebius, Ecc. *Hist.,* 1 : 7, 16.
4. Olshausen, *Bible Comm.,* S. 48. Epiphanius, Grotius, S. 97.
5. Luke, 1 : 5.

put forward that Jesus derived his royal lineage from Joseph and priestly race through Mary.[1] But it was soon realized that an insurmountable obstacle—the Jews did not take account of the female line in their genealogies[2]—prevented any fruitful discussion, particularly when the thirty-four preceding generations, which are well known to us from the Old Testament, demonstrably indicate throughout the precise relationship of a *father*. A further difficulty, as already mentioned, is encountered in the occurrence of the two names of Salathiel and Zorobabel. Moreover, in no other part of the New Testament can any trace be found of the descent of Mary through David. On the contrary, passages directly opposed to this theory can be found in Luke.[3] It is, therefore, impossible to apply either of the genealogies to Mary.

These considerations of the insurmountable difficulties which defy every attempt to bring these genealogies into harmony with one another force one to the conclusion that they are irreconcilable, and consequently that both cannot be true. For reasons already given Matthew's version must be rejected as false. Luke, however, must be scrutinized more carefully inasmuch as it was written with a view to glorify Jesus and trace his descent from God Himself. It is incredible that the genealogy of an insignificant and obscure family like that of Joseph through Nathan could have been preserved, during all the confusion of the exile, for so long a series of generations. Add to this the frequent recurrence of the same names and the conclusions of Hoffmann become irresistible that the genealogy of Luke is equally fictitious.

In fact, the two genealogies remain self-contradictory and irreconcilable, resembling each other only in their common indifference to historical truth and the object of proving that Joseph, the *father* of Jesus, had, as was expected by Israel, descended from David.

It is significant that we find in the texts no indication that the Messiahship of Jesus was ever deduced from his Davidic descent. The process was just the reverse; the disciples first believed that Jesus was the Messiah and then made him a descendant of David by forging these genealogies. Thus an obscure Galilean, for such was Jesus, whose lineage was utterly unknown and of whom consequently no one could prove that he had or had not descended from David, had acquired the reputation of being the Messiah. It was natural, therefore, that with slightly different material the two evangelists should have succeeded in realizing the same purpose, namely, to vindicate the Messianic status of Jesus by proving that he, through his *father* Joseph, was a member of the house of David. The belief in this illustrious descent was very old. Even Paul knew and accepted that Jesus was born "of the seed of David, according to the flesh."[4] He had to be "the fruit of the loins of David."[5]

But the Davidic descent of Jesus can be impugned on other grounds. Jesus never boasted of it; nor did his disciples regard him as such. Neither the appeal of the blind man of Jericho: "Son of David, Jesus, have mercy on me,"[6] nor the acclamation on his

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1. Comp. Thilo Cod, Apocr. N. T. I. S. 374.
2. Juchasin, F. 55 : 2.
3. Luke, 1 : 27 ; 2 : 4-5.
4. Rom., 1 : 3.
5. Acts, 2 : 29-30. *Cf.* Ps., 132 : 11.
6. Mark, 10 : 47.

entry to Jerusalem,[1] can have the least weight against this double silence of Jesus and his companions. Another, and even more important, objection is that the author of the fourth Gospel does not accept the descent of Jesus from David. The objections raised about the Davidic descent are not answered or refuted by this evangelist,[2] and this fact proves that he did not think either of these things to be true. But these considerations did not weigh with the other two evangelists.

The Ebionites, the ancient Judo-Christians, rejected these genealogies[3] and their opinion appears to be justified by the oldest traditions.

It is, therefore, evident that the belief in the Davidic descent of Jesus found acceptance only amongst a few of the early Christians.

The only fact which stands out signally in the two genealogies, and which remains uncontradicted, is that Jesus was the son of Joseph and his wife Mary. I will presently show that this fact finds ample support in the Gospels and the rest of the New Testament.

1. Mark, 11 : 9-10.
2. John, 7 : 40-42.
3. Epiphanius : *Haer;* 30 : 14.

CHAPTER 5

SON-GOD THEORY

I will not discuss the wonders with which Matthew and Luke adorn their accounts of the Nativity, for they are sheer hagiography. I have already mentioned that the appearance of the miraculous star, the visit of the Magi, the flight into Egypt and the Massacre of the Infants, on the one hand; the birth in the stable, the announcement to the Shepherds in the field, the presentation in the Temple, on the other, form groups of incidents which it is futile to endeavour to blend into one, and still more futile to connect in history.

The redactors have merely sought to make up for their lack of knowledge of facts by introducing fictitious narratives founded either on supposed prophetic writings, or upon the then popular myths and folklore. They were faced with a peculiar situation. They naturally wished to avoid, as far as possible, the ridiculous, and yet did not like to relinquish the supernatural origin of Jesus; likewise they were conscious of the fact that a natural explanation would lead to conclusions which would be revolting to the faith. They, therefore, preferred the adoption of the mythus, as this alone could obviate the difficulty.

Not only are Pagan gods known in Greek, Roman, Persian and Indian mythologies to have been raised by virgin birth, but many peculiar incidents have been attributed to them as were ascribed to Jesus. In fact, the substantial identity of Christian and Pagan beliefs was actually used, at a very early stage, as a method of overcoming Pagan criticism of Christian teachings. Thus Justin Martyr, writing in defence of Christianity in the first half of the second century, said:

> By declaring our Master Jesus Christ to be born of a virgin without any human mixture, and to be crucified and dead and to have risen again, and ascended into heaven, we say no more of this than what you say of those whom you style the Sons of Jove. For you need not be told what a number of sons the writers among you assign to Jove. Mercury, the interpreter of Jove, is worshipped among you. You have Aesculapius, the physician stricken by a thunderbolt, and who afterwards ascended into heaven. You have Bacchus torn to pieces and Hercules burnt. You have Pollux and Castor, the Sons of Jove by Leda, and Perseus by Danae. Not to mention others, I would fain know why you always deify the emperors, and have a fellow at hand to testify that he saw Caesar mount to heaven. As to the Son of God, called Jesus, should we allow him to be no more than a man, yet the title of the son of God is very justifiable on account of his wisdom, considering you have your Mercury in worship under the title of the Logos and the Messenger of God. As to the objection of our Jesus being crucified, I say that suffering was common to all the fore-mentioned Sons of Jove, only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lepers, and the paralytic and such as were cripples from their birth, this is little more than what you say of Aesculapius.

Eusebius, the celebrated ecclesiastical historian, had also to appeal to a pagan oracle in similar circumstances and was forced to write to the heathen in the same strain:

> But thou at least listen to thine own gods, to thy oracular deities themselves, who have borne witness and ascribed to our Savior, not imposture, but piety and wisdom, and ascent into heaven like theirs.

Bishop Gore, a *Modernist,* writing on the same subject in recent times to the adversaries of Christianity, said:

> You say that we find in Christianity the relics of Paganism. On the contrary, we find in Paganism, intermingled with much that is false, superstitious and horrible, the anticipation of Christianity.[1]

There was a time when Church dignitaries were bent on discovering more striking and more startling coincidences in pagan and primitive religions for use as "rays of confirmation of Gospel truths." But this study of comparative mythology soon lost much of its charm. Professor Max Muller says:

> The opinion that the pagan religions were mere corruptions of the religion of the Old Testament, once supported by men of high authority and great learning, is now as completely surrendered as the attempts to explain Greek and Latin as corruptions of Hebrew.[2]

The Christian dogmas—the idea of a Triune Godhead, of an Incarnate Saviour, of the Virgin Birth, of the Second Advent, of the Baptism, of the Sacraments, of the Communion of Saints—were taken for granted to be the distinctive possessions of Christianity; these were, it was alleged, marks clearly dividing it from any form of Paganism. So at least, it was contended at one time by Christians on the authority of Holy Writ. But they were shocked to find that they were completely mistaken. To their utter dismay every one of these dogmas and rituals was proved to have been held in some part or other of the Pagan world quite independently of Christian influence. They, therefore, to save their faces and religion, took a new turn and treated them as supporting the Christian Dogmas. To borrow a phrase of Paul, these ancient rites and beliefs, obscured by superstition and insufficient to satisfy the longing which brought them into existence, were designed "to serve as the schoolmasters" who would lead the heathen at length to Christ.

The subject of comparative mythology and the considerations of concrete parallels between the beliefs and teachings of ancient religions and those of Christianity are vast indeed. I cannot enter upon it. The late Khwaja Kamal-ud-Din has discussed this subject exhaustively in his well-known work, *The Sources of Christianity*. I may, however, mention that the celebrated text of the three witnesses of John, which is the foundation of the doctrine of the Trinity, has also been proved, by the labours of Newton, Porson and others, to be an interpolation; and Clement himself acknowledged that the verse is *not found*

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1. Gore, *Studies in the Character of Christ,* 2 : 102.
2. Muller, *The Science of Religions,* 40.

in any ancient copy of the Bible. "Jesus," he said, "taught the belief in One God, but Paul with the Apostle John, who was a Platonist, despoiled Christ's religion of all its beauty and simplicity by introducing the incomprehensible Trinity of Plato, or the Triad of the East, and also deifying two of God's Attributes—namely His Holy Spirit, or the *Agion Pneuma* of Plato and His Divine Intelligence, called by Plato the Logos (word)."

With this background, it is possible to see where the Son-God theory came from. It is significant that Paul, John and Mark, none of whom believed in the virgin birth, characterised Jesus as the Son of God. This description of Jesus, therefore, must be held to be prior to the establishment of the belief in the miracle mentioned by Matthew and Luke, and their assertions consequently do not arise out of it. On the contrary, the miracle followed the assertion of Paul. For as soon as they thought that not only had Jesus been raised up by God as a man full of the Holy Spirit to accomplish His plans and that his birth into this life had been Divinely predestined and glorified by the Holy Ghost, they attempted to signalise it by expressing this special relationship between Jesus and God. They described him as His son, because that was the only term in human language by which they could intelligibly, if not completely and adequately, express this relationship. Since the idea of the direct generation of a man by God could not appear to the Jews except as a monstrous absurdity, the expression was, in the first instance, only a metaphor.

It must, however, be conceded at once that the evangelists used the expression the *Son of God* in its literal sense. It appears in the Synoptic Gospels twenty-seven times and the word *Son*, in what may further be conceded in an equivalent sense, nine times. Of course, the numerical figure appears to be higher than it actually is because the same more or less identical passages are repeated in all three Gospels. The expression, however, is conspicuously used in all the most important events narrated in the Gospels: The Baptism,[1] the Temptation in the Wilderness,[2] the Transfiguration,[3] the Interrogation by the high priest,[4] the Declaration of the Centurion at Calvary[5] and lastly the Confessions of the devils and demons whom Jesus cast out.[6] All this kind of fantasy, in which the expression is used by a voice of heaven, alternating with hell, brings under suspicion everything connected with it, particularly as most of the passages as already mentioned, are the products of Christian forgeries. I mention but one: Mark was headed by someone: The Gospel of Jesus Christ, the *Son of God*.[7] This descriptive title was a much later addition.[8]

It is noteworthy, however, that this expression occurs *once* only in the *Quelle*, in a famous legend which is reproduced in the Gospels[9] and the significance of which I will discuss later on. In the Acts and the Pauline Epistles this appellation occurs in numerous places, but it finds no place at all in the Pastoral Epistles of James, Jude and I and II Peter.

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1. Mark, 1 : 1-4.
2. Matt., 4 : 3.
3. Mark, 9 : 7.
4. Mark, 14 : 61.
5. Mark, 15 : 39.
6. Matt., 8 : 29; Mark, 3 : 11; 5 : 7.
7. Mark, 1 : 1.
8. Revised Version, P. 45.
9. Matt., 11 : 27; Luke, 10 : 22.

It has been asserted that so numerous references as are found in the New Testament prove conclusively that Jesus himself took the expression the *Son of God* in its most strict and exalted significance. In other words, it is urged that the mere repetition of a lie must carry the force of conviction and convert it into and establish its truth.

The title in question, if taken literally, expresses a relation with God so intimate that no mere man could lay claim to it without being guilty of the most heinous blasphemy. It comprises a definite, if not perfectly lucid, explanation of the mystery of the Trinity, for it defines the second person of the Triad. A mere assertion, therefore, even by Jesus himself, is not enough to reveal the true position. It must be shown to have been understood by those who were to be enlightened.

Now this expression was known to, and used by, Israel. In principle all Jews were sons of Jehovah, and it was this which distinguished them from the rest of mankind. In the Old Testament all human beings have been called the *sons of God*.[1] The Israel, in particular, were styled as the son of God (My son),[2] the sons of God (My sons),[3] and the children of the Lord.[4] This appellation was especially applied, as it was throughout the ancient East, to outstanding personages, the Prophets of God, because of the love which God bore them and the tutelary care which He exercised over them. During the post-exilic period, pious men and teachers were regarded as the sons of God.[5] From the Second Psalm we gather that, just as earthly kings chose their sons to reign with or under them, so the Israelitish kings were invested by Jehovah, the Supreme Ruler, with governments of his favourite provinces. Thus the designation the *Son of God* was applicable to every Israelitish king who adhered to the principles of theocracy. In the Second Psalm we find the verse which according to Codex D plays an important part in the baptism of Jesus:

> Thou art my son, this day have I begotten thee.[6]

This was nothing more than a part of the liturgy of the coronation rites of the Hasmonean kings.[7]

In all these cases, therefore, there never was any idea of expressing anything more than a close moral and religious connection with God than was, or is, enjoyed by ordinary human beings. There could be no question, even remotely, of any real sonship for the Jews, for that would have been to them the most preposterous absurdity and the grossest blasphemy. Thus at the time of Jesus, the expression *Son of God* was applied to one of two types: those who by their essential nature enjoyed a unique relationship with God—the heavenly kings, the Prophets; and the earthly kings, the Princes.

It is true that Israel expected the Messiah, whose coming they so ardently desired and awaited with high hopes, to set up a kingdom on earth and to be their redeemer. It is

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1. Gen., 6 : 1-4; Job, 1 : 6; Dan., 3 : 25.
2. Exod., 4 : 22.
3. Isa., 45 : 11, Hos., 1 : 10.
4. Deut., 14 : 1; Isa., 1 : 2; Jer., 3 : 22.
5. Heit Muller, *Jesus,* 123; see also Wellhauson, *Das Evangelism Marci :* 6.
6. Ps., 2 : 7; *cf.* Luke, 3 : 22.
7. Duhm, *Die Psalmen,* 8.

equally true that the Messiah was commonly described by them as the best beloved son of God and the most powerful vicegerent of God on earth, but he was to be a *man among men*[1] and not a single passage in Jewish literature can be cited in which the title is given to the Messiah in the sense the Christians take it to be. By sheer dint of straining the texts, which do not carry conviction to any one except those who are already convinced, two passages are put forward. The early Christians were masters of the art of forgery. They always introduced passages in such a manner as I have explained in the case of Josephus that it is not easy to detect the forgery at first sight. However, the first passage is:

> Because I and my son will be with you always on the paths of truth.[2]

This passage has been proved, and is now universally admitted, to be an interpolation. The only other passage in which the words "For my son Christ . . . ."[3] occur is also a later text which is now to be found only in Christianized recensions.

If, then, such was the original historical significance of the epithet, it is not unreasonable to say that Jesus used it of himself in this significance only. It is true that the two verses in the Gospels can be stretched to mean something different. I will consider them presently. But apart from these two verses, nowhere is the narrowest, the merely physical, import of the term put into the mouth of Jesus. It is always others who apply this title to Jesus. Jesus, on the other hand, throughout his teachings, tenaciously maintained a distinction between himself and God. He clearly and repeatedly pointed out that he was only a human teacher and that Divine Attributes ought not to be applied to him. When tempted by Satan, who asked him to do various things if he was the son of God, Jesus drove him away by saying:

> Thou shalt worship the Lord thy God and Him only thou shalt serve.[4]

When asked which was the first and great commandment in Law, Jesus said:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.[5]

Jesus even renounced the predicate of goodness and insisted on its appropriation to God alone. When addressed as *Good Master* he replied:

> Why callest thou me good? There is none good but one, that is God.[6]

So precise was Jesus that he even put his status lower than that of the Holy Spirit, for he said:

> And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.[7]

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1. Justin, *Dial. Cum Trypho*, 49.
2. Enoch, 105 : 2.
3. 4 Edros, 7 : 28-29.
4. Matt., 4 : 10.
5. Matt., 22 :37.
6. Matt., 19 : 17; Mark, 10 : 18; Luke, 18 : 19.
7. Matt., 12 :32.

Jesus knew and understood the metaphorical significance of the term: *The Children of God*;[1] and when he spoke of himself as one of them, he applied the term in its metaphorical and not physical sense. This is abundantly clear from the following incident recorded in the Gospels:

> Then the Jews took up stones again to stone him. Jesus answered them: Many good works have I showed you from *the Father*; for which of these works do ye stone me? The Jews answered him saying, For a good work we stone thee not, but for blasphemy; and because thou being a *man* makest thyself God.
>
> Jesus answered them, Is it not written in your Law: *I said, ye are gods*? If he called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of him, whom *the* Father hath sanctified and sent into the world, thou blasphemest because I said I am a son of God.[2]

These verses, occurring as they do in John, speak for themselves and a comment is hardly necessary. Jesus was quoting from the Psalms:

> I have said, ye are gods, and all of you are sons of the Most High.[3]

And arguing that if the Judges, as God's representatives, could be called "gods"[4] or *sons of the Most High*, by God Himself, he could not possibly be guilty if he spoke of himself as *a* son of God in that metaphorical sense. Christian apologists have spilt oceans of ink to explain away the incompatibility of these verses with their Son-God theory and to establish that "these verses neither imply any degradation of the Divinity of Jesus nor do they present Jesus to be a mere man."

But I repeat that Jesus was very precise in this matter. He always spoke of himself as the *Son of Man*. This expression, as I will show later, meant a mere man, and those who heard Jesus took him to be *a man*[5] and nothing more. He even spoke of himself as *a man* for he said:

> But now ye seek to kill me, a *man* that hath told you the truth, which I have heard of God; this did not Abraham.[6]

Jesus also spoke of himself as a Prophet,[7] and indeed those who listened to him took him to be a Prophet[8] and a teacher.[9] Even his disciples took him to be a Prophet only.[10] Peter, it is true, when questioned by Jesus as to what he thought of him, replied: *Thou art Christ*, the son of the living God,[11] but Jesus not only then and there contradicted him by using the phrase *Son of Man* for himself[12] but he also repudiated vehemently this appellation, for:

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1. Matt., 5 : 9.
2. John, 10 : 31-36. I have used *the* in place of *my* and *a* in place of *the* as given in the Revised Version, p. 1184.
3. Ps., 82 : 6.
4. Exod., 22 : 28.
5. Matt., 8 : 27; 13 : 56; Mark, 2 : 7; 6 : 2; John, 11 : 37.
6. John, 8 : 40.
7. Matt., 13 : 57, Mark, 6 : 4; Luke, 4 : 24; John, 4 : 44.
8. Matt., 16 : 14; Mark, 8 : 28; Luke, 9 : 19.
9. John, 3 : 2.
10. Luke, 24 : 19.
11. Matt., 16 : 16.
12. Mark, 8 : 31; Luke, 9 : 22.

He straightly charged them and *commanded* them to tell no one that thing.[1]

I need hardly repeat that the phrase ascribed to Peter was in fact a later forgery.[2]

I take another incident. The Sanhedrin had assembled to find Jesus guilty of a charge of blasphemy; yet they could not get witnesses. If Jesus had been proclaiming his sonship of God to the *multitudes*, as Christians would have us believe, surely the elders ought not to have felt any difficulty in getting the two requisite witnesses, particularly when the Scribes and Pharisees were always present in the crowds which used to gather around Jesus. It is, however, alleged that Jesus asserted before the Sanhedrin that he was the Son of God. Luke narrates that the Jews questioned Jesus:

Art thou then the son of God? And he said unto them, *Ye say that I am*.[3]

Apart from the fact that in the very preceding verse he had told the elders that he was *Son of Man*, he wished to clear the position and meant to convey: *Ye* say that I am, *but I do not*. This was a peculiar but usual method of giving the negative answer. Matthew gives the answer as: "Thou hast said."[4] Peake commenting on this verse says:

We should perhaps take the ambiguous reply, "Thou hast said," as a refusal.[5]

The Jews, however, were bent on misconstruing his reply and did take it as an admission, but not so Pilate. The charge of the Jews which would have brought the case within the jurisdiction of Pilate, was that Jesus had claimed to be king of the Jews. Therefore, Pilate questioned him:

Art thou the king of the Jews? And he answered him and said, *Thou sayest it*?[6]

Pilate took the answer, as should have been done by the Jews, to be a denial of the charge:

And said Pilate to the chief priest and to the people, I find no fault in *this man*.[7]

It is obvious, therefore, that Jesus had equally denied the charge of having ever claimed to be *Son of God* in the narrow sense, and it is merely a puerile and childish prank of Christians to construe these verses as supporting the godhead of Jesus.

As I have said, two verses, and no more, one in Mark and the other in the *Logia*, put words into the mouth of Jesus which, if read superficially, show that he did designate himself as the Son of God. It should not be forgotten that Jesus spoke Aramaic and not Greek; and when for instance he said *Abba*, Mark correctly translated it as *Father*,[8] but Matthew converted it into *O my father*,[9] while Luke and John improved it as *My father*,[10] and the editors of the Revised Version have to mention time and again that *the* should be read in place of *my*. There is another subtle way in which the redactors tried

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1. Luke, 9 : 21. *cf.* Mark, 8 : 30.
2. Revised Version, p. 1177. *cf.* John, 6 : 69.
3. Luke, 22 : 70.
4. Matt., 26 : 64.
5. Peake, *Commentary on the Bible*, 722.
6. Luke, 23 : 3.
7. Luke, 23 : 4.
8. Mark, 14 : 36.
9. Matt., 26 : 39.
10. See Revised Version, p. 1190; John, 14 : 28.

to impress the physical sonship of Jesus. When any one *e.g.*, the Centurion, said of Jesus that he was *a* son of God, the redactors changed it into *the* son of God.[1] Such forgeries were so cleverly made that they almost escape detection. They also *prima facie* established the alleged fact, carried conviction and left an everlastingly wrong impression. If, however, we read the Gospels with these forgeries in mind, the distinction which is sought to be made disappears from the source. Thus we read:

> And I appoint unto you the kingdom, as *my* father hath appointed it unto me.[2]

This verse with *the* substituted for *my* can be subscribed to by the followers of any other denomination. Thus if we read the two verses with these changes in mind, it will become evident that even they do not support the sonship of Jesus. The first passage reads:

> But that day and that hour (*i.e.*, the Day of Judgment) knoweth no *man*, no not the angels which are in heaven, *neither the son*, but the father.[3]

The second verse is:

> All things are delivered unto me *of the* Father: and no man knoweth *the Son*, but the father; neither knoweth any man the Father, save the son, and he to whomsoever the son will reveal him.[4]

The first verse embodies a confession of Jesus of his limited knowledge and avowed ignorance of the Last Day of Judgment. The words *neither the son* are omitted from the Authorised Version of Matthew's[5] though many ancient authorities contain them. According to Dummelow this omission was due to the fact that they were looked upon "as being a difficulty to faith."[6] For similar reasons both Luke and John omitted the entire verse. This verse led the Arians to believe and teach that Jesus was ignorant of the Divine Will and Athanasius had to explain to them that "ignorance is part of human nature of Jesus." But if we read this verse with the second verse and with the verse preceding it, the meaning becomes abundantly clear. This preceding verse reads:

> I thank thee, O father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes.[7]

Thus while Jesus in one place confesses ignorance of the Divine Will, he in another place thanks God for His revelation to him and goes on to explain that no one else knoweth of His Will, His revelation, until he discloses it to him. There is nothing extraordinary in such an assertion. The Divine revelation to a Prophet of God is unknown to men till the Prophet himself discloses it.

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1. Matt., 27 : 54. See revised version, 1096.
2. Luke, 22 : 29.
3. Mark, 13 : 32.
4. Matt., 11 : 27; *cf.* Luke, 10 : 22.
5. Matt., 24 : 36.
6. Dummelow, *Commentary on the Holy Bible*, 731.
7. Matt., 11 : 25.

But even this explanation does not remove the difficulty of belief in the divinity of Jesus. His ignorance of things around him is incomprehensible if he was Divine and therefore Omniscient. As the "Very God of the Very God" he should have known that prescience shown by him would be a proof of his Divinity, and yet he deliberately, and I think intentionally, time and again confessed his lack of knowledge of the unseen. I give but a few instances which exhibit this ignorance of Jesus.

When a certain woman "which had an issue of blood twelve years" came behind Jesus and touched the border of his garment, Jesus did not know and had to ask: "Who touched my clothes?"[1]

Jesus did not know whether anything could be found on a fig tree except leaves.[2] Jesus said that of his own he could do nothing and confessed:

> I can of my own self do nothing.[3]

And went on to say:

> If I bear witness of myself, my witness is not true.[4]

But I must revert to the two verses under discussion. It is hardly necessary for me to point out that they, if the Christian interpretation be correct, are fundamentally inconsistent with each other. The whole periscope of which these passages form a part is called *The Prayer of Thanksgiving*. But the very clearly marked rhythm of the whole of this prayer gives it the appearance of a piece of liturgy of an Eastern religion, *e.g.*, Ea said to Marduk: "My son, what I know, thou knowest." Further the fundamental ideas and the characteristic expressions have every appearance of having come from the *Wisdom of Jesus*, the son of Sirach, and verses of *Sirach* can be easily picked out which compare with those of this prayer.[5]

It is not difficult to cite similar passages from the Old Testament[6] which may equally have served as the source of these verses and from which the redactors may have copied. If such be the case, the two verses would have to be given the same significance as that obtaining in the Old Testament, and which has already been explained by me.

But to find the real explanation of the introduction of the Son-God theory into the simple faith of Jesus we shall have to look to the Greek atmosphere in which Paul created Christianity. It was there that the word *Christ* became a proper name of Jesus. They spoke of *Jesus Christ* as of *Julius Caesar*. I am not really concerned here with the problem of the Christological development. I merely wish to point out that the Messiah to Jews was to be a *servant (Ebed)* of God and not the son of God in the phys-

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1. Mark, 5 : 25-30.
2. Matt., 21 : 18-19.
3. John, 5 : 30, see also John, 8 :28; Matt., 20 : 20-23.
4. John, 5 : 31.
5. The beginning of the prayer in Matthew is indicated by *Sir* 2 : 1; Matt., 11 : 28-a and *Sir* 2 : 23; Matt., 11 : 28-b and *Sir* 24 : 2; Matt., 11 : 29-a and *Sir* 6 : 24; Matt., 11 : 29-b and *Sir* 6 : 28; Matt., 11 : 30 and *Sir* 6 : 29.
6. Isa., 55 : 1-3; Zech., 9 : 9; Jer., 6 : 16, etc..

ical sense; but on Greek soil the Christological belief found an environment very different from that of Palestine. There the idea of procreation of a human being by gods was current and the relationship between Jesus and God could shock no one. On the contrary, the term *Son of God* was more likely to arouse sympathy in that quarter than the Jewish name of Messiah. Hence it was among the Greeks that the expression arose.

In the second place, it was assisted by a phrase which Jesus used and which was used by those around him to express his intimate relations with God, namely, and without any doubt, *ebad Jehovah*, the servant of God. This expression was used in the Septuagint to designate those who were especially devoted to fulfilling the Will of Jehovah.[1] In this sense it was often applied to Israel as a whole.[2] It was applied to Moses,[3] David[4] and other prophets.[5]

Such an expression, so consecrated by the Scriptures as the designation of a prophet of God, could hardly, it seems, have failed to be applied to Jesus. But we find that in the Gospels the phrase was applied to him *once* only,[6] and that for a reason. The redactors could not avoid this description because they were quoting a passage from the Old Testament[7] and showing its fulfillment in Jesus.[8] Again, I suppose by an oversight Jesus is spoken of as a *servant* of God in three places in the Acts,[9] and once by Paul.[10]

The word *ebed* was unfortunately translated into the Greek word *pais* meaning a *servant* and also a *child*. And from *child* to *son* was an easy transition for the Greeks. But it soon took the Christological idea expressed in the Epistles of Paul. It found its Pauline and Johannine justifications in the doctrine of Divine pre-existence and of the incarnation of Jesus. The legend of the virgin birth was a "Consequential Relief," and the reassuring alterations in, and additions to, the texts provided its confirmation. I quote but one instance. In the beginning, according to Luke when Jesus was baptized, the Lord had said: *This day have I begotten thee*,[11] but it soon became changed into: *thou art my beloved son, in thee I am well pleased*.[12] Among the Gentiles Jesus became The son of God from the day of his Baptism, but in the Rabbinical traditions Jesus continued to be a man among men, a man of humble status.[13]

In view of this explanation, the two verses do not present any further difficulty. If the word *servant* is substituted for *son*, the passages do not establish any relation of sonship with God. The compilers of the *Encyclopaedia Biblica*, while commenting on these two verses, and taking the two passages together, say:

> We must infer that Jesus had indeed communion with God *but nothing beyond it*: but this connection was under such limitations that the attribute of

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1. Ps., 69 : 17 A.V.; *Wisd*., 2 : 13.
2. Isa., 41 : 8; 42 : 19; 44 : 1, etc.
3. Neh., 1 : 7.
4. Ps., 18 : 1. Intro.
5. Gen., 9 : 25; 2 Sam. 2 : 12, etc.
6. Matt., 12 : 18.
7. Isa., 42 : 1.
8. Matt., 12 : 17.
9. Acts, 3 : 13 (R.V. 1203); 4 : 27 (R.V. 1204); 4 : 30. (R.V. 1204).
10. Phili., 2 : 7.
11. Western Text and Codes D.
12. Luke, 3 : 22.
13. Langrange, *Le Messianisme Chehes Juis*, p. 223.

> Goodness as well as absolute knowledge belonged to God, *and hence the boundary line between the Divine and human was strictly preserved.*[1]

A prophecy in Isaiah[2] was supposed to have led to the belief that Jesus, as the Messiah, would be born of a virgin by means of Divine agency. I will explain later how the word *virgin* was dishonestly introduced into this verse. But this forgery led to a philosophical mythus resulting in faith unknown to Jesus. The theory of the incarnation of God was merely a departure from this faith to a dogmatic assertion. What had to be was actually made to have been, and the redactors of the Gospels introduced it accordingly.[3] The historical truth that Jesus was the offspring of an ordinary marriage, which would have maintained the dignity of Jesus as a prophet of God, was perverted into a supernatural and mythical conception of Jesus. Paulus, from a true perception of the identical character of the two son-Gods, compares Jesus with the son of Apollo and the virgin mother Perictiones. To this mythus must be added the Jewish idea that the Holy Spirit sometimes descended upon its choicest *sons of God*. The title "son of God," coupled with the factors already mentioned, led to a more precise interpretation and later to a literal acceptance. The prophecy of Isaiah was matured by the phrase:

> Thou art my son; this day I have begotten thee.[4]

Thus a physical union with God was stressed and the words *son of Virgin* and *son of God* competed with each other; and with the Pagan deities in the background, the Divine agency became substituted for a human participation; and Jesus became another son of God through a Virgin. This legend, which was thus substituted for a humble reality, was old, and the reason for the substitution was also very old.

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1. *Ency. Biblica*, Art: *Son of God* (Italics are mine).
2. Isa., 7 : 14.
3. De Wette, *Bible Dogma*, S. 281.
4. Ps., 2 : 7.

CHAPTER 6

VIRGIN BIRTH

The Apocryphal and the Canonical Gospels give different versions of the conception and birth of Jesus. They describe the various stages from a simple and natural occurrence to a minute and miraculously embellished story in which the events are traced back to the very earliest date. Mark and John content themselves with the mention of Mary as the mother and of Joseph as the father of Jesus.[1] Matthew and Luke, however, give details of the circumstances attending the conception and birth of Jesus as the Messiah, and are at pains to fulfill, as far as possible, all the prophecies of the Old Testament in the person of Jesus. Matthew is out to meet all the objections as may, or could, have been raised against the virgin birth theory, at the time this Gospel was written or revised.[2] Both of them, however, presuppose Mary to be the *espoused* wife of Joseph. The Apocryphal Gospel—*the Gospel according to the Hebrews, the Gospel of the Ebionites*, and some others, with most of which the early Christian Fathers agreed, narrate the origin of Jesus as the result of a lawful marriage between Joseph and Mary.

Apart from the mere physical considerations, the Gospels rely on Divine Omnipotence with which, of course, nothing is impossible. But by virtue of His Unity and Wisdom, the Almighty God never exerts His Divine Omnipotence without adequate motive. Further, nothing less than an object worthy of God and at the same time unattainable except by a deviation from His ordinary laws of nature, which He himself has established, could constitute a sufficient cause for the suspension by God of His laws.

Corinthus, one of the very early Christians, arguing against the virgin birth, urged that

> It is impossible, because by the concurrence of two sexes is a new human being generated, and that the contrary would be most remarkable departure from all natural laws.[3]

Forced with the strength of his reasoning the Christian apologists, opposing Corinthus, did not hesitate to reduce Jesus to a *worm*, for they alleged that the birth of Jesus was in a manner like that of a worm and asserted that the following passages applied to Jesus:

> I am a worm, not a man.[4]
>
> The *son of man,* which is a worm.[5]

The Christian apologists of a period a little later, however, had to take another line

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1. Mark, 6 : 3; John, 1 : 45; 6 : 42.
2. Matt., 1 : 18-25.
3. *Hom., Lucan,* 13.
4. Ps., 22 : 6-8.
5. Job. 25 : 6.

of argument. They maintained that Jesus had come for the redemption of mankind and, therefore, had to be severed from all original sin from his birth.[1] But to this is a simple answer: the exclusion of the paternal participation is wholly insufficient because the inheritance of original sin was from Eve and, therefore, the maternal participation should have been avoided as was done in the case of Melchisedec, whom Paul described as having been born without father and without mother.[2] It is then argued that the participation of the Holy Ghost was meant to purify the maternal participation. But this could have been done without violation of natural laws. In any case, nowhere is such a conception ascribed to Mary. The expression *the Holy Ghost* is specially characteristic of the New Testament and occurs in it eighty-one times. The Jews did not regard the Spirit as personal and, therefore, Mary must have understood the words: *The Holy Ghost shall come upon thee* as identical with *the power of the Highest shall overshadow thee*. But not so with the evangelists to whom, about a century afterwards, the term "Holy Ghost" had become practically a proper name.

Leaving these special pleadings of Christian apologists and their refutations aside, for they really do not lead us anywhere, I will now take up the evangelic records. The virgin birth, though definitely asserted in Matthew[3] and Luke,[4] finds no echo in any other part of the New Testament. Mark is totally silent. If such a remarkable event had in fact happened, and he had believed in it, would he have remained silent? The answer is obvious; but against this, a reference is made to the description of Jesus in Mark as "son of God,"[5] and it has been argued that Mark would not have styled Jesus as such if he did not believe in the virgin birth. I admit the force of this argument and one might have conceded the virgin birth theory on this argument alone if there had been any basis for attributing the alleged words to Mark. These very words were also used by Luke.[6] But both the verses are the result of pious forgeries by early Christians. In Mark the words were merely added.[7] The Sinaitic Syriac, which is of great authority, and the early patristic traditions represented by Irenaeus and Origen, followed by Basil and Jerome, omit the words. In Luke the phrase, *the Son of God*, was substituted for the word *Holy*.[8] These facts demolish the argument; but, in any case, the words, *son of God*, are to be interpreted in a metaphorical sense and not in a physical sense. The phrase *son of Mary*[9] can be explained by the fact that Joseph was dead when these words were written, for he had died during the ministry of Jesus. I would, by way of analogy, mention that the late King Edward VII is known as the son of the late Queen Victoria. No one would dream of suggesting any supernatural birth because of this fact. This kind of argument clearly establishes that Christian apologists are on their hind legs to prove the virgin birth theory. Besides, Jesus is really spoken of as the son of Joseph.[10]

Mark, I repeat, ought to have known of this virgin birth, and since he does not mention it, it stands to reason that either he was ignorant of it or he did not accept it.

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1. Olshausen, *Bibl. Comm.*, 8. 49.
2. Heb., 7 : 1-3.
3. Matt., 1 : 18-25.
4. Luke, 1 : 5-80.
5. Mark, 1 : 1.
6. Luke, 1 : 35.
7. See marginal note in the Revised Version, P. 1098.
8. See Revised Version, P. 1126.
9. Mark, 6 : 3.
10. John, 1 : 45 ; 6 : 42.

There are still some traces which show that in the *Urmarcus* it was at the time of baptism of Jesus, and not at the moment of his conception, that the Holy Spirit entered his humanity. Mark, therefore, could not have believed in the virgin birth of Jesus.

John is equally silent, and his silence is all the more significant since it was he, as is supposed, to whom Jesus, while on the cross, entrusted the care of Mary.[1] He, therefore, would have been all the more likely person to know all the facts about the occurrence. It is argued that John believed that Jesus was the incarnation of God, of the *Logos*, and was co-eternal with God. Christian apologists refer to:

> Which were born out of blood, nor of the will of the flesh, nor of the will of man, but of God.[2]

and argue that John was not depending on any earthly father. To this I reply: he was equally not depending on any earthly mother. To cite this passage in favour of the virgin birth theory is grossly to misconstrue it. It refers in fact to *the sons of God* mentioned in the preceding verse. In any case, the incarnation of the *Logos* in Jesus does not imply that the man Jesus was exempt from the laws of human generation, for it was at his baptism that, according to John also, the *Logos* descended into him. John merely elevates the idea of Mark and preserves it in its external form. Accordingly, he never misses an opportunity of stating that Jesus is the son of Joseph. He records one of Jesus' disciples saying:

> Philip findeth Nathanael and saith unto him: we have found him of whom Moses in the Law and prophets did write, Jesus of Nazareth, *the son of Joseph*.[3]

And again:

> And they said, Is not this Jesus, *the son of Joseph*, whose *father* and mother we know . . . . ?[4]

John could never have recorded these incidents if they had, to his mind, conflicted with his theory.

Turning to the Apostles, we do not find the slightest reference to virgin birth in any of their Epistles. Paul speaks of the descent of Jesus according to the flesh[5] and he says:

> But when the fulness of the time was come, God sent forth his son, *born of a woman, born under the law.*[6]

Now if this verse is read without forcing its meaning it will appear to indicate the normal birth of a Jewish child. Paul makes two definite statements. He says that Jesus was *born of a woman*. He does not say Jesus was born of a virgin; because he knew of Jesus' human generation, and asserted

> Jesus Christ, our Lord, was *born* of the seed of David, according to the flesh.[7]

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1. John, 19 : 27.
2. John, 1 : 13.
3. John, 1 : 45.
4. John, 6 : 42.
5. Rom., 1 : 3.
6. Gal., 4 : 4. I have used the word *born* instead of *made*, as it is so given in the Revised Version, P. 1288.
7. Rom., 1 : 3, I have used the word *born* instead of *made*. See R.V., P. 1241.

The expression *born of a woman* is not peculiar to Paul. In the biblical sense, it has a significance of its own; and Paul must be held to have used the phrase in that sense only. In the Old Testament, when anyone's normal human birth had to be described, he was referred to as having been *born of a woman*. Jesus used this phrase in this very sense regarding John the Baptist, and the rest of the people of his time, when he said:

> Verily I say unto you, among them that are *born of women*, there hath not risen a greater than John the Baptist.[1]

In the Old Testament we read:

> Man, that is *born of a woman*, is of a few days and full of trouble.[2]

When Paul, therefore, described Jesus as *born of a woman* he meant nothing more than that Jesus was born in accordance with human nature with all its conditions.

A passage in Isaiah[3] has been referred to to indicate that a virgin was meant by Paul. It is merely a play upon the Greek word *Parthenos* (virgin), which does not appear in the Hebrew text, and thus a deliberately dishonest translation of an Hebrew word *Haalmah* (woman) has led to confusion where none existed.[4] Dummelow admits that: "the Hebrew word is not the distinctive one for virginity."[5]

The Rev. Prof. Donaldson in his discussion of the meaning of the Hebrew word *Haalmah* says:

> Every one who is acquainted with the Hebrew word will be obliged to admit that the designation in question cannot mean anything more than a young or *newly married woman*.[6]

It may also be mentioned that the same word, *Haalmah*, was used for Rebeccah and she was not a virgin at that time.[7]

But Paul makes the matter absolutely clear, for he asserts that Jesus was *born under the law*. What was this Law? I will let Jesus give the answer:

> But from the beginning of the creation God made them males and females, for this cause shall a man leave his father and mother, and cleave to his wife, and the twain shall be one flesh. So then they are no more twain, but one flesh.[8]

By this saying of Jesus not only is *the law* explained whereby the generation of human beings is made clear, but the other phrase which Paul used about Jesus being "born of the seed of David according to *the flesh*" becomes abundantly clear if we read it with the assertion that the Messiah had to be "the fruit of the loins of David."[9]

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1. Matt., 11 : 11; Luke, 7 : 28.
2. Job., 14 : 1; see also 4 Esdras, 6 : 6; 7 : 46; 8 : 35, etc.
3. Isa., 7 : 14.
4. Revised Version, P. 760.
5. Dummelow, *Commentary on the Holy Bible*, 148. The nearest Hebrew equivalent of "Virgin" is Bethulah.
6. Donaldson, *The Christian Orthodoxy*, 476.
7. Gen., 24 : 43.
8. Mark, 10 : 6-8; *cf.* Gen., 1 : 27; 2 : 24; 5 : 2; Eph., 5 : 31.
9. Acts, 2 : 30; *cf.* Ps., 132 : 11.

Finally, in the prologue of the Epistle to the Romans it is clearly stated that:

> Jesus . . . . which was born of the seed of David *according to the flesh*, and declared to be the Son of God with power, according to the *spirit of holiness by the resurrection from the dead.*[1]

The words of Paul, therefore, leave no room for any doubt at all, for no one can identify the antithesis of flesh and spirit with maternal human participation in the conception of Jesus. Jesus, in the words of Paul born according to the flesh in the natural manner, became the Son of God *according to the spirit* at his resurrection and not at his birth. In other words, according to Paul, though Jesus was a *man in flesh*, yet he was the *son of God* in *spirit* only. The latter statement, of course, is a mere Christological assertion, and is also found in the Acts, in which the Messianic exultation of Jesus still dates from the resurrection.

"Neither Paul nor Mark," say the compilers of the *Encyclopaedia Britannica* "betray any knowledge of the tradition (of virgin birth). It was unknown to the Apostles, and did not appear to have formed part of the Apostolic preachings."[2] Had such an event taken place, Paul would certainly have known of it and would have been the first to broadcast it to the world.

The other Apostles were also ignorant of the virgin birth and are equally silent. James the Just, brother of Jesus, was the head of the Church at Jerusalem. He belonged to the Ebionite sect. He with them believed that:

> Jesus is the Messiah, yet *a mere man*, born by natural generation to Joseph and Mary.[3]

In the Gospel according to the Hebrews it is narrated that Mary had been married to Joseph and had given birth to Jesus in a natural manner.[4] Jerome has preserved a verse from this Gospel which says:

> The mother and father of Jesus were present at his baptism.[5]

Mrs. Lewis and Mrs. Gibson recovered an old Syriac manuscript of the Gospel in a monastery on Mount Sinai. In this was found an explicit statement:

> Jesus' father was Joseph and his mother Mary.[6]

The History of Joseph (the carpenter) tells us that Jesus at the death of Joseph, uttered the following lamentations:

> Not a single limb of it shall be broken, nor shall any hair of thy head be changed. Nothing of thy body shall perish, *O! my father*, Joseph, but it will remain entire and uncorrupted even until the banquet of the Thousand Years.[7]

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1. Rom., 1 : 3-4.
2. *Ency. Brit.*, 14th Edn., Vol. 13, 20. (Words in brackets are mine.)
3. Hastings, *History of the Apostolic Church*, 318-32. See also Mosheim *Ecclesiastical History*, Vol. 1, 214.
4. Gospel of Heb., 2 : 3.
5. *Ibid.*, 3 : 2.
6. Lewis, *The Old Syriac Gospel*, 2.
7. Hastings' *Dictionary of the Bible*, 434.

The object of writing this History is revealed in the book in the words of the Apostles' address to Jesus:

> Thou hast ordered us to go into all the world and to preach thy holy Gospel, and thou hast said: "Relate to them the death of my father, Joseph, and celebrate to him with annual solemnity a festival and a sacred Day.[1]

Thus we get the origin of the festival of St. Joseph's Day.

In one of the books of the Samaritan Chronicles there occurs the following passage:

> In the time of Jehonathan, there was . . . Jesus, the son of Mari, son of Joseph, the Carpenter . . . . at Jerusalem, in the reign of Tiberius . . . .[2]

Jesus was a Jew, and to the Jews amongst whom he lived and preached, he was *under the Law*. The Jews of his time, and of Galilee in particular, who knew him and his parents, did not believe in his Divine Mission or his virgin birth. They had two alternatives before them. They could either believe him to be a legitimate offspring of Joseph and Mary or treat him, I hate to use the word but for special reasons have no option, as a *bastard*.

Jesus, we are told, entered the synagogues and preached there.[3] Had the Jews looked upon Jesus as a bastard, they would not have allowed him to attend, much less preach in, the synagogues for it was ordained that:

> A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of *the Lord*.[4]

In face of this clear injunction, and what we are told of Jesus' behaviour in the Temple at Jerusalem, can anyone seriously urge that the Jews of his time did not look upon him as a legitimate offspring of Israel?

In the writing of an ancient Rabbi, who wrote just when virgin birth was first attributed to Jesus, we read:

> Jesus was as legitimate as any other Jewish child in Galilee. His father was an artisan, a carpenter. The son learned the trade of his father and made goads and yokes. . . .[5]

A happy chance has preserved the following Talmudic expression which from the Jewish point of view lends support to the Rabbinical writings referred to above:

> Jesus was a carpenter, a son of a carpenter.[6]

After taking into consideration the contemporary writings and other Rabbinical literature the compilers of the *Jewish Encyclopaedia* express themselves in the following terms:

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1. Hastings' Dictionary of the Bible, 434.
2. *Journale Asiatique,* 1869 ; 2 : 430.
3. Matt., 4 : 23; 9 : 35; 12 : 9; 21 : 12; Mark, 1 : 21, 39; 6 : 2; Luke, 4 : 33, 44; John, 6 : 59, etc.
4. Deut., 23 : 2.
5. *Ab Zar,* 3 b.
6. *J. Yeban,* 3 : 2.

> The Jews, who are represented as inimical to Jesus in the Canonical Gospels, took him to be legitimate and born in the ordinary natural way.[1]

Whiston in his *Dissertation I* to the works of Josephus remarks:

> All the believing Jews and all the rest of the Nazarene Jews esteemed Jesus with one consent, as a mere man, the son of Joseph and Mary.[2]

Hastings also says that:

> It is quite clear that Jesus was popularly looked upon by his contemporaries as Joseph's son by natural generation.[3]

I have already mentioned that Jesus' parents had named him *Joshua* which means *son of a father*. It has been well said that there lay a deep significance in this name also. It was a warning, nay a counterblast, to such as should falsely ascribe virgin birth to Jesus.

I have so far refrained from discussing the versions of Matthew and Luke, and before I do so I must refer to another matter. So long as the early Christians did not assert the virgin birth of Jesus, none of his contemporaries challenged his legitimacy. But the moment Jesus was raised to the pedestal of godhead, the imaginations of the hagiographers had full scope to indulge in the most affecting or foolish fabrications according to their literary skill. In the second century they attributed supernatural birth to Jesus. The Pagans retorted with the charge of illegitimacy. The Christian legendary cult has to thank itself for this calumny against Jesus and Mary. Josephus had provided the Pagans with a parallel:[4] for he records that Mundus, a Roman knight, won Paulina, the chaste wife of a Roman noble, to his wishes by causing her to be invited by a priest of Isis into the temple of the goddess, under a pretext that the god Anubias desired to embrace her. In the innocence of faith Paulina resigned herself and would perhaps have afterwards believed that she gave birth to the son of this god had not the intriguer, with bitter scorn, soon after disclosed to her the true state of affairs.

The Pagans substituted Mary for Paulina and Joseph Pandera, a soldier, for the Roman knight mentioned by Josephus.

This calumny was taken up by the Jews of the second century, and found a place in the Talmud. Jesus was then styled as *ben* Pandera. It is this calumny of which Celsus accuses the Jews and which is referred to by Origen[5] but of which the Jews of the time of Jesus were ignorant and innocent.

Now let me look into the Gospels generally and find the position of Jesus and his mother. It is very peculiar that there is no retrospective reference to the virgin birth of Jesus in the New testament. Not one of the incidents contained in the New Testament allude even indirectly to this outstanding miracle.

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1. *Jewish Ency.*, Vol. 7, 170.
2. *Ibid.*, Vol. 3 : 276.
3. Hastings, *Dictionary of Christ* and the *Gospels*, 808.
4. Josephus, *Antiq.*, 18 : 3-4.
5. Orig., *C : Celsus*, 1 : 32.

Let us first listen to Jesus himself. According to the Gospels, he never made any reference, nor appealed, to the manner of his birth in support of his claim. On the other hand, however, we find expressions used by him which exclude the idea of a virgin birth. In Matthew he declared that he cast out devils by "the spirit of God."[1] This assertion rested on the basis that the Spirit of God filled his body, but not upon the idea that it was by the Divine Spirit that he had been begotten. This saying of Jesus clearly proves that he was absolutely ignorant about his supernatural birth, and he never realized that God had in any manner connected his mission on earth with the peculiar manner of his birth. Surely such a saying of Jesus, as recorded in the Gospels, would have been an improbability if Jesus had possessed the consciousness that his mother had been deemed by God to be worthy of a position so exalted, so singular, as the hagiographers have ascribed to her. I will presently show that he actually thought otherwise. In any case it can hardly be suggested that his parents could have concealed the happy event. It is recorded that when Joseph and Mary took the child Jesus to the Temple for purification, Simon took the child and prayed that, as he had then seen Christ, he might be permitted to die.

> And his father Joseph and his mother marvelled at the things spoken of him.[2]

And we are further told that they took him to the feast of the Passover at Jerusalem when he was twelve years of age. After a day's journey on their return, they found Jesus missing, and had to go back to Jerusalem in search of him. They found him after a search of three days, sitting in the Temple, in the midst of the Scribes, both hearing them and asking them questions. The narrative goes on:

> And when they saw him *they were amazed*, and his mother said unto him: son, why has thou thus dealt with us? *Behold thy father and I* have sought thee sorrowing. And he said unto them: How is it that ye sought me? *Wist Ye* not that I must be about my Father's business? *And they understood not the saying which he spake unto them.*[3]

Naturally, Joseph and Mary, knowing that Jesus was their offspring in the natural physical sense, failed to understand a child of twelve speaking of someone else as his father. This incident of all strikes at the very foot of the virgin birth theory, and establishes beyond the least shade or shadow of doubt that at least his parents had no knowledge of it. Of course, they could not have even dreamt of it, as they knew otherwise. Their lack of understanding Jesus thus becomes intelligible; while, on the other hand, it is rendered absolutely incomprehensible if supernatural birth, to the knowledge of his parents, is ascribed to Jesus. And would they not talk of this miraculous event between themselves and to others? In anticipation of such an objection the redactor gives us an answer, impossible to believe. He says:

> But his mother kept all these sayings in her heart.[4]

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1. Matt., 12 : 28.
2. Luke, 2 : 33.
3. Luke, 2 : 48-50.
4. Luke, 2 : 51.

Anyhow, we are not told that Joseph also behaved in this foolish manner.

The terms in which Jesus referred to his mother are also incompatible with the virgin birth theory. I will narrate but two incidents. Jesus had gone with his disciples, we are told, to a marriage party and had asked for wine. Mary, who was also present, informed him that there was none in the house. He at once turned on her, and

> Jesus saith unto her, Woman, what have I to do with thee?[1]

On another occasion, it is recorded that the Jews, alluding to the Holy Ghost having descended on Jesus at his baptism, alleged that Jesus was possessed of an unclean spirit. Jesus was discussing the question thus raised, when:

> There came then his brethren and his mother and, standing without, sent unto him, calling him. And the multitude sat about him and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them saying, Who is my mother or my brethren? And he looked round about on them, which sat about him, and said: Behold, my mother and brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.[2]

These harsh sayings of Jesus conclusively prove that Jesus was dissociating himself from his mother, brothers and sisters because they, according to the Gospels, would not believe in him. This fact is further made clear by John:

> Neither did his brethren believe in him.[3]

The context makes it quite clear that John was speaking of the blood-brothers of Jesus. It is not surprising, if the virgin birth theory did not exist at the time, that they did not believe in him. We know that James the Just did not accept him till after the crucifixion. The last passage stands connected with a circumstance which Matthew tries to disguise and Luke omits altogether and which is preserved only by Mark. He narrates:

> And when his *kinsmen* heard of it, they went out to lay hold of him; for they said *he is mad*.[4]

Before proceeding further I must point out the manner in which, for obvious reasons, an effort has been made to dilute the force of this incident. The word *kinsmen* has been replaced by the word *friends* and the words *He is beside himself* have been substituted for *He is mad*.

Who these *kinsmen*, or *friends*, were we learn from Matthew[5] and Mark:[6] they were his mother and brethren. They had set out from Nazareth and arrived at a time when he was having a controversy with the Scribes. Even if we regard it as possible that Mary chose to keep her secret, she, knowing of his supernatural origin, would never have thought of him as *mad* or *beside himself*. Jesus' saying on another

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1. John, 2 : 4.
2. Mark, 3 : 31-35; *cf.* Matt., 12 : 48-50.
3. John, 7 : 5.
4. Mark, 3 : 21.
5. Matt., 12 : 46.
6. Mark, 3 : 31.

occasion is also germane to the present subject. Jesus was preaching in a synagogue on the Sabbath day and many were astonished and said:

> Is not this the carpenter, the son of Mary, the brother of James, Jose, and of Juda and Simon? And are not his sisters here with us? And *they were offended at him.* But Jesus said unto them: A prophet is not without honour, but in his own country, and among *his own kin, and in his own house.*[1]

The words *among his own kin* have been singularly omitted by Matthew[2] and Luke.[3] Why? The answer is too obvious to be mentioned. Jesus never boasted of his Divine origin, but rather claimed inspiration from God.[4] The view that Jesus first received the Holy Spirit at the time of his baptism[5] and that up to that time Jesus had not yet been glorified[6] could never have arisen if the theory of virgin birth had been in existence from the first. He himself claimed to be like unto Moses, and asserted that he was a son of Abraham.[7] He was styled as a mere *man*,[8] and he spoke of himself as such.[9] He was spoken of by others as the *son of Man*, and he also described himself as such—thirty times in Matthew, fourteen times in Mark, twenty-four times in Luke and twelve times in John. He is described as such in the Acts and the Revelation. Never did he speak of himself as the son of God except in two passages, which I have already discussed.

As to the meaning or significance of the phrase, the *Son of Man*, we must turn again to the Old Testament. In the Book of the Prophet Ezekiel we find that the term *Son of Man, Ben Adam*, is the standing phrase by which the Prophet describes himself.[10] This was no doubt in Hebrew, but Aramaic was only one of its dialects. Again every descendant of Adam is spoken of as *son of man*.[11] It is impossible to imagine that the Jews, who were extremely devoted to the Old Testament, would have forgotten so frequent a use of this phrase. Whatever degradation the phrase may have suffered in common speech, the Biblical use must at any time have been capable of being revived as a mode of address of *a man*. Rev. William Sanday says that "to the Jews and to Jesus, who was a Jew, this phrase as a whole meant no more than a simple man."[12]

I have discussed this phrase to show that Jesus would not have referred to himself as *son of Man* if he did not mean to convey that he was just a man himself, a man with all the implications of a human being, including male participation in his conception.

I will now go into further details to show how the New Testament teems with references against the virgin birth theory. Mary is described as the *espoused* wife of Joseph;[13] and again by the simple description of *wife*.[14] Joseph is referred to as the

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1. Mark, 6 : 3-4.
2. Matt., 13 : 57.
3. Luke, 4 : 24.
4. John, 7 : 28.
5. Matt., 3 : 15-16; Mark, 1 : 10-11.
6. John, 7 : 39.
7. Luke, 19 : 9.
8. Matt., 8 : 27; Mark, 2 : 7, 6 : 2; John, 1 : 30, 7 : 27-28, 46; Acts, 2 : 22.
9. Mark, 13 : 34; John, 3 : 13, 8 : 40.
10. Eze., 2 : 1, 3; 3 : 1, 3, 4, etc.
11. Job, 25 : 6; Ps., 144 : 3, 146 : 3; Isa., 51 : 12, 56 : 2.
12. Sandy : *The Life of Christ,* 213.
13. Matt., 1 : 18; Luke, 1 : 27, 2 : 25.
14. Matt., 1 : 20, 24.

husband of Mary.[1] Not only does Mary herself describe Joseph as the father of Jesus,[2] but Joseph is referred to as the father of Jesus in many places[3] and, further, both Mary and Joseph are mentioned as the parents of Jesus,[4] a description which could not have been used in any other sense but to convey the natural conception of Jesus. The naive efforts of the redactors to disguise the paternity of Jesus by forgeries have no limit. To mention a few: In Matthew the words "*the carpenter's son*" were substituted for Joseph.[5] In Luke the words *His father* preceding *Joseph* were omitted[6] and in another place the words *Joseph and Mary* were omitted and the words *his parents* were substituted,[7] while the words *his parents* appearing before *Joseph and Mary* were also omitted.[8] The oldest six codices have, in Vs. 41 of Ch. 2, the words *Joseph et Maria* after *his parents*, and these also were omitted.[9]

It is for Christian apologists to explain why these forgeries were made.

The fact that Jesus was acknowledged as the son of Joseph, in the physical sense, cannot be denied. This fact was not infrequently alluded to contemptuously and by way of reproach in his presence. I am, of course, referring to descriptions of Jesus as the *son of a carpenter*.[10] Not once did Jesus repudiate it or assert his immaculate conception. I have already quoted two passages from John[11] in which reference was made to Joseph as the father of Jesus. It is obvious that these statements were made, in the presence of Jesus, manifestly in the real sense of paternity and nowhere is this represented to be erroneous. The entire narratives exhibited the Apostles as having a right belief on the point.

Throughout the New Testament the claim of Jesus to be the Messiah is based on his descent from David.[12] This descent can only be attributed to Jesus if he was born according to natural law, for he is styled to be *of the seed of David* and had to be the fruit of the loins of David according to the flesh.[13] And we find that Luke, appreciating the importance of this fact, says that Joseph was " of the house and lineage of David."[14] Dummelow also realizes this difficulty and says:

> The accuracy or inaccuracy of the genealogies does not affect the main point at issue, our Lord's descent, *through his legal father Joseph*, from David. Joseph's family certainly claimed descent of David.[15]

In these circumstances, the term *seed of David* requires some explanation. It has been furnished by Trypho, the Jew of Justin Martyr. He says:

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1. Matt., 1 : 16, 19.
2. Luke, 2 : 48.
3. Luke, 2 : 33, 48, 4 : 22 : John, 1 : 45, 6 : 42.
4. Luke, 2 : 27, 41, 43.
5. See R. V., p. 1074.
6. Luke, 2 : 33, R.V., p. 1128.
7. Luke, 2 : 27.
8. Luke, 2 : 43.
9. Luke, 2 : 41.
10. Matt., 13 : 55; Luke, 4 : 22; Mark, 6 : 3.
11. John, 1 : 45, 6 : 42.
12. Matt., 12 : 23, 15 : 22, 20 : 30-31, 21 : 7, 15; Mark, 10 : 47-48, 11 : 10; Luke, 1 : 69, 18 : 38-39; John, 7 : 42; Acts, 2 : 29-30, 13 : 23; 2 Tim., 2 : 8; Heb., 7 : 14, Rev., 5 : 5, 22 : 16.
13. Acts, 2 : 30.
14. Luke, 2 : 4.
15. Dummelow, *Comm. on the Holy Bible*, 622. (Italics are mine.)

> For we all await the Christ, who will be *a man* among men . . . . the Messiah will be descended from the *seed of David*, he will not be born of a virgin, for it was God's promise to the ancient King that he who is to come, would issue from *his seed*. Are we to think that God was merely mocking him?[1]

Trypho, of course, was using the term in the literal sense and was adopting it as an argument against the virgin birth theory.

I will now deal with the versions as given in Matthew and Luke. The circumstances attending the announcement of the birth of Jesus as given in Matthew and Luke do not correspond. They differ in the following aspects:

MATTHEW

1. The Angel who appeared is not named.
2. The Angel appears to Joseph.
3. The apparition is in a dream.
4. The announcement is after conception.
5. The apparition is meant to dispel the doubts of Joseph which he is alleged to have had against the character of Mary.

LUKE

1. Luke gives the Angel's name as Gabriel.
2. The Angel appears to Mary.
3. The apparition is while Mary is awake.
4. The announcement is before conception.
5. The announcement is by way of glorification.

In view of these divergencies in the two narratives two questions arise: first, did they record one and the same occurrence?; and, secondly, if they were two separate occurrences, was the latter an amplification of the other?

The differences are so great and in so essential details—even the times are different—that they cannot relate to one and the same occurrence. Paulus has tried to blend the two.[1] According to him the angel first appeared to Mary and informed her of her approaching pregnancy.[2] She then went to Elisabeth,[3] and on her return her condition was discovered by Joseph. He was then visited by the angel.[4] But the two accounts cannot be so easily reconciled, because the narrative of Matthew excludes that of Luke. The angel in Matthew speaks as if his was the first communication. The message previously received by Mary is not repeated to Joseph and he is not reproached for disbelieving it. The giving of the name of the forthcoming child, and the reason for his being so called,[5] smacks of an imaginative vision for which there was no justification and which was wholly superfluous because a similar communication had already been made to Mary.[6]

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1. Paulus, *Comm. on Matt.*, 56.
2. Luke, 1 : 28-32.
3. Luke, 1 : 39-41.
4. Matt., 1 : 20.
5. Matt., 1 : 21.
6. Luke, 1 : 31.

The expression used in Matthew[1] lends itself to an inference that Joseph discovered Mary's condition independently of any communication by her. Is it unreasonable or unnatural to expect that the first impulse of Mary, after the apparition, would have been to rush to her husband and to communicate to him the significance of the Divine message and thus avoid the humiliation of being made the subject of suspicion? Realizing this difficulty the Church apologists have put forward various theories. Firstly, that owing to her excited state of mind she forgot all about the communication, and subsequently she herself became ignorant of the true cause of her pregnancy; and she recalled it with tears in her eyes when questioned about it. This attempt to explain Mary's silence is incompre-

hensible, but Olshausen replies with his favourite remark that the measures of ordinary occurrences of the world should not be applied to the supernatural. I will let Hess answer him. He retorts that it is because of the supernatural that human mistakes should not have occurred, and he, therefore, rejects this explanation. The silence of Mary has also been attributed to her modest reluctance to cause a situation so liable to be misunderstood. This is ridiculous, because Mary was fully convinced of the Divine agency in the matter and had actually comprehended her mission[2] and could never have been tongue-tied by petty considerations of false shame. Another explanation put forward for Mary's silence is that Joseph was at a distance from his abode where Mary lived and did not return till after the pregnancy. But this story is based on the assumption that Joseph lived at Bethlehem-Judah, a considerable distance from Nazareth where Mary lived. This explanation is false; because Joseph lived at the village of Bethlehem in Galilee at a distance of seven miles from Nazareth. In any case, there is no justification for suggesting any such journey or that they lived apart, except to base a false argument on it. Again, it has been suggested that Mary did not open her heart to Joseph before the pregnancy because she wished first to consult her cousin Elisabeth as to the mode of making the disclosure to Joseph, and consequently she went to her and remained away for three months. But this explanation has equally no justification because, according to Luke, when Mary did meet her cousin, she did not mention Joseph at all to her.[3]

In view of these considerations one is forced to the conclusion that Matthew introduced the apparition to Joseph merely to meet the objection of the Ebionites as to why Joseph did not object if he was not the real father of Jesus, or act in a manner becoming any other man, if virgin birth was a fact. Matthew supplied the explanation, even if the scepticism and mistrust of Joseph of his wedded wife became incompatible with the character given to him by Matthew of being a *just man*.[4] But such considerations never weighed with Matthew, who was out to insert everything in his Gospel so long as it fulfilled a prophecy or had a parallel in the Old Testament. In this matter he merely borrowed the facts from the father of Moses, who was comforted under similar circumstances when he was anxious concerning the pregnancy of his wife, though for a different reason.

The two versions, therefore, can be neither parallel nor inter-connected. The angel could have appeared either to one or the other, and consequently only one of the two

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1. Matt., 1 : 18.
2. Luke, 1 : 38, 46-56.
3. Luke, 1 : 46-56.
4. Matt., 1 : 19.

narratives can be considered. Joseph, according to the Gospels never came in contact with any of the disciples of Jesus. He plays no part in the ministry of Jesus. How is it that his apparition is known at all and is recorded in the Gospel? On the other hand, it is natural that Mary, being the person chiefly concerned, ought to have been warned. For this reason also Luke's version must be preferred and that of Matthew rejected.

The version of Luke has peculiarly features of its own; and the conception of Jesus through the Holy Ghost, grounded as it is on a mere assertion, has to be positively tested by other materials detailed in the New Testament, the Apocryphal Gospels and other contemporary literature.

The angel who appeared to Mary only informed her, in the first instance, that she would become pregnant, without specifying after what manner, and that she would bring forth a child and call him Jesus, who would be great and would be *the son of the Highest*.[1] The term *the son of the Highest* can be taken only in the sense of the Old Testament:[2] an ordinary king of Israel, a *man*. The term *Son of God*[3] was also used later by the angel. This is a spurious substitute for *shall be called Holy*.[4] It was not till she recalled the fact of her virginity that the angel defined the nature of the conception by the Holy Ghost. As a confirmatory sign Mary was referred to her cousin Elisabeth, whereupon Mary resigned herself to the will of God.

Mary, we are told, then immediately set out and went to her cousin, a visit which was attended by extraordinary occurrences; for when Elisabeth heard the salutation of Mary, the babe leaped in her womb for joy; and Elisabeth was filled with the Holy Ghost,[5] and in her exultation addressed Mary as the future mother of the Messiah,[6] to which Mary responded with a hymn of praise.[7]

It is this hymn of Mary which really shows the falsity of the statement, as it is so interlarded with the songs of praise spoken by the mother of Samuel in analogous circumstances.[8] These passages portray events not as they actually happened but as the redactor wished them to happen. Here, again, old history was repeating itself. The mutual relations of Esau and Jacob had been prefigured by their struggles and positions in their mother's womb.[9] And the six months are introduced with the set purpose of taking advantage of circumstances which the redactor desired to contrive. The quickening has to take place, and the visit of the angel is withheld till after the longest possible period required for such an event.

From the narratives of Matthew[10] and Luke[11] it is clear that the conception of Jesus was to be by the Holy Ghost. But it is somewhat surprising to find that the very two

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1. Luke, 1 : 32.
2. 2 Sam., 7 : 14; Ps., 2 : 7.
3. Luke, 1 : 35.
4. See Revised Version, P. 1125.
5. Luke, 1 : 41.
6. Luke, 1 : 43.
7. Luke, 1 : 46-55.
8. Compare Luke, 1 : 47, 49, 51 and 53 with Ps., 2 : 1-5, 8, and Luke, 1 : 48 with I Sam., 1 : 11; and Luke, 1 : 50 with Deut., 7 : 9 and Luke 1 : 52 with Eccl., 10 : 14 and also Luke 1 : 54 with Ps., 97 : 3.
9. Gen., 25 : 22.
10. Matt., 1 : 18.
11. Luke, 1 : 34.

Gospels which relate the miracle of the virgin birth, are the ones which claim the descent of Jesus as given in their genealogies. These genealogies, in spite of their defects and discrepancies, would never have been prepared if the relationship between Joseph and Jesus had not existed and been admitted at the time of their compilation. The authors or the copyists or the redactors must have become somewhat disturbed by the very obvious contradictions in the conclusions of these genealogies on the one hand and the theory of the virgin birth on the other, which was definitely to annul the paternity of Joseph. Notwithstanding their own convictions as portrayed in the genealogies, they, therefore, made abortive attempts to establish the Divine origin of Jesus. In Matthew the word *begat* appeared thirty-eight times and in Luke the word *son* appeared seventy-six times. It must have been realized that not one of the ancestors mentioned in the two genealogies was born of a virgin, and, therefore, the words *begat* and *son* would have to have the same significance and meaning, a natural birth, with regard to Jesus, unless of course some addition or alteration was made to import the virgin birth. In Matthew the phrase originally was:

> And Jacob begat Joseph, and Joseph begat Jesus of Mary.

If we read this verse in the light of verses 1—6, where children of four women, viz., Thamar, Rachab, Ruth, and the wife of Urias, are mentioned, we find that in each case the description is identical. Thus we are told:

> Judas begat Phares and Zara of Thamar[1] . . . . Salmon begat Booz of Rachab, and Booz begat Obed of Ruth[2] . . . . and David the King begat Solomon of her that had been the wife of Urias,[3] . . . .and Jacob begat Joseph and Joseph begat Jesus of Mary.[4]

Thus the same phraseology is used and the same meaning must be given. In none of these cases did the author, in the first instance, imply an immaculate conception.

Our certainty on this is confirmed by a text of Epiphanius which informs us that the early Christians, such as Corinthus and Carpocrates, used a Gospel of Matthew in which the genealogy was made the basis of the claim that Jesus was in reality the son of Joseph and Mary.[5] Eusebius attributes the same opinion, and the same defence of it, to the Ebionite Symanachus.[6] Justin Martyr and Irenaeus, two of the most ancient ecclesiastical writers, agree that the Ebionites, the early Jewish Christians, held this belief at the earliest period known to Christian history.[7] Clement condemned them for recognising Jesus only as the son of Joseph, through whom he is traced genealogically to David, and not as the son of God.[8]

But the simple phrase: *and Jacob begat Joseph and Joseph begat Jesus of Mary* was soon changed into:

> And Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

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1. Matt., 1 : 3.
2. Matt., 1: 5.
3. Matt., 1 : 6.
4. Matt., 1 : 16. (The interpolation in the verse is omitted.)
5. *Haer.,* 30 : 14.
6. Eusebius, *H.E.* 7 : 17.
7. Justin, *Dial cum Trypho,* 48.
8. Clement, *Homil,* 18 : 13.

Discussing this change in this verse Rev. C. J. Scofield in his *Reference to the New Testament* had to admit:

> The changed expression was introduced to convey that Jesus was not begotten of natural conception.[1]

One of the copyists made another alteration. He changed the phrase to:

> And Jacob begat Joseph, and Joseph, to whom was married the *virgin Mary*, begat Jesus.[2]

This introduction of the word *virgin* clearly, but rather awkwardly, exhibited the object for which the alteration was made; and the Church was compelled to disown it.

In the case of Luke we are less fortunate as the manuscripts do not permit us to trace the matter which has been altered. But that it has been changed is self-evident and sufficiently proved by the reading of the relevant verse:

> And Jesus himself began to be about thirty years of age, being (*as was supposed*) the son of Joseph . . . .[3]

The words *as was supposed* are in brackets, and betray an addition, as Loisy justly observes: "to abrogate the idea of natural sonship which the text of this passage originally suggested."

Both Matthew[4] and Luke[5] speak of Mary as the *espoused wife* of Joseph. I do not wish to enter into a controversy but will only mention that modern critics have proved that this translation of the Greek text is incorrect and that it should be *wedded wife*.[6] The *Syriac Sinaiticus* uses the word *his wife*.[7] "The word *espousage* according to the *Oxford English Dictionary* means the condition of "being married, wedlock," and *espousal* means "the celebration of marriage nuptials or wedding." The compilers of this Dictionary make a significant observation and say:

> It seems probable that the sense "marriage" was the original one in English, and the sense *betrothal* arose at a later stage through the influence of the Canonical law.

The translators of the Authorized Version must have used the word *espoused wife* to indicate *wedded wife*, as opposed to a concubine, for there is no such thing as "betrothed wife." Webster in his Dictionary makes the interpretation still more clear. He explains *betroth* as: promise to take (as a future *espouse*) in marriage; and *espouse* as uniting in marriage, to wed. The same meanings are given in Skeat's Etymological Dictionary of the English Language. In this connection I would like to quote a passage from Hastings' *Dictionary of Christ and the Gospels*.

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1. Scofield, *The New Testament and Psalms*, 2.
2. Conybear, *Dialogue of Timothy and Aquila*, 16. See also Peake's *Commentary on the Bible*, 701.
3. Luke, 3 : 23.
4. Matt., 1 : 18.
5. Luke, 2 : 5. How could Joseph have taken Mary to be taxed as his wife, if he had not actually married her?
6. Rev. Dr. Leighton, *A Faith to Affirm*, 312.
7. Peake, *Commentary on the Bible*, 726.

> That the virgin is still spoken of as "espoused" in Luke 2 : 5 is not to be taken necessarily an indication that the marriage had not taken place. Had she not been Joseph's wife, the Jewish custom would have forbidden her making the journey along with him.[1]

And to this, may I add, as mentioned by Matthew, living in the house of Joseph.[2] This certainly would have been an impossibility if Mary had been only betrothed to Joseph.

In Matthew the theory of virgin birth is based on the following passage, wherein we are told that after rising from his sleep Joseph took unto him his wife.

> And knew her not till she had brought forth her firstborn son: and he called his name Jesus.[3]

The *Syriac Sinaiticus* makes the position perfectly clear for in place of this lengthy statement it has a simple one:

> And she bore to him a son and he called his name Jesus.[4]

Thus the birth of the son connects itself directly with the words of the preceding verse. To make the sense absolutely clear, I will quote the two verses together:

Then Joseph arose from his sleep . . . . and took unto him his wife, and she bore to him a son and he called his name Jesus.[5]

No comments are necessary. The text speaks for itself and exposes the clever forgery of the early Christians.

In the case of Luke, I am able to advance the matter still further. The first two chapters of Luke bear definite testimony against the virgin birth theory. Were virgin birth to be presupposed, it would indeed be a very singular thing. I have already mentioned how the parents of Jesus "marvelled at those things which were spoken of" Jesus by Simon[6] and by the Shepherds[7] and also were unable to understand his words as a boy of twelve.[8]

We are also told that Jesus was born after Mary's "days were accomplished"[9] just like John the Baptist was born after the "full time" of Elisabeth.[10] How is it that in case of a supernatural birth all the laws relating to a natural birth had to be complied with?

But this is not all. We are further told:

> And when the days of *their* purification according to the Law of Moses were accomplished, *they* brought him to Jerusalem to present him to the Temple.[11]

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1. Hastings' *Dict. of Christ and the Gospels,* 141.
2. Matt., 1 : 24.
3. Matt., 1 : 25.
4. See *Ency. Biblica,* Col. 2961.
5. Matt., 1 : 24-25.
6. Luke, 2 : 33.
7. Luke, 2 : 18.
8. Luke, 2 : 50.
9. Luke, 2 : 6.
10. Luke, 1 : 57.
11. Luke, 2 : 22.
12. Revised Version, p. 1127.

The redactors have substituted the word *her* in place of *their* and it so appears in the Authorised Version,[12] no doubt to remove the original error, because it was only the mother who was supposed to be unclean.[1] But the error, if an error it be, serves to show that at least the evangelist regarded Joseph as the real father of Jesus; they could not have thought of him as unclean, if Jesus had been born of a virgin. To meet this objection, it has been suggested that the word *their* related to Mary and Jesus. But Jesus was "the Holy of the Holies," and in any case under the law as laid down in the Third Book of Moses, Leviticus, a newly-born child never became unclean. Further, if the birth had been brought about by supernatural means, no occasion to stress any uncleanness on Mary's part could have arisen. This incident shows that the progress of the child in its mother's womb must have been in accordance with the laws of nature: the very idea of purification suggests it.

The whole of Luke, therefore, not only knows nothing of the virgin birth but rests upon natural birth. As in Matthew, the entire theory is based on two verses in Luke which, as I will now show, are also forgeries. They read:

> Then said Mary unto the Angel, How shall this be, seeing *I know* not a man? And the Angel answered and said unto her, The Holy Ghost *shall* come upon thee, and the Power of the Highest *shall* overshadow thee; therefore, also that holy thing which *shall* be born of thee *shall* be called the *Son of God*.[2]

In verse 34, *know* is in the present tense and Mary does not speak of the future, while the angel is using the future tense all the while. It may also be stated, and Dummelow agrees,[3] that Mary takes the words of the angel as fulfilment in the ordinary way of nature. The reply of the Angel (verse 35) is only to express with great clearness what he has already said in verses 30—33, which admit without any difficulty of being understood—as Mary in fact so understood them—as referring to the birth of the Messiah from a human marriage. Peake, while commenting on these verses, says:

> Many scholars regard these verses as an interpolation . . . . The idea of verse 35 and its terminology are not Hebraic; "Spirit" in Hebrew is feminine. But it is possible to take "overshadow" in its primary Greek sense of hide and conceal. Pregnant women were regarded as peculiarly liable to the assault of evil spirits (cf. Rev., 12 : 1—6). We may thus have here the idea of Satan lying in wait for the future Messiah (cf. Rev., 12 : 1—5); to avoid any molestation the Power of the Highest will conceal the mother till the danger is past. Or it may be that *the child, while conceived in the usual way*, was to receive a special pre-natal sanctity . . . . like John.[4]

Again, if we proceed further, the narrative makes the Holy Ghost descend only twice. The first time the object was:

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1. Lev., 12 : 4.
2. Luke, 1 : 34-35.
3. Dummelow, *Commentary on the Holy Bible*, 739.
4. Peake, *Comm. on the Bible*, 726. (Italics are mine.)

> And it came to pass that when Elisabeth heard salutation of Mary, the babe leaped in her womb, and Elisabeth was filled with the Holy Ghost.[1]

Elizabeth, it is noteworthy, is filled with the Holy Ghost and not Mary. For the second visit of the Holy Ghost, we have to skip over to the third chapter:

> Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.[2]

The birth of Jesus took place betwixt these two visits. On these facts alone Luke can be said to give a direct lie to the virgin birth theory.

But as already stated, the virgin birth theory is based on verses 34-35. And Weiss says they are forgeries,[3] a conclusion with which many authorities agree. The Revised Version shows the alteration[4] and Hastings says:

> Removal of verses 34-35, which contain the only reference to virgin birth, as interpolations, is justified.[5]

Realizing the position that the relevant verses regarding the virgin birth in both Matthew and Luke are forgeries, the compilers of the *Encyclopaedia Biblica* were compelled to come to the only possible conclusion that:

> The virgin birth disappears from the source altogether.[6]

I need not carry the matter any further.

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1. Luke, 1 : 41.
2. Luke, 3 : 21-22.
3. Weiss, *Die Predigt Jesu Von Reiche Gottes,* 342.
4. Revised Version, p. 1125.
5. Hasting's *Dictionary of Christ and the Gospels,* 806.
6. *Ency. Biblica,* Col. 2957.

CHAPTER 7

THE FAMILY OF IMRAN

There is nothing surprising in the fact that the Gospels leave us in ignorance concerning the parents of Jesus and his earthly life. The early Christians must have possessed more accurate information about them; but there were very strong reasons for not transmitting them to the second generation of Christians. Almost immediately after the crucifixion was begun that labour of faith which resolved to elevate Jesus more and more above humanity, which must necessarily have condemned everything that tended in the opposite direction. Too many details about the earthly family of Jesus, and its actual status, which was certainly not too distinguished, could not fail at that time to be very embarrassing. When Paul announced that he was interested only in the crucified and glorified Christ,[1] he gave the exact formula for the transformation of the life of Jesus in the minds of the earliest generation of Christians. At the same time he revealed the secret of the rapidity with which authentic recollections concerning the family of Jesus, and his life prior to baptism, were obliterated.

The earliest tradition believed that the name of Jesus' mother was Maryam (Mari) and the name of his father was Joseph.[2] I am alive to the fact that, soon after, Christian apologists challenged the correctness of Joseph being father of Jesus.

Joseph was a carpenter. Jesus learnt his father's trade.[3] He, therefore, came from the ranks of the simple classes, from among those who laboured and "*ate bread in the sweat of their faces*."[4] He experienced their troubles and poverty, as well as their hatred of the rich.[5]

We know very little regarding Mary, and what the Gospels say about her is totally insufficient. In view of the fact that the doctrine of *Christotokos* centered round Mary, their silence about her is all the more remarkable. Her lineage is completely unknown except that she was a cousin of Elisabeth, the wife of Zacharias, and was "of the daughters of Aaron"[6] *i.e.*, Amran or '*Imran*. Thus we gather that Mary also belonged to the family of *Imran* or, in other words, was a descendant of *Imran*.

The Apocryphal Gospels, however, furnish us with some material with which we can reconstruct the early life of Jesus, but unfortunately they also contain and end in contradictory fantasies; and, with the growing influence of the Pauline creed, succumbed gradually to the glorification of the Lord; and, therefore, have to be considered very carefully.

The narrative I am about to describe has been collected from various sources. I will here, very briefly, discuss them first.

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1. I Cor., 1 : 18, 23-24; 2 : 2.
2. *Ency. Brit.*, Art. *Genealogies of Jesus*.
3. *Gospel of Thomas*, C. 3.
4. Gen., 3 : 19.
5. Matt., 19 : 23-24
6. Luke, 1 : 5.

The *Protevangelium Jacobi* or the *Gospel Relating to the Birth and Infancy of Jesus*, as known to us, was discovered in the sixteenth century by Postel during his travels in the Middle East. It is also styled as the *Gospel of James*. Zahn and Kruger regard it as a very early document and place it in the first decade of the second century. Origen, writing in the early half of the third century, while referring to this Gospel said:

> The author was in early times universally believed to be the Lord's brother, the head of the Church of Jerusalem.

Origen was, of course, referring to James the Just, for this Gospel begins: "I, James, wrote this history . . . ." Clement of Alexandria[1] and Justin Martyr[2] not only referred to it but relied on it. There exist its recensions in Greek and Latin and an Armenian version is also in existence. It was read in several Churches up to the fifth century. I must, however, point out that this Gospel, as it has come down to us, is not in its original form. From time to time many additions and alterations had been made:

> This happened, there is ground for believing, in the 5th century. The abrupt introduction of Joseph in the first person (Ch. 18-20) gives convincing evidence that that and the following sections are not from the hand of the writer of the Gospel.[3]

To begin with, Origen gives a different ending of the Gospel. Again, certain incidents have been introduced which are in keeping with the later popular mythical belief of the Christians, and it is for this reason that in its present form the Catholic Church, in particular, considers it to be "the most edifying Treatise which was read in several Churches."[4] If the form of the Gospel as it existed before the fourth century had been the same as it is to-day it would not have been condemned, as it was, by three successive decrees: The Decrees of the Western Church at Damascus (382 C.E.), of Innocent I (405 C.E.) and of Gelasius (496 C.E.). On the contrary in its present form, and, no doubt, because of the incidents interpolated by hagiographers, this Gospel is maintained by the Catholic Church to be the "source of various traditions current among the faithful. They are of value in indicating the veneration paid to Mary at a very early stage."[5]

According to Postel, this Gospel was very popular with the Syrian Nestorians even in the sixteenth century.

The second is the Evangelium *de Nativitate de Maria* or the Gospel of the Nativity of Mary. In this Gospel the history of Mary is narrated and it ends with the birth of Jesus. The observations I have made about *Protevangelium Jacobi* equally apply, perhaps with greater force, to this Gospel.

The third, is the *Gospel of the Ebionites*. The Ebionites were Jewish Christians, and James the Just was the head of their Church at Jerusalem. They denounced Paul

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1. *Stromatas*, 8 : 16-93.
2. Dial. 78, 1200; *Apol* : 33.
3. Hastings' *Dictionary of Christ and the Gospels*, Vol. I, p. 681.
4. The *Catholic Ency.*, Art. *Apocryphal Gospels*.
5. *Ibid.*

as a heretic and rejected all his Epistles as unauthoritative. No wonder that in the following centuries they themselves were stigmatized as heretics. They observed the Law themselves and held its observance as absolutely necessary for salvation and binding on all, and refused fellowship with all who did not comply with it. They believed that:

> Jesus is the Messiah; yet a mere man, born by natural generation to Joseph and Mary.[1]

This Gospel was likewise referred to by Irenaeus,[2] Epiphanius,[3] Hippolytus,[4] Origen[5] and Tertullian.[6] The Tubingen School held that primitive Christianity was itself Ebionism. Mosheim says that although the Ebionites believed in the celestial mission of Jesus, yet they regarded him as a man born of Joseph and Mary, according to the ordinary course of nature.[7]

And lastly, *the Gospel according to the Hebrews* is supposed to be the oldest Gospel. It was freely quoted by Ignatius in his *Epistle to the Church at Smyrna.*[8] This Gospel was written in Aramaic, the language which Jesus and the Apostles spoke. Sometimes it is confused with the so-called *Gospel of the Nazarenes*; and while considering the one as being only another edition of the other, the Tubingen School held that the teachings and traditions contained therein represented the belief of the primitive Christians. Jerome, who held a very high opinion about this Gospel, regarded it as the original Gospel according to Matthew.

There are other Gospels: The *Gospel of Peter,* the *Gospel of Thomas*, the Gospel according to Judas Iscariot, and many others but I need not go into their details.

Having thus mentioned in some detail the sources of the narrative I proceed to describe it, of course, without any of the gloss of the later Christians.

Joachim (Ioachim) a wealthy farmer of Nazareth, and his wife Hanna (Anna) lamented over the fact that they had no children.[9] Joachim was told to his chagrin by Reuben, a Jewish father who could boast of a numerous family, that his childlessness disqualified him from presenting his offerings to God. Reuben looked Joachim in the face contemptuously and addressed him as a man "who had not given any offspring to Israel." With an aggrieved heart Joachim went to the Temple, remained there till late at night and prayed to the Lord to bless him with a child. In the meantime Hanna, his wife, was also reminded of her childlessness as she saw, through a window of her house, a sparrow's nest in a laurel bush. She had also been driven with jeers from the Lord's Temple; and she also lamented:

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1. Hippol. Phil., 7 : 22, See also Hastings' *History of Apostolic Church,* 318-332.
2. Adv. *Haer.*, 1, 26.
3. Epil *Haer.*, 29, 9; 4.
4. Hippol. *Haer.*, 10 : 18.
5. *Haer.*, 33.
6. Turt, Icle, *Haer.*, 3 : 12.
7. Mosheim, *an Ecclesiastical History: Ancient and Modern.*, Vol. 1, 214.
8. *Ibid.*, 3 : I.
9. *Prot. Jac.*, C. I.

> Woe is me! Who begot me and what womb produced me, for I am reproached, and they have driven me with jeers from the Lord's Temple.
>
> Woe is me! What am I like? I am not like the birds in Heaven, for the birds of Heaven are fruitful before Thee, O Lord.
>
> Woe is me! What am I like? I am not like this earth, for even this earth bears its fruit in season and blesses Thee, O Lord.[1]

By these lamentations Hanna profaned the Lord's Day. Judith her maid turned on her and said:

> Why should I wish you any evil for not listening to my words, since the Lord Himself has closed thy womb, and not given thee any offspring for Israel?

Hanna dressed herself, out of respect for the Lord's Day, and, as her husband had not yet returned, she bewailed again:

> Bewail must I my sorrows, And bewail must I my childlessness.

And Hanna prayed:

> O God of Israel! bless me and harken unto my prayer, as Thou didst bless the womb of Sarah and gave her a son, even Isaac.[2]

At this time an angel appeared and assured her, just as he did to Joachim in the Temple, that the Lord would bless her with a child. Hanna answered with a promise:

> As the Lord my God liveth, if I bring forth a child, I will bring it for a gift unto Thee, my God.[3]

Eventually, Mary was born to Hanna on the 15th of Hathor;[4] and although according to the Jewish ideas she had to be sorrowful for the child was not a son, still she thankfully praised the Lord for His gift and sang a song. This song is more appropriate than is usually the case with such songs in the Bible. Hanna thanked the Lord and sang:

> I will sing a song unto the Lord my God, for He hath visited me, and taken from me the reproach of my enemies;
>
> The Lord hath given me fruit of righteousness, a single fruit, but manifold in His sight.
>
> Who will tell the sons of Reuben— that Hanna giveth such.
>
> Harken! Harken! Ye twelve tribes of Israel: Hanna giveth suck.[5]

Hanna then proceeded to fulfill her vows of consecrating the child. Mary was not allowed to walk on the common ground till she was taken at the age of three to the

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1. Prot. Jac., 3 : 1.
2. *Ibid.*, 3 : 3.
3. *Ibid.*, 4 : 1.; *Evang. de Nat. de Mar.*., C.3.
4. Forbes Robinson, *The Coptic Apocryphal Gospel*, 1.
5. *Prot. Jac.*, 4 : 3.

Synagogue, where she was entrusted to the high priest, Zacharias.[1]

A good deal of discussion has taken place as to where Zacharias and John the Baptist lived. Luke says in a city in Juda, but he contradicts himself when he refers to a desert. He does not name the town and the only references by name to the places where John was living are given in John: Bethabara[2] and Aenon near Salim.[3] Bethabara was east of the river and a day's distance from Cana of Galilee.

Zacharias belonged to the tribe of Abijah, and he may have been a descendant of those who were left behind by Zorobabel with the first band of exiles under the leadership of Shahbazzer. It is true that at one time Zacharias must have lived in the priestly towns, but the Talmud tells us of many high priests living away from them. Zacharias must have taken Elisabeth to these places to escape the fury of Herod.

Mary was taken to Zacharias and was placed under his guardianship. She began to live with him. During her stay in the Temple she was visited and fed by angels and honoured by Divine visions.[4]

Mary arrived at womanhood when she was twelve years old. She then had an angelic apparition.[5] A slightly different version of this apparition is given by Luke.[6]

In three of the Gospels under discussion the visit of Mary to Elisabeth at this juncture is omitted, for the obvious reason that the apparition took place at a time when Mary was living with Zacharias and consequently with Elisabeth. In the fourth it is clearly a later and self-contradictory interpolation.

Mary had to leave the Temple because of her age. "No exception was made on her account to the rule which forbade all full grown women to be seen within the walls of the Holy Temple. The high priest took counsel as to what course they should adopt in order that she should not defile the Lord's Temple."[7]

> And the high priest took the vestment with the twelve bells and went in unto the Holy of Holies and prayed concerning her. And lo, an angel of the Lord appeared saying unto him: Zacharias, Zacharias, go forth and assemble them that are bachelors of Israel, and let them bring every man a rod, and to whosoever the Lord shall show a sign, *his wife shall she be*.[8]

And Zacharias in conformity with the procedure of old[9] summoned the bachelors of Israel[10] who lived around or near the place. Zacharias proclaimed:

> Let each bring his rod (some version say—a reed used for writing) and who-

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1. *Prot. Jac.*, 7 : 1.
2. John, 1 : 28.
3. *Ibid.*, 3 : 23.
4. *The Gospel of Pseudo-Matthew*, 6 : *The Coptic Life of Mary*, 2A.
5. *Evang. de Nat. de Mar.*, C. 9.
6. Luke 1 : 28.
7. The *Gospel of Mary*. See Yrjo Hiren, *The Sacred Shirne*, 201.
8. *Prot. Jac.*, 8 : 3; *Evang. de Native. de Mar.* C. 7.
9. Hos., 4 : 12, Ezek., 21 : 21.
10. One of the versions says *widowers*.

ever has a sign shown to him by the Lord *his shall the woman be.*[1]

The narrative goes on:

> And Joseph cast down his adze and ran to meet the heralds, and when they were gathered together, they went to the high priest. The rods were thrown in the fountain outside the Temple . . . . when Joseph's rod emerged a dove came down and sat beside it.[2]

Joseph was then married to Mary,[3] and after some time took her unto his house (which was in Bethlehem Nasoriyyah).[4] The marriage is consummated and Mary conceives.[5] The age of Mary "when these mysteries came to pass" was fourteen years.[6]

Some Gospels state that immediately after his marriage Joseph left Mary and went to another place to attend to his work, and that the apparition to Mary took place during his absence. The place to which Joseph is alleged to have gone is not named and no one mentions the period of his absence. Such vague platitudes cannot be accepted to cover a period of four years. In any case there was nothing to prevent Joseph from returning earlier to his house, resuming his married life and then returning to his work. I have already given detailed reasons for rejecting this journey. In any case the apparition took place before the consummation of the marriage.

The *Protevangelium Jacobi* also narrates that some time after Mary had been received into Joseph's house, she, with other women, was charged with the making of the Dividing Veil for the Temple of the Lord to screen the Holy of Holies,[7] and that it fell to her lot to spin the true purple and the scarlet. Mary "did not work with the other women but took the material with her to her home,"[8] and Joseph had to take a vow of separation as provided for in the Old Testament.[9] During the period of the vow he had to separate himself from all worldly things and particularly from any carnal connection with his wife. Dummelow tells us that "this vow could either be for a limited period or for life."[10] He also says that after the expiry of the period of the vow the devotee "returned to ordinary life."[11] Joseph was made to take this vow to prevent "uncleanness" of Mary while she was engaged in making the veil. This vow was meant for men only.[12] Mary had "secluded herself in her home to conceal her condition from the children of Israel. Mary went to the Temple to deliver her finished work."[13]

We are then suddenly told that when the authorities of the Temple discovered

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1. *Prot. Jac.*, 9 : 1. *Evang. de Nat. de Mar.* C. 7-8; *cf.* Nub., 18 : 2-5.
2. *Ibid.*
3. The details of the event are given in the Armenian Version, Ch. 4.
4. *Evang. de Nat. de Mar.*, C. 7-8.
5. *The Gospel of the Ebionites, The Gospel according to the Hebrews*, 4 : 3.
6. *Prot. Jac.*, 12 : 3; The *Gospel of Mary*. See also Yrjo Hiren, *The Sacred Shrine*, 206. Some versions say *twelve*, others *sixteen.*
7. *Prot. Jac.*, 13 : 1; cf Exod., 26 : 31.
8. The *Gospel of Mary*. See Yrjo Hiren, *The Sacred Shrine*, 206.
9. Nub. 6 : 1-20.
10. Dummelow, *Commentary on the Holy Bible*, 104.
11. *Ibid.*
12. 1 Mac., 3 : 49; Acts, 18 : 18.
13. The *Gospel of Mary.* See Yrjo Hiren, *The Sacred Shrine*, 206.

Mary's condition, Joseph was charged with incontinence; and both of them[1] were questioned:

> Wherefore hath thou done this, and wherefore hath thou humbled thy soul and forgotten the Lord thy God?

The narrative goes on:

> And Joseph was full of weeping. And the priest said: I will give you to drink of the water of the conviction of the Lord, and it will make manifest your sins before your eyes. And the priest took thereof and made Joseph drink, and sent him to the hill country and he returned whole. He made Mary also drink and sent her into the hill country. And she returned whole. And all the people marvelled because sin appeared not in them.[2]

Joseph and Mary had not, in fact, transgressed any commandments of the Lord, they had only violated, if at all, a ritual set up by the authorities of the Temple and, therefore, as was to be expected, they passed the test scatheless.

Consequently, the high priest said to Joseph and Mary:

> Since the Lord God has not disclosed your sins, neither do I condemn you.[3]

So the high priest sent them away,

> And Joseph took Mary and departed unto his house rejoicing and glorifying the Lord of Israel.[4]

Mary was innocent and so, of course, was Joseph, because the conception had taken place during the interval which had elapsed between the time of marriage and the time when Mary was entrusted with the making of the veil and before Joseph had taken the vow. These facts are inherently implied, though not specifically stated, in the narrative because the discovery could not have been made by the authorities of the Temple till after the pregnancy was a little advanced. Consequently, the entrustment of the making of the veil could not have covered the same period. Besides, Mary at her marriage was twelve years of age, and at the time of the making of the veil when "these mysteries came to pass" she was over thirteen years of age.

In one of the narratives, it is true, it is recorded that Joseph had left Mary soon after the marriage and that on his return he was distressed to find her condition and charged her before the authorities of the Temple. She had, therefore, to go through the ordeal of drinking the bitter waters and was subsequently declared to be innocent. This version if false and was introduced to support the supernatural birth of Jesus. I repeat that this version is false, because Joseph also was made to go through the ordeal. The law did not provide for the man to go through the ordeal if he had charged his wife with adultery. If this version was correct Mary, and Mary alone, should have

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1. Nub., 5 : 6-7.
2. *Prot. Jac.*, 16 : 1-2. *cf.* Nub. 5 : 18.
3. *Prot. Jac.*, 16 : 3.
4. *Ibid.*

been made to drink the bitter waters. The fact that Joseph also had to take the bitter waters is conclusive evidence of the fact that the real charge was against him, and Mary was made to drink the bitter waters merely because, in such circumstances, the Divine wrath could only demonstratively affect a woman. Mary, therefore, was made to do this so as to furnish evidence against Joseph and not because she had been charged with, or suspected of, adultery. Had the contrary been the case, *i.e.*, had Mary been charged with adultery, she alone would have been made to drink the bitter water and then[1] stoned to death.[2]

The narrative continues that, in keeping with the traditions then obtaining and, may I add, even to-day obtaining in the East, Mary went to her cousin's house to give birth to her first-born. She had to pass Nazareth on her way. Thus Jesus was born at Nazareth as any other child would have been in wedlock, and in support of this assertion it is mentioned that "the child took the breast from his mother."[3]

From this stage Mary is relegated to the position of a forlorn mother, though she now and again appears, according to the Gospels, in the story. Twelve years after she is made to accompany Joseph and Jesus to the Temple at Jerusalem and then she appears at the scene of Calvary.

The abridged review in which I have striven as far as possible to employ the original expressions of the narratives is based upon the oldest MSS and translations of the various Gospels.

The Canonical Gospels also tell us that there were other children of Joseph and Mary besides Jesus. But those who raised Jesus to godhead and who created belief in the virgin birth, could not tolerate the idea of Joseph having ever consummated his marriage with Mary. The peculiar view of incarnation having been linked with the contemporary view of the baseness of matter, led the Christians, who started the worship of the virgin mother, to discover, or invent, the probability that the *brothers* and *sisters* of Jesus referred to in the New Testament were either half-brothers and half-sisters, being children of Joseph from a previous marriage, or cousins only.[4]

I have used the words "the children of Joseph and Mary" because the Synoptics have no hesitation in giving Jesus brothers and sisters. In the Gospels they are referred to in the most natural way. We read:

> And there came his mother and his brethren, and standing without, they sent unto him, to call him, and the multitude was sitting about him, and they said unto him: Behold, thy mother and thy brethren without, ask for thee.[5]

Again, people of Nazareth are represented as saying:

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1. Nub., 5 : 24.
2. Lev., 20 : 10.
3. Gospel according to the Hebrews.
4. Lightfoot, *Brethren of the Lord*, 75.
5. Mark, 3 : 31-32.

> Is not this the carpenter, the son of Mary, the brother of James, and Joses and Juda, and Simon? And are not his sisters also with us?[1]

Paul is even more clear, when he says:

> But others of the Apostles saw I none, save James, the Lord's brother.[2]

With this must be read the tradition that James the Just, a brother of Jesus, was the head of the Church at Jerusalem.[3]

I will not embark on any lengthy discussion of the arbitrary theories, based as they are on mere assertions. They are three-fold. The first, the *Helvidian* mentioned by Helvidius in the time of Jerome, which held that the brothers and sisters were the children of Joseph and Mary born after Jesus. They relied on the reference to Jesus as the first-born.[4]

The second, the *Epiphanian*, was sponsored by St. Epiphanius, which declared that the brothers and sisters were the issue of a previous marriage of Joseph. The third, the *Hieronymian*, was of St. Jerome himself, by which the brothers and sisters of Jesus were relegated to the status of mere cousins of the Lord, the children of Clopas, a brother of Joseph, and "the other Mary."

It was the last-mentioned theory which found favour with the later Christians, though it is totally devoid of any historical foundation. While commenting on this last theory Glover says:

> That cousins in some parts of the world are confused in common speech with brothers may be admitted, but to the ordinary Greek reader *brothers* meant *brothers* and not cousins, which was something different.[5]

But we need not go by conjectures. We know the names of the brothers of Jesus[6] and also the sons of "the other Mary;"[7] and they are different.

As a last resort, it has been suggested that the "brothers and sisters" of Jesus were no other than the groups of his followers united to each other by the bonds of faith; and reliance is placed on the fact that early Christians spoke of themselves as brethren and that Jesus styled them as brethren in his direction to them to proceed to Galilee.[8]

I have already referred to the incident that the mother and brothers of Jesus went to get hold of him. He was then with his disciples and they mentioned to Jesus that his mother and brothers had come. This, I think, fully disposes of this special plea.

No one can ever dream the episode of the critical neighbours of Nazareth, who wouid not accept a prophet because they knew the family, that although Jesus had no

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1. Mark, 6 : 3. See also Matt., 12 : 46-47; Luke, 8 : 19; John, 2 : 12; 7 : 3; Acts, 1 : 14.
2. Gal., 1 : 19.
3. Euseb., H.E. 2 : 1, 6.
4. Matt., 1 : 25; Luke, 2 : 7.
5. Glover, *The Jesus of History*, 23.
6. Matt., 13 : 55; Mark, 6 : 3.
7. Mark, 15 : 40.
8. Matt., 28 : 10; *cf.* John, 20 : 17.

blood brothers, yet their rejection was based because of his half-brothers or cousins only. When history gives us brothers and sisters and the apologetics cousins only, in any other case the decision of an historian would be quite clear.

I will just mention here another fact: Jesus had a twin brother, Judas Thomas[1] who is also called Didymus[2] *the twin*.

It is not a matter for wonder that the evangelic texts or common-sense traditions could not prevail for any length of time. The explanation is very simple. The early Christians, very shortly after the crucifixion, could not reconcile themselves to the idea that the mother of Jesus, once her mission had been accomplished, was relegated to the level of an ordinary woman. The doctrine of the virginity of the *Christotokos*, that is to say, *the mother of Christ*, was gradually replaced by the doctrine of the perpetual virginity of Mary, and finally Joseph himself was made a saint. It was the asceticism of the fourth and fifth centuries which finally established the beliefs, which subsequently became one of the Articles of Faith, concerning the perfect and perpetual virginity of Mary.

But the fact remains that the first Christians in the first century and some, like the Ebionites, for a much longer period, continued to believe that Jesus was the *first born* of Joseph and Mary. They at that time were not interested in Mary on her own account, and it was a matter of indifference to them that she continued to live as Joseph's wife and gave birth to other children.

In conclusion, I can but observe that Jesus was the son of Joseph and Mary and belonged to a humble family which consisted of half a dozen or more children besides himself.

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1. Thilo, *Acta Thomae*, 94.

2. John, 20 : 24.

CHAPTER 8

IN THE LIGHT OF THE HOLY QURAN

The immaculate conception of Jesus, his crucifixion, resurrection and ascension, are the essential features of Christianity; but not of Islam. They neither separately nor collectively form any part of the creed of a Muslim, nor do they touch any of the Five Pillars of Islam. But inasmuch as they do constitute an integral part of the Divinity of Jesus, a belief in any one or all of them would be tantamount to and is likely to be construed as a negation of the very basic principle of Islam-the Unity of God.

Christians, having hopelessly failed in establishing these illfounded dogmas from the Gospels, have from time immemorial tried to support them by deliberately misconstruing certain Quranic verses. The Christians of today, in adopting these tactics, merely follow the tracks of their co-religionists of the seventh century. Their object has been, and is, twofold: they wish to deride and belittle the value of the Holy Quran by asserting that, like the Gospels, this Book also supports these absurdities and cannot therefore, be a better guide to humanity; and, secondly, they try to mislead Muslims into believing that the Holy Quran itself proves the truth of the very dogmas, or at least some of them, upon which Christians rest the Divinity of Christ. Rodwell, in the *Preface* to his *Translation of the Koran*, makes the Christian point of view very clear. He says:

> A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan should be, not to attack Islam as a mass of error, *but to show that it contains fragments of disjointed truth* — that it is based upon Christianity and Judaism, partially understood, especially upon the latter, without any appreciation of its typical character pointing to Christianity as a final dispensation.[1]

In other words, Rodwell advises Christian missionaries to convince Muslims that the Divinity of Christ stands established because, as he imagines, support for Christian dogmas can be found in the Holy Quran.

It is a notorious fact that in the first four centuries of Islam, and after the death of the Holy Prophet, some Jews and Christians deceitfully joined the fold of Islam to undermine its very foundations. It is equally true that the vast majority of Jews and Christians who embraced Islam did so sincerely; but they unwittingly brought their traditions and stories with them, and these are known as *Israeliat*: Every student of Muslim history knows that these two categories of converts introduced, by design or otherwise, the whole mass of their apocryphal literature in the *commentaries* of the Holy Quran. They went further and falsely attributed many of their own fables to the Holy Prophet—either as being events in his life or as his sayings. These tales, stories and spurious traditions have been seized upon by Christian writers on Islam, Sale and

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1. Rodwell, *Preface to the Translation of the Koran*, 22 (Italics are mine.)

Muir not excepted, and they have further distorted and fashioned the facts to suit the taste of the Christians of Europe and elsewhere. They were, as Sale confesses, out "to expose" the Holy Quran as a "manifest forgery" and, for this purpose, did not hesitate to change the text (in their translation) of the Book. Mendacity and hypocrisy could go no further! Speaking of Sale, Rodwell says:

> Sale has, however, followed Maracci too closely, especially by introducing his paraphrastic comments into the body of the text.[1]

But long before Christian missionaries could make any real use of those spurious matters, introduced by their forefathers, Muslim scholars exposed their wicked and mischievous designs. They have, time and again, warned Muslims against accepting these fantastic stories. Ibn-Khaldun, for instance, while discussing some ancient commentators of the Holy Quran in his *Muqaddimah* said:

> Their books and their reports contain what is good and what is bad and what may be accepted and what should be rejected, and the reason for this is: when these people (Jews and Christians) embraced Islam, they retained their stories which had no connection with the commandments of the Islamic law, such as the origin of creation, and things relating to the future and the wars etc. . . Commentaries on the Holy Quran were soon filled with these stories of theirs and as these do not deal with the Commandments, so their correctness is not sought after to the extent of acting upon them, and the commentators take them up rather carelessly, and they have thus filled up their comments with them.[2]

Hazrat Shah Wali Ullah, the *Mujaddid* of the Twelfth Century of Hijra, the saintly author of *Hujjat-Ullah-al-Baligha,* gave the same warning when he wrote:

> And it is necessary to know that most of the Israelitish stories that have crept into the commentaries and biographies are copied from the stories of Jews and Christians, and no Commandments or beliefs can be based upon them.[3]

Imam Ahmad Ibn Hanbal summed up the Muslim point of view and declared that these commentaries and biographies "are not based on any principles." Among Muslims of recent times the late Sir Syed Ahmad Khan of Aligarh condemned, in his *Khutabat-i-Ahmadiyya*, these commentators and biographers. Maulvi Muhammad Ali is equally emphatic when he says:

> No Muslim scholar has attached the same value to the biographical reports. On the other hand all Muslim critics recognize that the biographers never made much effort to sift truth from error. . . . In fact in some of the commentaries the reports cited are puerile nonsense. Even the Commentary of Ibn Jarir, with all its value as a literary production, cannot be relied upon.[4]

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1. Rodwell, *Preface to the Translation of the Koran*, 24.
2. *Ibn-Khaldun, Muqaddama,* Vol. 1, 481.
3. Hazrat Shah Wali Ullah, *Hujjat-Ullah-al-Baligha,* 176.
4. M. Muhammad Ali, *The Religion of Islam,* 68. 6th ed.

But although these commentaries and biographies are literary works of considerable merit, yet they express merely the opinions of their authors. We have the two main Islamic sources: the Holy Quran and the *Hadith*, in their pristine purity; and we can test and check the correctness of these commentaries and biographies, and accept or reject them accordingly.

In considering the various verses of the Holy Quran we should not ignore the universally accepted rules of interpretation, which I have already discussed,[1] nor indeed should we overlook the fundamental and basic principles laid down by the Holy Quran itself. I will confine myself here to some of these basic principles which are relevant to the subject under discussion.

All Prophets of God (including Jesus) were human beings

Says the Holy Quran:

> And We did not send before you (Muhammad) any but men to whom We had sent revelation. . . . And We did not make their bodies not eating the food, and neither were they to abide (for ever).[2]

All Prophets according to the Holy Quran were therefore human beings, with human bodies. The reformation of men, according to the Holy Quran, was entrusted to men because only a man could serve as a model for mankind. The Holy Quran, asserts in the clearest possible terms that men only, to whom God revealed His will, were sent as His Messengers, and supports this assertion by pointing out that all Prophets did require and eat food and that they did not live for ever. In response to a question: "What! has Allah raised up a mortal to be an apostle?" the Holy Prophet is made to reply:

> Say: Had there been in the earth angels walking about as settlers, We would have sent down to them from heaven an angel as a Messenger.[3]

In another place the Holy Quran states that Noah was sent from amongst themselves,[4] that is, from amongst his tribesmen, and it is recorded that the chiefs of his tribes, while addressing their people, raised a similar objection:

> This (Noah) is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.[5]

Again, Pharaoh and his chiefs also objected to Moses and Aaron in the same terms:

> What, shall we believe in two mortals like ourselves, while their people serve us?[6]

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1. *Supra*, pp. 38-42.
2. The Holy Quran, 21 : 7-8.
3. *Ibid.*, 17 : 95.
4. *Ibid.*, 23: 32.
5. *Ibid.*, 23: 33.
6. *Ibid.*, 23: 47.

After referring to these incidents and speaking of the various Prophets of God as mortals, the Holy Quran introduces Jesus in verse 50 of the same chapter. The Book, in many places, asserts the humanity, and challenges the divinity of Jesus. Thus we read:

> The Messiah, son of Mary, is but an apostle; apostles before him have indeed passed away, and his mother was a truthful woman, *they both used to eat food.* See how We make the communications clear to them (the Christians), then behold, how they are turned away.[1]

The prayer of Jesus: "Give us this day our daily bread"[2] is alluded to in the Holy Quran in the following terms:

> Jesus, son of Mary, said: O Allah, our Lord! send down to us food . . .and grant us means of subsistence and Thou art the Best of providers.[3]

This verse also proves that Jesus was not the son of God, or an incarnation of God, for he felt the necessity of asking for food for his very subsistence.

All Prophets of God (including Jesus) were servants of God

Says the Holy Quran :

> And We did not send before thee any messenger but We revealed to him that there is no God but Me, therefore serve Me. And they say: the Beneficent God has taken to Himself a son; glory be to Him, Nay, they (the Prophets) are *honored servants.* They do not precede Him in speech and (only) according to His commandments do they act.[4]

To emphasize that Jesus was not a son of God the Holy Quran speaks of him as one of the Messengers of God,[5] an apostle and a servant of God, and makes the position perfectly clear in the following words:

> O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Jesus, son of Mary, is only an apostle of Allah and His word which He communicated to Mary and an inspiration from Him. Believe, therefore, in Allah and His apostle and say not Three. Desist, it is better for you; Allah is only One; far be it from His glory that He should have a son; whatever is in the heavens and whatever is in the earth is His and Allah is Sufficient Protector.[6]

Again:

> Certainly they disbelieve who say: Surely Allah is the third (person) of the

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1. The Holy Quran, V:75. This seems decidedly to point to Matthew, 11 : 19, where Jesus is spoken of as a man who came eating and drinking.
2. *Matt.*, 6 : 11
3. The Holy Quran, 5 : 114.
4. *Ibid.*, 21 : 25-27.
5. *Ibid.*, 4 : 163
6. *Ibid.*, 4 : 171.

> Three. And there is no god but One God. And if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve. . . . The Messiah, son of Mary, is (naught) but an apostle. . .[1]

And again :

> And when a description of the son of Mary is given, lo! your people raise a clamour thereat. . . .he was naught but a servant on whom We bestowed favor and We made him an example for the children of Israel.[2]

Then certain sayings of Jesus are recorded :

> He (Jesus) said: Surely, I am, a servant of Allah. He has given me the book and made me a Prophet.[3]

And finally :

> When Allah will say: O Jesus, son of Mary did thou say to men : Take me and my mother for two gods besides Allah, he will say : Glory be to Thee, it did not befit (me) that I should say what I had no right to (say); if I had said, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind. Surely, Thou art the great Knower of the unseen things. I did not say aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them but when Thou didst cause me to die, Thou wert the Watcher over them, and Thou art Witness of all things.[4]

Thus the Holy Quran proclaims that Jesus was a man, a human being who ate and drank, a mortal who did die. The Book points out these facts to refute his divinity.

Law of Procreation

The Holy Quran repeatedly points out, that the Law of Procreation is the union of a male and a female of the same species, that there is no exception to this rule and that, therefore, the Universal Creator in His All-Wisdom created pairs of all species. Says the Holy Quran :

> Glory be to Him who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.[5]
>
> And He Who created pairs of all things.[6]
>
> And of everything We have created pairs that you may be mindful.[7]

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1. The Holy Quran, 5 : 73, 75.
2. *Ibid.*, 43 : 57, 59.
3. *Ibid.*, 19 : 30.
4. *Ibid.*, 5 : 116-117.
5. *Ibid.*, 36 : 36.
6. *Ibid.*, 43 : 12.
7. *Ibid.*, 51 : 49.

In these verses the word used is either *zaujain* or *azwajan*. These words signify : kinds, species or pairs. In these verses it is, therefore, asserted that vegetation, minerals, animals, human beings-in fact, the entire creation, was made in pairs. It was only in the beginning of this century that the researches of Sir Jagadish Chandar Bose finally proved that all vegetation, plants and trees included, had two kinds : male and female. But the Holy Quran had disclosed this fact some thirteen hundred years ago in following terms:

> And of the fruits He has placed it in pairs (male and female).[1]

Again:

> Then We have brought forth species of various vegetation.[2]

Dealing with the animals, the Holy Quran says :

> And (of) beasts and cattle are various species of it likewise.[3]
>
> The Originator of the heavens and the earth : He made males for you from among yourselves; and mates of the cattle too.[4]

Discussing the creation of mankind the Holy Quran states the same principle in very clear terms :

> O ye men! surely We have created you of a male and a female and made you tribes and families that you may know each other.[5]
>
> And We created you in pairs.[6]
>
> And that He it is Who created (you) in pairs, the male and the female, from the small life-germ when it is transmitted (into the womb).[7]
>
> Then He made of him two kinds, the male and the female.[8]
>
> And Allah created you of dust, then of the life-germ then He made you (in) pairs.[9]
>
> And among His signs is this : that He created for you mates from among yourselves.[10]

The Law of Procreation is made still clear in the following verse:

> And God makes for you mates from among your ownselves and through your mates He gives you sons and grandsons.[11]

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1. The Holy Quran, 13 : 3.
2. *Ibid.*, 20 : 53. (Translation by Hafiz Ghulam Sarwar). 36 : 36.
3. *Ibid.*, 35 : 28
4. *Ibid.*, 42 : 11
5. *Ibid.*, 49 : 13
6. *Ibid.*, 78 : 8.
7. *Ibid.*, 53 : 45-46
8. *Ibid.*, 75 : 39.
9. *Ibid.*, 35 : 11.
10. *Ibid.*, 30 : 21. See also 4 : 1.
11. *Ibid.*, 16 : 72. Translation by Hafiz Ghulam Sarwar.

This verse, and also the one I will next quote, refers to the wonderful mystery of sex. Children are born of the union of sexes. And it is always the female sex that brings forth the offspring, whether male or female. And the father is as necessary as the mother for bringing forth children. This is explained thus :

> And it is He Who has brought you into being from a single kind, then there is a *resting place* and *a repository*: indeed We have made plain the communications for a people who understand.[1]

This verse refers to our creation from a *single kind.* The word used is *nafs;* which means a soul, or a thing, or an essence, or a kind. The learned authors of *Taj-al-Arus, Tafsir-i-Kabir* and *Bahr-ul-Muhit* explain this word as signifying *min jinseha* : of the same kind. The Arabic words which have been translated as *a resting place* and *a repository* in the verse are *Mustaqarr* and *Mustauda'* respectively. The Imam Asir-ud-Din Abu Abdullah Muhammad bin Yusuf bin Ali Abu Hayyan who flourished (654-754 A.H.) in Cordova, in Spain, explains in his well-known commentary, *Bahr-ul-Muhit,* that these words respectively mean *the loins of the father* and *the womb of the mother,*[2] and thus these words really stand for a male and a female.

It is evident, therefore, that according to the Holy Quran no procreation is possible without male and female agencies. The Holy Quran lays so much stress on this Law of Procreation that it advances this very Law as an argument to refute the Divine sonship of Jesus :

> And they falsely attribute to Him sons and daughters without knowledge; Glory be to Him, and highly exalted is He above what they ascribe (to Him.) Wonderful Originator of the heavens and the earth. *How could He have a son when He has no consort*, and (He) Himself created everything and He is the Knower of all things.[3]

Again:

> And that He—exalted be the Majesty of your Lord—has not taken a consort, nor a son.[4]

The Holy Quran does not leave the matter there. It refers to the uniting of the male and the female, to the intermingling of the male spermatozoon with the female ovum—neither of which can be fertilized without the other. The Book then refers to the development of this admixture in the womb. In the following verses the word *nutfa* has been translated as *life-germ,* but it really signifies, the male sperm. Says the Holy Quran:

> Does not man see that We have created him from a small life-germ.[5]

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1. The Holy Quran, 6 : 98
2. Abu Hayyan, *Bahr-ul-Muhit,* Vol. 4 : 188.
3. The Holy Quran, 6 : 100-101.
4. *Ibid.,* 72 : 3.
5. *Ibid.,* 36: 77.

> Was he not a small life-germ in the seminal elements, then he was a clot of blood, so He created (him), then made (him) perfect.[1]

Further, the Holy Quran also makes it clear that in the creation of men the male agency plays a far more important part than the female:

> And that He created (you) in pairs, the male and the female, from the small life-germ when it is transmitted (into the womb).[2]

> Surely, We have created man out of the mixture of a (male and female) small life-germ uniting itself.[3]

> Did We not create you from an insignificant water? Then We placed it in a secure resting place (womb) till an appointed time.[4]

> Now let man think from what he is created: he is created from a drop emitted, proceeding from between the backbone and the ribs.[5]

Thus, according to the Holy Quran, the birth of a man cannot take place without the uniting and interaction of a pair resulting in the intermixture of the male sperm and the female ovum. To place the matter beyond the remotest possibility of doubt, the Holy Quran gives the elements from which and the numerous physical stages through which man is created. We read:

> O people! If you are in doubt about the raising, then surely We created you from dust, then from a small life-germ, then from a clot, then from a lump of flesh (sometimes) complete in making and (sometimes) incomplete, (in order) that We may make clear to you; and We cause what We please to stay in the wombs till the appointed time, then We bring you forth as babies.[6]

In this verse God's creative work, so far as man in concerned, is stated. It explains that inorganic matter becomes organic and living matter; the inorganic constituents of the earth having been absorbed into living matter by way of food, the living matter reproduces itself by means of sperma genitale of the male sex. It is deposited in the ovum and fertilizes it and rests for a time in security in the mother's womb. The first stage in the fertilized ovum is its conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation: then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones and flesh and organs and a nervous system. Then what is called by the Holy Quran; *the breathing of God's spirit* or *inspiration* into him takes place,[7] and, after the appointed time, the child is born. The subject is again recapitulated in the following words:

> And certainly We created man of extract of clay, then We made a small life-

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1. The Holy Quran, 75 : 37-38.
2. *Ibid.*, 53 : 45-46.
3. *Ibid.*, 76 : 2.
4. *Ibid.*, 77 : 20-22.
5. *Ibid.*, 86 : 5-7 Translation, Yusuf Ali.
6. *Ibid.*, 22: 5.
7. *Ibid.*, 15: 29.

> germ in a firm resting place (womb), then We made the life-germ a clot, then We made this clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the Best to create.[1]

Again:

> He it is Who created you of dust, then from a small life-germ, then from a clot, then He brings you forth as a child.[2]

In another place the Holy Quran explains, rather more precisely, how the conception takes place:

> He it is Who created you of a single kind and of the same (kind) did He make his mate, that he might incline to her; *so when he covers her* she conceives a light burden, then moves about with it, but when it grows heavy, they both call upon Allah, their Lord: if Thou givest us a good one (child), we shall certainly be of the grateful ones.[3]

The italicized words make it perfectly clear how conception takes place, to wit, the male agency must play its part. In the beginning the "burden" of the mother is light but with the quickening it becomes heavy. The birth of a child is fraught with hope as well as much suffering and unforeseen risk to the mother herself; and it is explained that the parents in their anxiety turn to their Lord.

All Human Beings Must Die

God has created man and ordained that death shall be his common lot. Life on this planet without death has not been granted to any man. All human beings, according to the Holy Quran, are mortals and must die and die on this earth. Says the Holy Quran:

> Every soul shall taste of death.[4]

> He (also) said (to man) therein (on earth) you shall live and therein shall you die.[5]

> And We did not ordain abiding for any mortals before thee.[6]

> And He it is Who has brought you to life, then He will cause you to die.[7]

> And He it is Who multiplied you in the earth, and to Him you shall be gathered.[8]

> Every one in it (earth) must pass away.[9]

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1. The Holy Quran, 23 : 12-14.
2. *Ibid.*, 40 : 67. see also 35 : 11
3. *Ibid.*, 7 : 189.
4. *Ibid.*, 3 : 185. See also 21 : 35. The word *soul* in both these verses stands for man.
5. *Ibid.*, 7 : 25.
6. *Ibid.*, 21 : 34.
7. *Ibid.*, 22 : 66.
8. *Ibid.*, 23 : 79.
9. *Ibid.*, 55 : 26.

> Have you considered the life-germ? Is it you that create it or are We the Creator? We have ordained death among you and We are not to be overcome.[1]
>
> Of what thing did He create him (man)? Of a small life-germ He created him; then He proportions him, then as for the way He has made it easy (for him), then He causes him to die, then assigns to him a grave.[2]

And finally:

> And certainly We created man of an extract of clay, then We made him a small life-germ in a firm resting place (womb), then We made the life-germ a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so blessed be Allah the Best to create. Then after that you will most certainly die.[3]

In contrast with the life of man which must come to an end on this earth the Holy Quran points out that God alone is "Ever-living, Who dies not."[4]

Laws of God are Immutable

I have so far set out the various Laws of God mentioned in the Holy Quran which are relevant to the subject under discussion. Does the Holy Quran contemplate any exception to or change in any of these laws? In most emphatic terms the Book itself gives the answer in the negative.

If we look to nature itself we find that the Laws of God are fixed and we do not find any change in its course. On the contrary, a wonderful regularity and uniformity is disclosed all through the universe. To use the words of the Holy Quran, we find that each one of the creations of God pursues its course to an appointed time.[5] There is no chaos, no disorder, no incongruity. It is obvious that things belonging to the entire creation are subject to, and must follow, the same Laws. It has been well said that our human will may falter or turn away from its course, but God's Will ever follows its course and cannot be turned away by any cause whatever. In fact this uniformity points to the One Universal Designer, Fashioner and Creator Whose Will is exercised according to, and becomes manifest in, His Laws. Consistency is His Will and His Will is the Law itself and the law unto itself. Says the Holy Quran:

> Then set your face upright for religion in the right state—the nature made by Allah in which He made men; there is no altering of Allah's creation, that is the right religion; but most people do not know.[6]

Again:

> You see no incongruity in the creation of the Beneficent God: then look again,

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1. The Holy Qur-an, 56-58-60.
2. *Ibid.*, 80 : 18-21.
3. *Ibid.*, 23 : 12-15.
4. *Ibid.*, 25 : 58.
5. *Ibid.*, 13: 2.
6. *Ibid.*, 30 : 30.

> can you see any disorder? Then turn back the eye again and again: your look shall come back to you confused while it is fatigued.[1]

The immutability of the Laws of God is stressed over and over again in the Holy Quran.

> And you shall not find a change in Our course.[2]
>
> And you shall not find any change in the course of Allah.[3]
>
> And you shall not find a change in Allah's course.[4]
>
> For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.[5]

If we apply the foregoing basic principles of the Holy Quran to Jesus, we are forced to believe that he has a human being, a mortal, a servant, a Messenger, a Prophet of God, and a *fortiori* he must have been conceived, born and have died on this earth in the normal and usual way. No change in the Laws of God can even be contemplated, much less considered, unless the contrary is stated, in the Holy Quran itself, in very clear and unambiguous terms. It is urged that God Almighty being All-Powerful could have changed His Laws and could have caused the birth of Jesus to be immaculate and He could have spared him an earthly physical death.

I do not for a single moment hesitate to concede this proposition. Undoubtedly God could have done all this, and much more, even beyond our comprehension. To urge otherwise, I frankly admit, would be a sin. But this is really begging the question. Did He do it? Did He violate any of His own Laws? The theories of the immaculate birth and Ascension of Jesus cannot be proved on this theoretical hypothesis. It must be established from the Holy Quran itself that God, having admittedly the absolute unfettered power to do so, did actually do these things or cause these things to happen. Sir Syed Ahmed Khan while discussing this question rightly points out that miracles were wrought to establish the claims of a Prophet of God, and, therefore, miracles before the stage of prophethood, as the immaculate birth of Jesus, would not only be devoid of all significance but they would also fail to achieve the desired result.[6]

I will now discuss the question of the birth of Jesus in the light of the Holy Quran. I have already mentioned that the Christian dogmas of the Immaculate Conception, the Crucifixion, the Resurrection and the Ascension of Jesus do not form an integral part of the faith of a Muslim.

It cannot too often be repeated that the Holy Quran is not a book of history. Its object is not to narrate history as such. It merely mentions those features and events

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1. The Holy Quran, 67 : 3-4.
2. *Ibid.*, 17 : 77.
3. *Ibid.*, 33 : 62.
4. *Ibid.*, 48 : 23.
5. *Ibid.*, 35 : 43.
6. Sir Syed Ahmad Khan, *Khutabat-i-Ahmadiyya*, Vol, 2 : 24.

of the lives of the Prophets of God which can serve as a guidance and warning to us. With the same object the Book also speaks of the various tribes and nations to whom these Prophets were sent.[1] The main object of these references in the Holy Quran is to affirm, modify or contradict the then existing beliefs about these Prophets of God.

Jesus is mentioned in the Holy Quran about thirty times, and certain features of his life are given at some length in Chapters 3 and 19. Chapter 19 is in fact an earlier revelation. At the time of the Holy Prophet two divergent views about Jesus were prevalent among Christians and Jews:

Christian Belief	*Jewish View*
1. Immaculate Conception.	1. Illegitimate Birth.
2. Jesus was the son of God.	2. Jesus was a false prophet and the progeny of the devil.
3. Jesus was disrespectful to his mother.	3. Mary had disowned Jesus.
4. Jesus died on the cross, resurrected from the dead and ascended to heaven.	4. Jesus was crucified and died the death of an accursed of God.

It need hardly be mentioned that, according to the Holy Quran, both these contradictory views were erroneous and without justification or foundation. It was, therefore, essential for the Holy Quran to expose their falsity and refute these baseless charges and calumnies which had been leveled against Jesus and his mother, Mary, and thus clear their characters and finally to assert and re-establish the humanity of Jesus.

It is convenient here to discuss very briefly the relations of Jesus with his mother and to describe her character from the Quranic point of view. Jesus, we are told, was dutiful to his mother and was not insolent to her.[2] Mary is described as a human being, who ate and drank; and as a truthful woman.[3] She had faith in God,[4] and was a chosen one of God.[5] She was an obedient servant of God who guarded her chastity.[6] Thus the character of Mary, as given in the Holy Quran, is quite contrary to the one depicted by Christians or Jews. The Holy Quran declares in most emphatic terms that the charges made against her were false.

In dealing with the birth of Jesus we must, as I have already pointed out, turn to chapter 19 and chapter 3. These two chapters in fact contain two parallel descriptions of the birth and mission of Jesus, and do not narrate two separate events.[7]

The narrative begins in chapter 19 with a reference to John the Baptist, while in chapter 3 it mentions first the mother of Mary, Hanna.[8] Then it introduces John the

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1.The Holy Quran. 6 : 84-91 ; 21 : 107

2. *Ibid.*, 19: 32. Matthew (12 : 48) relates an incident which shows that Jesus was rude to his mother. The Holy Quran refutes this allegation.

3. *Ibid.*, 5 : 75.

4. *Ibid.*, 3 : 37.

5. *Ibid.*, 3 : 42.

6. *Ibid.*, 66 : 12.

7. Sir Syed Ahmad Khan lays great stress on the point and concludes from it that Mary had but one apparition (*Khutabat-i-Ahmadiyya*, Vol 2 : 34).

8. The Holy Quran does not give the name of the mother of Mary. Her name was Hanna (see *Tafsir Ibn-Jarir,* Vol.3: 144). I will throughout this discussion refer to her by this name, though I will refrain, for obvious reasons, from introducing her name into the Qur-anic text.

Baptist and subsequently continues with some events of the life of Jesus. I will, however, deal with the two incidents separately.

Zacharias, we are told, prayed to God for a son, who might receive and carry on his inheritance and the inheritance of the children of Jacob, and that this son might be one in whom the Lord might be well pleased.[1] The object of this prayer was that there should be someone in the family who might continue to serve God and carry on the work of reformation of the posterity of Jacob. And indeed this was the inheritance to which Zacharias had referred. His prayer was heard and as he stood praying in the sanctuary he had an apparition: an angel appeared to him and conveyed the good news that Yahya (John) would be born to him.[2] But Zacharias wondered:

> My Lord: whence shall there be a son born to me, and old age has already come upon me, and my wife is barren?[3]

But the angel said:

> *So shall it be.* Thy Lord says: It is easy for Me, and indeed I created thee before when thou wert nothing.[4]

Thereafter God cured the wife of Zacharias and made her fit,[5] and she gave birth to John.

Regarding the birth of Mary, we learn that on becoming pregnant her mother Hanna:

> A woman of (the tribe of) Imran[6] said, My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.[7]

Hanna, therefore, vowed that her child, and she expected a son, should be devoted to the service of the temple for life,[8] or in other words become a priest.

Among the Israel of old a vow, an obligation to God, a pledge to do a thing, was undertaken voluntarily to secure Divine aid. It was of a very binding character and its breach was thought to entail tragic consequences; any evasion or subterfuge was, therefore, sternly censured and suppressed. These vows are fully dealt with in the Mosaic dispensation.[9]

By way of illustration, I may mention here the case of the *vestal virgins*. In those days, under the Roman Law, only two classes of people could enter the vestibule next

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1. The Holy Quran, 19 : 6; 3 : 38
2. *Ibid.*, 19 : 7; 3 : 38.
3. *Ibid.*, 19 : 8; 3 : 40.
4. *Ibid.*, 19 : 9; 3: 40.
5. *Ibid.*, 21 : 90.
6. *Cf.* Luke, 1 : 5 and 1 : 36, Moses had anointed Aaron in accordance with the commands of the Lord (Lev., 8: 2), and in Ch. 11 of the Book of Moses called Leviticus it is laid down that the *sons of Aaron* in this verse merely indicates that Hanna, the mother of Mary, belonged to the priestly tribe of Aaron.
7. The Holy Quran, 3 : 35. A parallel of this prayer is also to be found in the case of another Hanna in I Sam., 1 : 2.
8. Tafsir Ibn-i-Jarir, Vol. 3: 144.
9. Lev., 27 : 1-29. Nu., 30 : 1-15.

to the sanctuary or the sanctuary of the Roman temples—priests or vestal virgins. These vestal virgins had to take oaths of celibacy and were considered to be under the *patria potestas* of the King, who exercised his control over them through the priests. Vestal virgins were treated with the marks of respect usually accorded to royalty: thus in the streets they were preceded by a *lictor* and they were above the law. The functions of the vestal virgins consisted of simple household duties. They looked after the temple fire, received offerings from worshippers, mopped the floors and baked cakes of meal.[1] They also fetched water.[2] The Jews under the Roman influence, and even before that, had female attendants in their temples. Thus in the *Book of Maccabees* we read that when Heliodorus came to take away the treasures of the temple, the virgins came out of their retirement in the sanctuary, some appeared in the streets, some at the windows and others upon the walls of the temple.[3] But inasmuch as it was deemed to be a sin for a Jew or a Jewess to remain unmarried throughout his or her life, it being their sacred duty to raise children for Israel, the priests did marry and Jewish "vestal virgins" also married on attaining puberty.

The priests, however, continued to function as such even after their marriage, of course, subject to certain laws of purification.[4]

But the case of the female attendants was different. They had, on attaining puberty, to leave the sanctuary irrespective of the fact whether they got married or not. The reason is not far to seek. Jews considered every woman to be unclean during her periods of "issues" including menstruation. Likewise a woman was deemed to be unclean after childbirth.[5] Not only this:

> Every bed whereon she lieth. . .and whatsoever she sitteth on shall be unclean. And whosoever toucheth those things shall be unclean.[6]

And further, in such circumstances "the days of the separation for her infirmity" during which she was deemed to be "unclean" were seven after "the issues"[7] and in the case of childbirth it was extended to thirty-three and sixty-six days according to the sex of the child,[8] the longer period being for a female.

The idea underlying these prohibitions was that the sanctuary of the Lord should not be defiled. It is true that the word sanctuary has been used to describe that part of the temple which was the most sacred place, the Holy of Holies, in which the Ark of the Covenant was kept and where none but the high priest could enter once in a year; but it is also used generally for the temple itself[9] and also for the place appointed for the public worship of the Lord, where the worshipers brought their offerings to the Lord.[10]

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1. Sir James George Frazer, *Garnered Sheaves,* 60-61.
2. Gen., 24 : 43 speaks of Virgins drawing water.
3. 2. Macc., 3 : 19.
4. Lev., 15 : 6-17.
5. Lev., 12 : 4; 15 : 18-28.
6. *Ibid.*, 15 : 26-27
7. *Ibid.*, 15 : 28.
8. *Ibid.*, 12 : 2-5
9. 2 Ch., 20 : 8
10. Ps., 73 : 77.

In most cases the departure of Jewish "vestal virgins" from the temple synchronized with their marriages, because a husband alone could relieve the devotee of her vows:

> And if she be married to a husband while the vows are upon her if her husband disallowed her on the day he heard it, then he shall make her vow of none effect.[1]

To continue, Hanna having vowed to dedicate her child to the temple for life was disappointed when she realized that she had given birth to a daughter.[2]

> So when she brought it forth, she said: My Lord! surely I have brought forth a female—and Allah knew best what she had brought forth and the male is not like the female—and I have named her Mary, and I commend her and *her offspring* into Thy protection from the accursed devil.[3]

This incident must have taken place when Mary was a few days old, for she is mentioned by name. The fact that Hanna had given birth to a daughter did not deter her from fulfilling her vow, and she here commends Mary and *her offspring* to the protection of God. It is obvious therefore, that Hanna knew that as a girl Mary could remain in the Temple only for a limited period, and she also knew that after that period Mary would have to marry according to Jewish traditions. That is why Hanna did not commend Mary alone to the Lord, but *her offspring* also.

Zacharias belonged to the priestly tribe of Abijah and, as a Prophet of God, was also the high priest. Now according to the New Testament, Zacharias was living at Bethabara,[4] on the eastern bank of the Jordon. This place, as traced by modern explorers, lies to the east of Nazareth,[5] the place to which the parents of Mary belonged. Zacharia's wife Elisabeth was a cousin of Mary.[6]

It is, therefore, but natural that Mary in her tender years, after the weaning period, should have been entrusted to the care of the spiritual head of the family, Zacharias. The Holy Quran says:

> And mention Mary in the Book; when she drew aside from the family to an eastern place.[7]

The words an *eastern place* refer to a place in an eastern direction from her house,[8] In fact the reference is to the residence of Zacharias which was to the east of Nazareth. This is made clear in the following words:

> So her Lord accepted her (Mary) with a good acceptance and made her grow up a good growing and gave her into the charge of Zacharias.[9]

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1. Nu., 30: 6-8, R.V. p.202.
2. This is a parenthetical (*jumla mu'tariza*) statement.
3. The Holy Quran, 3 : 36.
4. John, 1 : 28
5. Peake, *Commentary on Bible,* 749.
6. Luke, I: 36
7. The Holy Quran, 19 : 16-17
8. Shahab-ud-Din Abul Fazal Al-Sayed Mahmud-ul-Alusi Al-Baghdadi, *Tafsir Ruh-ul-Ma'ani,* Vol. 5 : 164
9. The Holy Qur'an, 3 : 37

Without referring to any material details of her life at the temple,[1] the Holy Quran suddenly introduces the next important event in her life in the very next verse:

> So she took a veil (to screen herself) from them.[2]

The word translated as *veil* is *hijab.* It also means cover, protection or seclusion. Among the Jews protection was granted by the parents to their daughters, by a sponsor to his ward, by a husband to his wife. Young unmarried women lived in apartments set apart for them which were not visited by men who were strangers to the family or even by male relations beyond certain degrees; and when young women were obliged to go out, they were always veiled and never appeared uncovered. By way of illustration, the case of Amnon, the son of David, may be cited. He conceived a violent passion for Tamar, but he could not even converse with her alone, because she was a virgin and lived in the innermost part of the palace. He had to deceive the King to get permission for Tamar to come out and see him.[3] The seclusion of young women is also referred to in the Psalms.

The Quranic reference to Mary having taken a veil really indicates that she had secluded herself and left the temple building as she had attained the age of puberty.

This verse, therefore, merely points to her physical condition. We are then told that angels appeared to her and the conversation which took place between Mary and the angels is next recorded. I may mention here that verse 41, beginning with *wa iz qalat-al-malaikatu* (and the angels said) really describes the same event. Therefore, the second *iz qalat*, is a continuation of the first *wa iz qalat* and what is contained in verses 42 and 43 is really parenthetical. Thus Zamakhshari, in his Commentary, while explaining the second *iz qalat*, says that it is explanatory of the first *wa iz qalat*, and goes on to observe that the second is a *badal* (substitution or standing in place) of the first. He puts a question to himself and answers it: "If you ask me with what is connected (the second) *iz qalat:* I say that it is a *badal* of (the first) *wa iz qalat.*"[4] This is of particular importance as we must not read verse 43 as mentioning an event which had taken place before the facts mentioned in verse 44. They really follow them.

I give the relevant portions of the conversation as contained in the two chapters:

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1. Some details are given 3 : 37. We are told that whenever Zacharias entered the sanctuary he found food (the offering of worshippers) with Mary. Zacharias on seeing this food used to ask: "O Mary! whence comes this to thee?" And her natural reply was: "It is from Allah: surely Allah gives to whom He pleases without measure." This reply of Mary has been made the subject of a legend which finds support only in Christian sources to which I have already referred in (*Ubi. Sup.*, p.133) and which is nowhere supported by the Holy Quran or any authentic saying of the Holy Prophet. Her reply was in fact the reply of any devout person who believes that Allah is the Sustainer of all, and that all sustenance comes from Him. See *Tafsir-i-Kabir* where this point is made clear under this verse (Vol. 2 : 444-445). Abu Ali Al-Jabai states in his *Tafsir* that Zacharias used to question Mary as he, being her guardian, wanted to be certain that the person who had supplied Mary with food had no improper motives (Vol.2 : 444).
2. The Holy Qur-an, 19 : 17
3. Sam., 13 : 1-22.
4. Zamakhshari, *Tafsir Kashshaf Jarullah*, Vol. 1 :305, see also *Tafsir-i-Baizawi*, Vol.1 : 9 of *Sura Āl-i-Imran.*

(*Wa iz qalat-al-Malaikatu*) And when the angels said, surely Allah has chosen you and purified you and selected you as above the women of the world. . .[1]
(*Iz qalat-al Malaikatu*) When the angels said: O Mary! surely Allah gives you good news with a word from Him (of one) whose name is Messiah, Jesus, son of Mary, worthy of regard in this world and the hereafter and (he shall be) of those who are made near (to Allah).[2]

Then We sent her Our *inspiration* and it appeared there to her like a well-made man.[3] . . . He said, I am only a messenger of Thy Lord, (to announce) to thee the gift of a holy son.[4]

This conversation, as well as that which follows between the angels and Mary really took place at a time when she had left the temple but was still under the guardianship of Zacharias, and at a time when the question of her second *kifalat* (marriage) was being decided. The sandwiching of this event (verse 43) in between the conversation can lead to no other conclusion. Further, the conversation was in a vision only. The word *tamassala* used in verse 17 of Chapter 19 gives the clue. It signifies *assuming the likeness of another thing*. I am supported in this by the well-known commentator Baizawi who describes the conversation in verses of Chapter 3 as a revelation and says that it was not a direct talk.[5] Similarly, the conversation recorded in Chapter 19 was an apparition and not a direct talk.[6] Maulvi Abul Hassan Hossaini of Kakori, while commenting on these verses, says that the angels did not have direct talk with Mary and that the angels talked to her in a vision only.[7]

It is noteworthy that the appearance and talk was of *angels* and not of an angel. I draw attention to this fact because it has been alleged that Mary had conceived super-naturally, through the agency of this angel.

The reaction of Mary on receiving this news was somewhat similar to that of Zacharias. She also pleaded her physical difficulty. She said:

> Whence shall I have a boy, and no mortal has yet touched me nor have I been unchaste? He said, *so shall it be;* your Lord says, It is easy for Me.[8]

This doubt of Mary is also expressed in Chapter 3 in the following terms:

> My Lord, whence shall there be a son (born) to me, and man has touched me not? He said: Even so (*so shall it be*). Allah creates what He pleases. When He has decreed a matter, He only says to it Be and it is.[9]

The word *Kazalik* (*so shall it be*) is used in two places in both the chapters. In Chapter 19 it is suffixed in both the verses: 9 and 21, with a small *jeem*. This indicates

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1. The Holy Quran, 3 : 42.
2. *Ibid.*, 3 : 45.
3. The Holy Quran, 19 : 17.
4. *Ibid.*, 19 : 19. *Translation* by Yusuf Ali.
5. *Tafsir-i-Baizawi,* Vol.1 : 9 of Sura Āl-i-Imran.
6. *Tafsir Ruh-al-Ma'ani,* Vol. 5 : 166.
7. Abul Hassan Hossaini, *Ahwal-ul-Ambiya-fi-Tazkiratul Azkiya,* Vol.1 : 700.
8. The Holy Quran, 19 : 20-21. (Translation by Yusuf Ali).
9. *Ibid.*, 3 : 47.

that the reader ought to pause here while reciting these verses. It is meant to convey that the sentence has been completed. This small *jeem* is inserted to avoid confusion or intermingling of the preceding words with those that follow. A mere ending of the verse here would not have made this idea prominent. It is for this reason alone that a small *jeem,* a "stop," was inserted. The insertion of this small *jeem* really indicates that the reply (*so shall it be*) is complete in itself, and the sentence which follows it, is only an elaboration of it. I will presently explain its significance.

I must now refer to Chapter 21, *entitled The Prophets.* It is so called because it mentions the various Prophets and chosen of God who had made certain specific prayers under particular circumstances. The Holy Quran explains in this chapter how their prayers had been granted. For example, we are told that when Abraham had prayed for a son, his wife was given the good news of the birth of Isaac and of a grandson Jacob, she had said:

> O, wonder! shall I bring forth a son when I am an extremely old woman, and this my husband an extremely old man?[1]

In this chapter we are told that the prayer of Abraham having been heard, her defect was removed, and Isaac was born and then he begat Jacob.[2]

A little further on the prayer of Zacharias is mentioned. We are told:

> And (as to) Zacharias when he cried to his Lord: Leave me not alone (without offspring) and Thou art the Best of those who inherit. Then We responded to him and gave John and we cured his wife for him.[3]

Let me pause here and remark that according to the Holy Quran the birth of Isaac and John was in no way super-natural. Thus the significance of the answer to Zacharias. "*Kazalik* (so shall it be) as it is easy for Me" does not imply that the physical obstacle mentioned by him had continued to subsist and that in spite of this obstacle John was born. *Kazalik* (so shall it be) was merely meant to convey that the physical obstacle did exist at the time of the conversation, but that it would subsequently be removed as this was an "easy matter" for God. Thus *Kazalik* (so shall it be) in fact indicates that a son would be born in the very manner in which Zacharias contemplated that the birth could take place, or in other words it was meant as a prophetic utterance that the obstacle referred to would be removed. The violation of any natural Law of God was not contemplated nor was a super-natural or immaculate birth foretold: for the way or the means adopted for granting the prayer of Zacharias are clearly indicated in this verse, to wit, *his wife was cured and made fit for him.*

The same phrase *Kazalik* (so shall it be), with a small *jeem* after it, is found in Verse 21 of Chapter 19, and which deals with Mary. The commentator of *Tafsir Ruh-al-*

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1. The Holy Quran, 11 : 72
2. *Ibid.,* 21 : 72
3. *Ibid.,* 21 : 89-90. Translation by Hafiz Ghulam Sarwar. The same significance is given in *Tafsir Ruh-al-Ma'ani.*

Ma'ani gives four different meanings of the word *Kazalik.* Dealing with the third meaning, he says that it is a predicate and its subject is *al-amr* which is in fact *mahzuf* (omitted) in the text. With this subject he says the sentence would be *qala al amru Kazalik: And he said, so shall (like what you say) the matter be.* He further states that these words merely assert that the preceding sentences (the obstacles mentioned by Zacharias and Mary) in themselves give the indication how the *matter* shall take place.[1]

Thus if we give the same meaning to *Kazalik (so shall it be),* to wit, that the physical obstacle mentioned by Mary did exist at that time but that it would be removed, the words *Kazalik* (so shall it be) would signify that Mary was to give birth to a son in the very manner, through marriage, in which she knew a son could be born. That is why, while Mary talked in the *present* tense, the angels always spoke in the *future* tense.

The prayer of Hanna regarding Mary and *her offspring* had been granted.[2] We have, therefore, a right to expect that the Holy Quran should explain how the obstacle mentioned by Mary had been removed. This explanation is again to be found in the chapter entitled: The Prophets (21). In this chapter we are told:

> And she (Mary) *who guarded her chastity,* so We breathed into her of Our inspiration and made her and her son a sign for the nations.[3]

In another place we find another similar passage:

> And Mary, daughter of Amran, *who guarded her chastity,* so We breathed into him of Our inspiration and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.[4]

The words *allati ahsanat farjaha*, which have been translated in both the verses as *who guarded her chastity,* furnish us with a key to the solution. *Farjaha* merely refers to pudendum. The word *ahsanat* is derived from the root *hasan* meaning a fortress; it also means a virtuous, a chaste or *married woman.*[5] As a verb *ahsanat* would mean: she was or became continent or chaste, or she abstained from what was unlawful, or indecorous.[6] Lane, on the authority of the *Mughrib* of El-Mutarrizee, the *Misbah* of El-Feiyoomee, the *Sihah* and the *Qamoos* says that *ahsanat* also means "she became married or she had a husband."[7]

The *Lughat-i-Kishori* also gives the same meaning.[8] The *Lisan-ul-Arab* also states *ahsanat imra'at* means that the woman got married or passed into the protection of her husband.[9] In *Taj-ul-'Arus* under the word *hasan* the learned author, while dealing with the very words of the Holy Quran which occur in these two verses: *allati ahsanat farjaha,* says:

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1. *Tafsir Ruh-al-Ma'ani,* Vol. 1 : 547.
2. The Holy Quran, 3: 37.
3. *Ibid.,* 21 : 91.
4. *Ibid.,* 66 : 12
5. *Lughat-i-Kishori,* 154.
6. Lane, *Arabic-English Lexicon,* Vol. 1 : 586.
7. *Ibid.,* 1 : 586
8. *Lughat-i-Kishori,* 154.
9. *Lisan-ul-Arab,* Vol. 16 : 275.

> In the *Quran-i-Majid* there occurs *allati ahsanat farjaha:* such a woman can be called a chaste woman or a married woman but the real meanings are a continent and a *pregnant woman* because pregnancy protects her from a man going into her.[1]

Lane also explains that *allati ahsanat farjaha* means a woman who guarded her pudendum from that which was unlawful or indecorous or one who *"protected her pudendum by marriage."*[2]

In the Holy Quran itself the word, *Muhsanat,* which is derived from the same root, has been used for married women.[3]

Thus by using the word *allati ahsanat farjaha* the Holy Quran clearly conveys that Mary was married subsequently and had *offspring* as prayed for by Hanna, her mother, and thus her prayer was granted.

But apart from the meaning of these words, there is in the Holy Quran another reference to the marriage of Mary. We read:

> This is of the announcements relating to the unseen, which We have revealed to you (O Muhammad) and you were not with them when they cast their pens (to decide) which of them should have Mary *in his charge,* and you were not with them when they contended one with the other.[4]

The word *yakfulu* which is translated as *should have in his charge* is derived from *kafeel* which means a person who makes himself responsible for another.[5] Now Mary, according to the Holy Quran, had already been given "into the charge of Zacharias."[6] The question, therefore, of another person being put "in charge" of Mary could not have arisen during his lifetime. But the Holy Quran mentions this second *kifalat* apart from and independent of the guardianship of Zacharias. We know otherwise also that this question did arise a second time while he was alive.[7] Besides, there must be some reason for her to leave the temple and for Zacharias to have given up of her charge. Zacharias as a high priest could not leave the temple[8], but Mary on account of her puberty had to leave the place.[9] Her parents had died and she had no other relations. It was for these reasons that another person, who should be responsible for her, had to be found. I again refer to the author of the *Tafsir Ruh-ul-Ma'ani.* While commenting on this very verse and discussing the question: whether lots were drawn at the time of Mary's childhood or when she had grown up, he says:

> The lots were drawn at the time of her puberty and because (for this reason) Zacharias had been rendered helpless and could not be her guardian (any longer.)[10]

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1. *Taj-ul-'Arus,* Vol. 9 : 179.
2. Lane, *Arabic-English Lexicon*, Vol., 1 : 586.
3. The Holy Quran, 4 : 24
4. The Holy Quran, 3: 44.
5. Lane, *Arabic-English Lexicon,* Vol.7 : 3001.
6. The Holy Quran, 3 : 37.
7. *Ubi. Sup.*, p. 134.
8. Lev., 21 : 12.
9. The Gospel of Mary, see Yrjo Hiren, *The Sacred Shrine,* 137, 201. See also *Tafsir Ruh-ul-Ma'ani,* Vol. 1 : 581.
10. *Ubi. Sup.* p. 134.

And why should so many people have "contended one with the other?" The mere fact that a Divine oracle (casting of pens or rods) had to be resorted to, indicates that the occasion was a solemn and religious one.[1] I have already stated that Zacharias himself sent for the bachelors of Israel in the locality and they all contended one with the other[2] for her hand in marriage as her father was a rich man[3] and her parents had died.

Zacharias had to draw lots by invoking the Divine oracle in the usual prescribed manner by means of pens[4] in or near the river Jordan and the Divine oracle pointed to Joseph, the carpenter, as the only suitable person who should be given of her charge. She was, therefore, married to him. Abu Jafar Muhammad Ibn-i-Jarir At-Tabari[5] while commenting on this very verse, says that with the passing of time Zacharias had to give up charge of Mary. He consequently sent for the children of Israel and invited them to take over charge of her. Lots had to be drawn. "The lot pointed to one of them who was a carpenter. . . .The charge of Mary was entrusted to him. From hence onwards he used to provide her with sustenance and she lived with him."[6] Ibn-i-Jarir cites Muhammad bin Ishaq, one of the most authentic narrators of Hadith, as his authority for these facts.

I now quote once again the same verse:

> And she (Mary) who guarded her chastity (by marriage), so We breathed into her of Our *inspiration* and made her and her son a sign for the nations.[7]

With this interpretation, the next incident narrated in the Holy Quran, which deals with her pregnancy, becomes very clear:

> So she conceived him; then removed herself with him to a remote place.[8]

Let me quote here a saying of Imam Wahab Ibn-Munabba which is quoted both by Imam Saalabi in his world-famous Commentary the *Arais* and also by Imam Shahab-ud-Din Abu Fazal Al-Syed Mahmud-ul-Alusi Al-Bahgdadi in his *Tafsir-i-Ruh-ul-Ma'ani:*

> When Mary became pregnant her cousin (uncle's son) called Joseph, the carpenter, was with her and they both left for a temple towards Mount Tabor and they were both pious and he was the first to know of her pregnancy and he had not been separated from her for a minute.[9]

The saying of Imam Wahab Ibn-i-Munabba clearly indicates the relationship of Joseph and Mary to be that of a husband and wife.

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1. Hos., 4 : 12. See also Isa., 11 : 1.
2. The Holy Quran, 3 : 44.
3. *Tafsir-i-Kabir,* Vol. II: 453.
4. There were different methods of casting lots: by the sacred rods (Hos., 4 : 12) by arrows (Ezek., 21 : 21). The pens here may stand for rods (or reeds) or arrows.
5. *Tafsir Ibn-i-Jarir,* At-Tabri, Vol. 3 : 149.
6. Tafsir Ibn-i-Jarir, At-Tabari, Vol. 3 : 152.
7. The Holy Quran, 21 : 91.
8. *Ibid.,* 19 : 22.
9. *Tafsir-i-Ruh-al-Ma'ani,* Vol. 5 : 69. The name of the mountain is given as *Jabal Sa'hun:* which stands for Mt. Tabur. For going to Bethlehem in Galilee from Bethabara they had to cross Mt. Tabor.

The word "conceived" in Arabic is *hamalat.* I have already explained how according to the Holy Quran a conception takes place:

> He it is Who created you of a single kind, and of the same (kind) did He make his mate, that he might incline to her; so when he *covers her,* she conceives a light burden.[1]

The marriage of Mary and the conception of Jesus thus took place at or near the residence of Zacharias. She had to stay there for some short time as she was charged with the completion of the Dividing Veil,[2] during which time Joseph took a vow of separation.[3] Thereafter she left with Joseph for his village Bethlehem en Nasoriyah in Galilee, "a remote place" from Bethabara.

As the time of delivery approached it was but natural that in keeping with Oriental traditions, Mary should return to Elisabeth her cousin. She had to pass on her way through her own town Nazareth. I have already mentioned that Jesus was born at Nazareth and not at Bethlehem-Judah, as Christians would have us believe. It is obvious, therefore, that her labour must have started as she reached that place. She was but human and suffered the pangs of an expectant mother. She had nowhere to go and must have taken refuge in the grounds of a temple on the hill. The Book says:

> And the throes (of child-birth) compelled her to betake herself to the trunk of a palm-tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten! Then (a voice) called out to her: Grieve not, surely your Lord has made a stream to flow beneath you. And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates. So eat and drink and refresh the eye.[4]

The palm-tree stands for food as it was the chief source in that country of sustenance for life.[5]

In those days in Palestine, temples were usually built on hills, and Nazareth was in the time of Jesus on a hill. These temples had palm-trees and springs in their grounds. Thus we read in Ezekiel of a stream flowing out of God's sanctuary.[6]

These references really indicate that Mary at the time of the birth of Jesus needed sustenance and her husband was comforting her.

These verses are most significant. The utterance of Mary is incompatible with the Virgin Birth theory. Every mother who conceives in the ordinary way is ordained to bring forth her children in sorrow.[7] The reference to the throes of child-birth clearly establish that an ordinary human child was coming into the world and that no extra-

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1. The Holy Quran, 7 : 189.
2. Prot. Jac., 13 : 1; cf. Ex. 26 : 31.
3. *The Gospel of Mary.* See Yrjo Hirn, *The Sacred Shrine*, 205, *cf.* Nu., 6.
4. The Holy Quran, 19 : 23-26.
5. *Cf.* Jd., 4 : 5.
6. Ezek., 47 : 1-2, see also Nu., 19 : 1-12.
7. Gen., 3 : 16.

ordinary circumstances attended the birth of Jesus. If the conception was immaculate the delivery ought to have been without "sorrow". Besides, if, to her knowledge, the conception was without male agency, and without her volition, her anguish and regrets become incompatible with her character as portrayed in the Holy Quran. Why should she have given vent to such feelings and have wished that she were dead? No, in her moment of extreme trial, she felt like any ordinary human being.

And here ends the Quranic version of the birth of Jesus. Thus according to the Holy Quran Jesus was born of a woman like any other human child.

Christian critics of Islam raise various objections and try to justify their foolish dogmas by wrongly interpreting certain verses by attaching special meaning to the words of the Holy Quran. I will now deal with these objections.

1. Jesus has been described in the Holy Quran as a Kalimah (word) of God and a Ruh, inspiration, revelation or spirit of God and as a sign of God into whom the spirit of God was breathed. It is, therefore, urged that Jesus had no father.

The relevant verses are:

> O, followers of the Book: do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth. The Messiah, Jesus son of Mary, is only an apostle of Allah and His *word* which He communicated to Mary and an *inspiration* from Him.[1]

The Arabic words are *Kalimah* and *Ruh. Kalimah,* a word from Allah, stands for a prophecy of God; and Jesus was born in accordance with a prophecy from God to Mary. This word is frequently used in the Holy Quran to mean a prophecy. Thus the promise given to Zacharias was "*a word* from Allah,"[2] and John was the verifier of that *word* because his birth brought about the fulfilment of that prophecy. A comparison with another verse makes the position perfectly clear:

> And Mary, the daughter of Amran, who guarded her chastity, so We breathed into him of Our *inspiration* and she accepted the truth of the *words* of her Lord and His books, and she was of the obedient ones.[3]

Speaking of Mary the Book says that "she accepted the truth of the words of her Lord." Thus here Mary is the verifier and not Jesus. The only meaning that can be given to the word *Kalimah* in the verse is the prophetic *words* of her Lord, i.e., the Divine inspiration which she received from God relating to the birth of Jesus. It is noteworthy that the *inspiration* is breathed into *him,* i.e., Jesus.

The Holy Quran in numerous places speaks of the *word* of Allah to indicate Divine revelation, and the context in those places shows that Divine prophecies are

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1. The Holy Quran, 4 : 171. See also 19 : 17; 21 : 91.
2. *Ibid.,* 3 : 39.
3. *Ibid.,* 66 : 12. See also 3 : 45.

meant.[1] Further, all creatures have been declared to be *words* of Allah.[2]

Jesus was spoken of as a "sign" of God as in the case of his birth a difficulty had to be removed. But even so, all prophets of God have been spoken of as "signs" of God because they, like Jesus, bring with them Divine arguments and revelation.[3] The creation of the heavens and the earth,[4] the creation of night and day[5] and the creation of man himself[6] have been described as "signs" of God.

I have already explained that the Book speaks of Divine *inspiration* or spirit having been breathed into *him.*[7] Evidently the word *him* cannot refer to Mary and this personal pronoun has been taken by commentators like Imam Fakhruddin Razi to refer to Jesus.[8] Therefore the verse means that Mary gave birth to Jesus who received Divine inspiration. It would make no difference if the word *Ruh* is taken to mean *spirit* for we are told that the spirit of God is breathed into every man:

> Who made good everything that He has created, and He began the creation of man from dust. Then He made his progeny of an extract of water held in light estimation. Then He made him complete and *breathed into him of His spirit,* and made for you the ears and the eyes and the hearts; little it is that you give thanks.[9]

Again speaking of the creation of man the Book says:

> And when your Lord said to the angels: surely I am going to create a mortal of the essence of black mud fashioned in shape. So when I have made him complete and *breathed into him of My spirit,* fall down making obeisance to him.[10]

These verses indicate that man is made complete only when Divine *inspiration* or *spirit* is breathed into him. Thus if Divine spirit was breathed into Jesus, it does not prove that he was born without a father. In fact Lane says that *breathing of spirit* signifies *quickening with spirit.*[11] In dealing with the relevant verses regarding breathing of spirit into Jesus, Imam Fakhr-ud-Din Razi attaches this very significance to these words.[12] But the real interpretation is inspiration, for Divine revelation has been called *Ruh*[13] and the Holy Quran itself has also been named as such.[14] The Holy Quran also refers to Jesus being strenghthened by *Ruh-ul-Qudus,*[15] but it is not a special attendant of Jesus for the faithful followers of the Holy Prophet were all strenghthened and attended by the Divine spirit[16] and we have on record that the Holy Prophet addressing Hasan bin Sabit said:

> And Ruh-ul-Qudus is with you.

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1. The Holy Quran, 6 : 34, 115; 10 : 64.
2. *Ibid.,* 18 : 109.
3. *Ibid.,* 2 : 87, 253.
4. *Ibid.,* 2 : 164.
5. *Ibid.,* 3 : 190.
6. *Ibid.,* 30 : 20.
7. *Ibid.,* 66 : 12.
8. *Tafsir-i-Kabir,* Vol. 8 : 176.
9. The Holy Quran, 32 : 7-9.
10. The Holy Quran, 15 : 28-29. See also 38 : 71-72.
11. Lane, Arabic-English Lexicon.
12. The Holy Quran, 21 : 91 and 66 : 12. See Imam Fakhr-ud-Din Razi—*Tafsir-i-Kabir,* Vol. 6 : 130 and Vol. 8 : 176.
13. The Holy Quran, 16 : 2; 40 : 15.
14. *Ibid.,* 42 : 52.
15. *Ibid.,* 2 : 87, 253.
16. *Ibid.,* 58 : 22.

2. The Holy Quran does not mention the name of the father of Jesus.

I have already stated that the Holy Quran is not a book of history. There was no necessity for Joseph's name to have been mentioned. The name of Zacharias's wife is omitted. There are other Prophets of God, Moses for instance, whose fathers' names have not been mentioned. The name of the father of the Holy prophet is not mentioned.

The reference to Jesus as son of Mary was really to indicate: firstly, that Mary was a chosen one of God and thus her character was cleared of the allegations made against her: and secondly, to indicate that Jesus was born of woman. This in itself established that Jesus was neither God, nor son of God, for one born of a woman can never be God.[1] There was yet another reason. For purposes of identification, the Jews used to couple a man's name with that of his father. But in this case they were faced with a difficulty. *Joshuah* (Jesus) was a very common name among the Jews and so was *Yusuf* (Joseph.) Thus *Joshuah ben Yusuf*—-Jesus, son of Joseph—- would have failed to achieve the desired result. I give but one instance. Barabbas who is mentioned by Pilate in the trial proceedings was also named Jesus.[2] The name of his father was also Joseph, the Teacher. To avoid confusion, Pilate referred to him as Barabbas (son of a teacher). It is because of these peculiar circumstances that Renan in his *Life of Jesus* says:

> Joseph had died before his son had assumed any public position. Mary remained in a manner the head of the family and this explains why Jesus, where it was desired to distinguish him from others of the same name, was most frequently called *Son of Mary*.[3]

I may mention that the *Fatimids* are called after Hazrat Fatimah, the daughter of the Holy Prophet, and not after her husband Hazrat Ali for similar reasons.

3. There is no mention in the Holy Quran that Jesus had a father.

Those that urge this objection, really expose their ignorance of the Holy Quran. The Book says:

> And this was Our argument which We gave to Abraham against his people; We exalt in diginity whom We please. Surely your Lord is Wise, Knowing.
>
> And We gave him Isaac and Jacob, each did We guide, and Noah did We guide before and of his descendants, David and Solomon and Job, and Joseph and Moses, and Aaron, and thus do We reward those who do good (to others).
>
> And Zacharias and John and Jesus and Elias; every one was of the good;
>
> And Ishmael and Elisha and Jonah and Lot and every one We made to excel (in) the world.

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1. Job, 25 : 4.
2. Dummelow, *Commentary on the Holy Bible*, 716. See also Peake's *Commentary on the Bible*, 772.
3. Renan, *Life of Jesus*, 42.

> And from among *their fathers* and *their descendants* and their brethren, and We chose them and guided them into the right way.[1]

Jesus, among other Prophets of God, is spoken of as a descendant of Abraham. Without a father he could not be styled as such. But this is not all. Some eighteen Prophets have been mentioned by name in these verses and *their fathers* are also mentioned. The last verse (88), which deals with their fathers, must be taken "to refer back to all the four groups."[2] If Jesus according to the Holy Quran had no father, his name ought not to have been included in any of these groups—- for the Holy Quran refers to the fathers of all the eighteen Prophets mentioned in these verses. It is contended that the word Aba'him means paternal grandfathers, and not fathers. This is incorrect, but in any case it would be to argue the ridiculous, for there can be no paternal grandfather without a father.

4. The following verses of the Holy Quran are relied upon to prove that Jesus had no father:

> Then with him (Jesus) she (Mary) came to her people *carrying him* (with her). They said: O Mary! surely thou hast brought a great evil. O sister of Aaron! thy father was not a bad man, nor was thy mother an unchaste (woman). Thereupon she *pointed towards him.* They said, How can we speak to one who *was* a child in the cradle? He said: Surely I am the servant of God, He has given me the Book and made me a Prophet. And He has made me blessed wherever I be, and He has ordered me prayer and (to give) alms (poor-rate) so long as I live, and (He has) made me good to my mother, and He has not made me *rebellious,* unhappy.[3]

It is urged that these verses, follow, as they do, the reference to the birth of Jesus, indicate that when Mary came to her people *carrying him* in her arms, they charged her with adultery because she had given birth to Jesus while she was unmarried. If such had been the case, it is surprising indeed that neither Mary nor Jesus refuted this charge. Besides, as a result of this accusation Mary should have been stoned to death. The fact that she was not, conclusively establishes that they had not charged her with adultery.

To begin with, the word *tahmilahu* (carrying him) does not mean "carrying him in her arms." It means "carrying him on an animal."[4] Lane relying on the *Misbah* of El Feiyoomee translates it as carrying or mounting him on a beast.[5] If we turn to the Holy Quran itself, we find that the same word occurs twice in another place. Some of the Companions of the Holy Prophet wanted to join an expedition. They had neither horses nor camels to ride on and came to the Holy Prophet and requested him to provide them with some animals for that purpose. The Holy Prophet could not do so and the

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1. The Holy Quran, 6 : 83-87.
2. Yusuf Ali, *Translation and Commentary of the Holy Quran,* page 313, n. 207.
3. The Holy Quran, 19 : 27-32. Translation by Hafiz Ghulam Sarwar.
4. *Lisan-ul-Arab,* Vol. 13 : 185. See also *Taj-ul-Arus,* Vol. 7 : 28.
5. Lane, *Arabic-English Lexicon,* Vol. 2 : 647.

Book exonerated them from any responsibility:

> Nor in those who when they came to you that you might *carry them* you said: I cannot find that on which to *carry you.*[1]

This verse does not mean that the Holy Prophet was to carry them in his arms, "but rather had to take them with him, carrying them on animals."

The verses in question really point to the fact that when Jesus entered Jerusalem he was riding on an ass;[2] and that Mary, with other women of Galilee, was with him.[3]

But the question whether Mary was carrying Jesus in her arms or on an animal can be conclusively settled if the period to which these verses refer can be determined. For this purpose we should compare these verses with verses 9 to 12 of the same chapter which deal with John. In both cases there is a gap of time, and it is evident that the Book does not mention all the details of the lives of John and Jesus. In verse 9 the news of John is conveyed. Verses 10 and 11 speak of certain instructions given to Zacharias, and in verse 12, all of a sudden the Holy Quran, directs John to "take hold of the Book," thus indicating that in the meantime he had reached the age of prophethood. The same sequence is maintained in the case of Jesus. Verses 23 to 25 relate to the birth of Jesus; verse 26 contains directions to Mary which are somewhat similar to those which had been given to Zacharias, and verse 30 suddenly represents Jesus as saying: "He has given me the Book and made me a Prophet." Thus both verses 12 and 30 refer to a period when John and Jesus had respectively been made Prophets of God. Jesus could have stated: "He has made me Prophet" only when he had been entrusted with the mission, and he must have already reached the age of prophethood. In any case Jesus could not have been ordered to say his prayers soon after his birth. Even if it be conceded that every child prays to God irrespective of his age, can it be urged that a child could also have been enjoined to pay the poor-rate (alms)? To comply with this command he must have had some independent means of income or must have owned some property in his own name or right. That Jesus, during his ministry in Palestine, had funds is evident from the fact that he had appointed Judas Iscariot as treasurer, or as one who, in the words of John, "had the bag."[4] Further Jesus said: "(He has) made me good to my mother." How could he have been good to his mother if he was an infant? No child of that age can be of any help to himself, much less to his mother.

No, the incident mentioned in the Holy Quran refers to a period when Jesus had already become a Prophet of God, and had in fact been entrusted with the mission. He was then over forty years,[5] or at least thirty years old as mentioned by Luke.[6] That is why Jesus referred to himself as a servant of God in the *present* tense. But throughout the remaining part of his speech he spoke in the *past* tense. It is for these reasons that

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1. The Holy Quran. 9 : 92.
2. Matt., 21 : 7: Mark, 11 : 17: Luke, 19 : 35.
3. Matt., 27 : 55-57: Mark, 15 : 40-41. Luke, 23 : 49.
4. John, 12 : 6.
5. *Ubi. Sup.*, pp. 86-87.
6. Luke, 3 : 24.

Maulvi Muhammad Ali in his Commentary[1] and also the learned author of *Tafsir Ruh-ul-Ma'ani*[2] state that the reference to Jesus as being "one who *was* a child in the cradle" related back to a past event and that Jesus was not a child in the cradle at the time when this conversation took place. It is therefore wrong to allege that Mary was carrying Jesus in her arms at that time.

The ministry of Jesus in Palestine, according to Matthew and Luke, lasted for one year. It was during this time that Jesus went to the temple in Jerusalem and had a talk with the Scribes and Pharisees. He then realized the impossibility of any argument or reconciliation with these authoritative exponents and leaders of Judaism. He was shocked at their shortcomings and wrongdoings and gave vent to his indignation. The violence of his language overreached all bounds, for he called them fools and blind hypocrites, serpents and vipers,[3] and described them as the children of the devil.[4] They, therefore, decided to try him and kill him.

The Sanhedrin under the Roman Law had the power to try all Jews, but it could not impose the capital sentence[5] and it had to be confirmed by Pilate. The offence they had charged Jesus with was:

> We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying that he himself is an annointed king.[6]:

In John the charge against Jesus is explained thus:

> Whosoever maketh himself a king speaketh against Caesar.[7]

No doubt, the charge was so framed, on false allegations, as to give Pilate his jurisidiction to impose the capital sentence. The procedure laid down in the Talmud for establishing the guilt of an accused person required that he should be questioned first. If he did not plead to the charge or admit his guilt, two witnesses had to depose to his guilt. Jesus was accordingly questioned:

> The High priest then asked Jesus of his *disciples* and of his *doctrine*. Jesus answered him, "I spoke openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing. Why asketh thou me? *Ask them which heard me*. What I have said unto them: behold they knew what I said."[8]

It is obvious that his disciples were not present and the elders had to question Jesus about them and "his doctrine" but Jesus "held his peace"[9] and refused to plead to the charge. Then as was required by Law:

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1. Muhammad Ali, *Translation of the Holy Quran,* p.614, 19 : 29.
2. *Tafsir Ruh-ul-Ma'ani,* Vol. 5 : 174.
3. Matt., 23 : 15 : 33.
4. John, 8 : 44.
5. John, 18 : 31.
6. Luke, 23 : 2; R. V. p.1163 discloses another Christian forgery. The word *Christ* was inserted later on.
7. John, 19 : 12.
8. John, 18 : 19-21.
9. Matt., 26 : 63: Mark, 14 : 61.

> The chief priests and all the council sought for witnesses against Jesus to put him to death, and found none.[1]

The high priest and the elders then tried to persuade the blind man, whom Jesus had cured, to testify against him. They asked him:

> What sayest thou of him; that he hath opened thine eyes? He said: *He is a prophet.*[2]

The blind man was thus of no help to them, and they next questioned his parents,[3] but they also would not, or could not, give the desired testimony. In the absence of the other disciples of Jesus, who had all fled,[4] they questioned Peter, through three different persons. Peter not only denied on oath his connections with Jesus but even cursed him.[5] All this took place, as required by Law, in the presence of Jesus:

> And the Lord turned and looked upon Peter and Peter went out and wept bitterly.[6]

The only person left was Mary. Speaking of the atrocities of the Sanhedrin on this occasion, Dean Milman says that they maltreated all partisans of Jesus with the terrible threats of excommunication and the timid believers and his relatives, including Mary, were put before this awful tribunal, and when questioned refrained from saying anything, lest their testimony should be used against Jesus; but they one and all referred it to Jesus himself for information.[7]

It is to this incident that the Holy Quran next refers:

> They said O Mary! surely thou hast brought a great evil, O sister of Aaron, your father was not a bad man, nor was your mother an unchaste woman.[8]

The mention of Mary as sister of Aaron had a far deeper significance. It was meant as an appeal to her high lineage, to her better sense of justice; for Aaron, whose descendant she was, had been the first in the line, the fountainhead of the Israelite priesthood: a saintly man bound by the Law. It was an appeal to Mary to do her duty, to uphold the Law and to support and side with the Pharisees who "sat in Moses' seat," even though her so doing would set her up against her own son. She was also reminded that she belonged to a noble family, the pride of Israel, and that her parents had also been virtuous and noble; and that, therefore, she was expected and ought to give the required testimony against the "great evil" which she had unwittingly brought into the world. They did not refer to Joseph intentionally. Firstly, because he was dead at that time,[9] and, secondly, even a mention of him would have by itself suggested a defence which would have disproved the charge of Jesus being a "King of the Jews" as Joseph

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1. Mark, 14 : 55 cf. Matt., 26 : 59.
2. John, 9 : 17
3. John, 9 : 18-22.
4. Matt., 26 :56: Mark,14 : 50.
5. Matt., 26 : 70-74; Luke, 22 : 56-60.
6. Luke, 22 : 61-62.
7. Dean Milman, *History of Christianity*, 272.
8. The Holy Quran, 19 : 27-28.
9. For the lamentations of Jesus at the death of his father Joseph, see *Ubi. Sup.*, p. 113.

was a "son of David"[1] and the Messiah, whom the Jews expected to be their king, redeemer and deliverer, had to be "born of the seed of the loins of David."

The background of this form of address is purely Oriental. Jesus was spoken of as an "evil" because his deeds appeared to the Pharisees to be against the Law; it had nothing to do with the birth of Jesus.

Mary, however, quite naturally refused to answer and "pointed to him" for a reply. But the elders wanted her testimony. They had, only a short while before the trial, when Jesus was talking of Abraham, taunted him: "Thou art not yet fifty years old."[2] The elders, therefore, goaded her to speak and pointed out to her in the same Oriental strain that they could not speak in her presence to one who "*was* a child in the cradle." There was nothing extraordinary for the elders to speak of Jesus in these terms. It is noteworthy that they referred to him as one who *was* and not *is* "a child in the cradle." They had in their own Oriental way tried to appeal to Mary once again and had applied this phraseology, a subterfuge, to induce her to speak.

Jesus realized the awkward position in which his mother had been placed. He already knew that her refusal might expose her to maltreatment by the Sanhedrin. To spare her the ordeal and suffering, and to be true to the character of being "good to his mother," he decided to and did address the elders himself. This address was both a memorable speech and a masterpiece of advocacy."[3] It is this adress of Jesus which is reproduced in the Holy Quran in the verses under discussion.[4] Had the question in issue been his legitimacy, or the conduct of Mary herself, Mary, and Mary alone, could have thrown light on it. In any case, Jesus ought to have referred to this matter in his reply. But he said nothing of the kind. The reply of Jesus becomes intelligible only if we consider it in the light of the charge which the Pharisees and elders had framed against him. They wanted to know of his "doctrine" and the charge was that he was a rebel against Caesar as he claimed to be a "King of the Jews." Jesus, in his address explained his "doctrine" and then concluded it by refuting the specific charge. He said:

> Surely I am the servant of God. He has given me the Book and made me a Prophet. . . .He has not made me *rebellious.*[5]

It is, therefore, abundantly clear that Jesus was forty or at least thirty years old, and his mission had already been entrusted to him when the incident mentioned in the Holy Quran took place and that the only charge against him was that he had rebelled against Caesar; and that the chastity of Mary or the birth of Jesus was not being challenged by the Jews. These verses of the Holy Quran do not, therefore, discuss or deal with the chastity of Mary.

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1. Matt., 1 : 20.
2. John, 8 : 57.
3. Lawrence, *The Ecclesiastical History,* 201.
4. The Holy Quran, 29 : 30-33.
5. *Ibid.,* 19 : 30-33, Translation by Hafiz Ghulam Sarwar: See Lane, *Arabic English Lexicon,* Vol, 2 : 375.

5. Christian critics of Islam refer to another verse of the Holy Quran wherein it is stated that the Jews had been guilty of a great slander against Mary, and urge that the Jews could not have accused Mary of anything if Jesus had been born in the usual normal manner. They, therefore, say that it was because Jesus had no father that Jews felt compelled to question the chastity of Mary.

The verse runs:

> And for their disbelief and their saying against Mary a great slander (*buhtanan azeema*).[1]

This verse (156) occurs in Ch. 4 which deals with the iniquities of the Jews generally both before and after the Ministry of Jesus in Palestine. It refers to their transgressions and recapitulates various salient incidents of Jewish refractoriness: their breach of the Covenant of Mount Sinai, their arrogance when humility was enjoined on them and their transgression of the Sabbath.[2] The crescendo, if that word be permitted, in the Quranic argument is remarkable. In the very next verse, we are told, that the Jews incurred Divine displeasure for their breach of the Covenant, their rejection of Allah's guidance as conveyed to them in His signs, their killing of His Messengers and their arrogantly imagining themselves to be above the Law.[3] Then begins another series of their iniquities from a different point of view: that they rejected the faith, they made false charges against Mary,[4] who was a chosen of God, and they boasted of having killed Jesus when they were in fact victims of their own hallucinations for they had neither killed nor crucified him.[5] The Holy Quran then speaks of their punishment and the termination of His favours on them:

The coupling of the three events and the nature of their punishment speak for themselves for they show that the Holy Quran is mentioning the Jewish allegations prevalent at the time the Holy Quran was revealed and in any case to events after the termination of the Ministry of Jesus in Palestine. The Jews could only be punished for their disbelief in Jesus after the termination of his Ministry in Palestine. That they did not accuse Mary of adultery before or during the Ministry of Jesus in Palestine is a fact of history and that is why the Holy Quran speaks of it with those events which took place *after* his Ministry in Palestine.

It is worthwhile to mention here the attitude of the Jews of his time regarding the birth of Jesus. To them Jesus was a Jew born under the Law. They knew his parents, his brothers and sisters, and there are numerous references in the Gospels to both of his parents. The Jews of his time did not accept his Divine Mission. They could not dream of his immaculate conception. To them either he was a legitimate son of Joseph and Mary or he was illegitimate.

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1. The Holy Qur'an, 4 : 156, Translation by Hafiz Ghulam Sarwar.
2. *Ibid.*, 4 : 154.
3. *Ibid.*, 4 : 155.
4. The Holy Quran, 4 : 156.
5. *Ibid.*, 4 : 157.

> A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.[1]

But Jesus not only entered the synagogues but constantly preached in them. Could the Jews of his time have suffered him to do so if they had not believed him to be a legitimate son born in wedlock under the Law? The Samaritan Chronicles disclose that the Jews of his time took Jesus to be the son of Joseph and Mary.[2] The Talmudic expression that "Jesus was a carpenter, son of a carpenter"[3] finds support in the Rabbinical saying:

> Jesus was as legitimate as any other Jewish child of Galilee.[4]

Whiston in his Dissertation I to the works of Josephus says:

> All the believing Jews and all the rest of the Nazarene Jews esteemed Jesus with one consent, as a mere man, the son of Joseph and Mary.[5]

Hastings also says:

> It is quite clear that Jesus was popularly looked upon by his contemporaries as Joseph's son by natural generation.[6]

After taking into consideration the contemporary writing and other Rabbinical literature, the compilers of the *Jewish Encyclopaedia,* say:

> The Jews, who are represented as inimical to Jesus in the Canonical Gospels, took him to be legitimate and born in the ordinary natural way.[7]

The compilers of the *Encyclopaedia Biblica*, in discussing the birth of Jesus, say that "it is true that this (Luke 4:22) was early understood to mean the son of Joseph," and cite Origen, who wrote his Commentary on Matthew as saying that the citizens of Nazareth believed that Jesus was the son of Joseph and Mary.[8]

It is obvious that the Jews among whom Jesus lived and preached did not question his legitimacy at all. They could not have, therefore, accused Mary of unchastity during his Ministry in Palestine. So long as Christians did not assert the virgin birth of Jesus, Jews did not challenge his legitimacy. It was in the second century of the Christian era that the virgin birth theory was first put forward by Christians in support of the claim that Jesus was the son of God. The pagans and Jews then retorted with their charge of illegitimacy.

The Holy Quran is only referring to this later charge, for such a charge was never made during the life-time of Jesus.

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1. Deut., 23 : 2.
2. *Journale Asiatique,* (1869) 2 : 439.
3. *J. Yaban,* 3 : 2.
4. *Ab. Zar,* 3b.
5. Vol. 3 : 276.
6. Hastings: *Dictionary of Christ and the Gospels,* 808.
7. *Jewish Ency.,* Vol. 7 : 170.
8. *Ency. Bib.,* Col. 3598.

This verse cannot, therefore, be cited in support of the virgin-birth theory.

6. The last objection of the Christians is that the Holy Quran cites the case of Adam as a parallel to that of Jesus; therefore, Jesus, like Adam, was without a father. They urge that Jesus was created, like Adam, by a Divine Command: kun fa yakoon.

In this connection Christian critics of Islam refer to the following Quranic verse:

> Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was. (This is) the truth from your Lord, so be not of the disputers.[1]

All Commentators of the Holy Quran, ancient and modern, agree that these verses, along with some others, were revealed when the Holy Prophet was having a discussion with the Christians of Najran in the tenth year of the Hijra.[2] This deputation consisted of sixty men and was headed by Abdul Masih, the chief of the Christians of Najran.

The discussion took place in the Mosque of the Holy Prophet where the visitors had been lodged and permitted to hold their own prayers. In *Sirat-ul-Halabi*,[3] the visit of this deputation is described in full detail. The point at issue was the divinity of Jesus. Abdul Masih, the leader of the Christians, opened the discussion and enquired from the Holy Prophet:

> They[4] said: "What do you think of our Lord (*Sahib*)?"
>
> The Messenger of God enquired: "Who is your Lord?"
>
> They replied: "Isa. Do you take him to be a servant of God?"
>
> The Messenger of God said: "Yes."
>
> They then asked: "Have you seen any one like him, or have you been informed of a man like him? He is God because he had no father, he raised the dead, he gave information of the unseen, he cured lepers and made birds from clay. Consider this superiority. Do you still call him a servant of God?"

The Holy Prophet did not answer at once for at that very moment came the Divine revelation and one of the verses revealed was:

> Surely the likeness of Jesus is with Allah as the likeness of Adam; He created him from dust, then said, Be, and he was.[5]

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1. The Holy Quran, 3: 59-60.
2. Most of the Commentators say that verses 1 to 63 of Chapter 3 were revealed at that time: some say that verses 1 to 84 were revealed at that occasion.
3. Allama Burhan-ud-Din Halabi, *Sirat-ul-Halabi*, Vol. 3 : 4. See also *Asrar-ul-Muhammadia* of Ahmad Zeeni, Vol. 2 : 211.
4. The plural pronoun was used throughout to indicate that Abdul Masih was speaking on behalf of himself and his companions.
5. The Holy Quran, 3 : 59.

It may be noticed that the verse does not say that the creation of Jesus was like that of Adam. I now quote the discussion from *Tafsir Ibn Jarir at-Tabari* where it is recorded in full detail under this very verse:[1]

> They questioned: "Who was his father?"[2]
>
> The Messenger of God replied: *"Don't you know that no child is born but has a likeness to its father in form and appearance?"*
>
> They said: "Yes, we know."
>
> The Messenger of God said: *"Don't you know that our God is alive and will never die and Jesus had to die?"*
>
> They said: "Yes, we know."
>
> The Messenger of God replied: "Don't you know that our God is One to Whom everything submits? He is the Custodian and Guardian of all and He gives sustenance to everyone?"
>
> They replied: "Yes, we know."
>
> The Messenger of God questioned: "Was Jesus possessed of any of these powers?"
>
> They replied: "No."
>
> The Messenger of God then asked: "Did Jesus know of any of these things except those of which God gave him knowledge?"
>
> They answered: "No."
>
> The Messenger of God said: "Don't you know that Our God neither eats, nor drinks, nor does He answer the calls of nature?"
>
> They said, "Yes, we know."
>
> Then said the Messenger of God: *"Don't you know that Jesus was conceived by a woman just as any other woman conceives a child, then she gave birth to him like every other woman gives birth to a child,* he was then reared up like other children, then he used to eat and drink and answer the calls of nature like other human beings?"
>
> They said: "Yes, we know."
>
> The Messenger of God then enquired: "How can Messiah be the One you take him to be (i.e., God)?"

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1. *Tafsir Ibn-i-Jarir at-Tabari,* Vol. 3: 100-101.

2. The Christians, and the like of them, even today put the same question to the Muslims.

Rabi narrates that the Christians could not reply to this question, but would not agree either and insisted on their false belief. As a last resort the Holy Prophet invited them in the terms of the revelation:

> But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come! let us call our sons and your sons and our women and your women, and our people and your people, then let us be earnest in prayer and pray for the curse of Allah on the liars.[1]

The Christians wanted time to consider the challenge and on the next day Abdul Masih and two of his companions informed the Holy Prophet that they had decided not to accept it, and that they would not pray against him nor invite him to pray against them. Thereupon an agreement was entered into whereby they were made free to practise their religion.

I have quoted this discussion verbatim to show how the Holy Prophet understood and explained "the likeness of Jesus is with Allah as the likeness of Adam," and how he illustrated his interpretation of the verse by referring to two very singular facts in the life of any man: Likeness of a child with his father in form and appearance and similarity in the conception and birth of every human child. These illustrations and the likeness with "Adam" would be inapplicable if "Adam" is taken to mean the Adam of the Bible who had neither a father nor a mother. According to the Bible he was not conceived by a mother.

Besides, the verse in question is universally relied upon by Muslims to refute the divinity of Jesus. But it cannot serve this purpose if Jesus was in fact compared with the Biblical Adam, i.e., if his birth was without a father, No, the word 'Adam' in this verse means nothing more than a *man.* Hazrat Ibn-i-Abbas interpreted the word *Adam* in the verse as *man* for he said that man and not *Adam* (as a distinct entity) was created from dust. This verse, he said, could only be an argument against the Christians if by *Adam* is meant man.[1]

It also may be mentioned that the Holy Quran does not accept the Biblical theory of the creation of Adam. Indeed, the Book does not state at all when and how Adam was born.

Imam Baqir, the great Muslim divine, is reported to have said: "Millions of Adams had passed away before our father Adam. Ibn Arabi, the great Sufi, writes in his wonderful work, The *Fatuhat,* that forty thousand years before our Adam, there was another Adam.

Again, the creation of Adam is nowhere stated in the Holy Quran. The Book does not say how he was made. Nowhere in the Holy Quran is it stated that God created *Adam* from *turab* (dust) except in the verse under discussion, and there *Adam* stands

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1. The Holy Quran, 3 : 61.

2. *Tafsir Ibn-i-Hisham,* Vol.3 : 203.

for *man.* In fact, the word *turab* (dust) is used exclusively in connection with the creation of *man.*[1] Again, the creation of man alone, and not that of *Adam,* from clay (*teen*) is mentioned in the Holy Quran.[2] Further, the term *salsal kalfakhkhar* (sounding clay, brittle like pottery) is also exclusively mentioned in connection with the creation of *man* and not that of Adam.[3]

It is obvious, therefore, that these stages of matter through which man is to pass in its evolution of creation refer to *man* alone.

The Holy Quran speaks of Adam as being made a vicegerent of God on earth to whom *Iblis* refused to make obeisance.[4] In chapter 2 the word *Adam* is used throughout,[5] yet all commentators take it as referring to man,[6] for man has been addressed as God's vicegerent on earth.

> And He it is who has made you successors in the land.[7]

> And God made all things on earth subservient to man.[8]

The following verses make it perfectly clear that in the terminology of the Holy Quran *Adam* means *man:*

> And certainly We created *you*; then We fashioned you, then We said to the angels: make obeisance to *Adam.*[9]

> And certainly We created man (*insan*) of clay (*salsal*) that gives forth sound, of black mud fashioned in shape. . . .And when your Lord said to the angels: Surely I am going to create a mortal (*bashar*) of the essence of black mud fashioned in shape. So when I have made him complete and *breathed into him of My spirit*, fall down making obeisance to him.[10]

> When your Lord said to the angels: Surely I am going to create a mortal (*bashar*) from dust (*teen*). So when I have made him complete and *breathed into him of My spirit,* then fall down making obeisance to him.[11]

I may mention here that man being the vicegerent of God on earth, it is but natural that God's creation should bow before him. But according to the Holy Quran *Iblis* (Satan), who represents our evil inclinations, did not. *Iblis* really is the root idea of desperateness, rebellion, perversity or enmity, or, in other words, our baser passions, which lead us to do wrong and commit sin. It is also noteworthy that according to these verses the spirit of God is breathed into every man,[12] and it is this spirit which enables man to distinguish between right and wrong, and which really stands for

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1. The Holy Quran, 22 : 5; 23 : 35, 82; 27 : 67; 30 : 20; 35 : 11; 40 : 67; 50 : 3; 56 : 47; 78 : 40.
2. *Ibid.,* 6 : 2; 7 ; 12; 17 : 61; 23 : 12; 32 : 7; 37 : 11.
3. *Ibid.,* 15 : 26-33.
4. *Ibid.,* 2 : 30-36; 18: 50; 20 : 116.
5. *Ibid.,* 2 : 31-37.
6. See translation by Yusuf Ali, p. 24: n. 47; Muhammad Ali, p. 23, n. 449 / 3 : 73a..
7. *Ibid.,* 6 : 165.
8. *Ibid.,* 13 : 2; 14 : 32-34; 16 : 10-19; 22 : 65; 31 : 20; 45 : 12-13.
9. *Ibid.,* 7 : 11.
10. *Ibid.,* 15 : 26-29.
11. The Holy Quran, 38 : 71-72.
12. *Ibid.,*

knowledge and reasoning and which makes us superior to all other creations of God.

The verse which I have just quoted narrate the same events, about the creation of man and the refusal of *Iblis* to bow before him. If we compare these verses with those of Chapter 2 : 36-39, we are led to the irresistible conclusion that *Adam* and *man* are interchangeable terms and that *Adam* stands for *man*,[1] generally or as it has been said *Adam* is a symbol for *man.*[2] Ibn-i-Jarir also explains that "*like Adam*" means the *likeness of or like a man.*[3]

Therefore, when in Chapter 3: 59 God spoke of the likeness of Jesus to be like that of Adam, the reference was to man as such who had been created of *turab* (dust). In this light the Quranic verse clearly indicates that Jesus was like any other human being: and since this verse follows the events concerning the birth of Jesus, they clearly point out, in the words of the Holy Prophet, that "Jesus was conceived by a woman just as any other woman conceives a child" through a male agency.

The verse in question speaks of creation from *turab* (dust). It is the real term for or name of dust. It is a generic term which covers all its stages-dust itself, clay (*teen lazib*) and *salsal kalfakhkhar* (mud which is brittle like pottery)—the material, the physical and the spiritual stage which is reached after the Divine Spirit has been breathed into it. The reference to *turab* (dust) is really to indicate the low origin, the humility and the humanity of man, for the life-germ is one of the products of dust in the living man. The Holy Quran, therefore, uses this very term in connection with Jesus to show that like any other man he, too, was human and not Divine.[4]

The only other matter which needs consideration is the oft-recurring phrase: *kun fa yakoon*. This phrase refers to two independent stages: *kun* stands, so to say, for *amr:* command, which is premeasurement;. and *yakoon* for actual creation or completion. God decides on an *amr* or in other words He commands it by saying *kun* (Be). Thus if we can postulate the primeval matter, it owes its origin to God Who is responsible for the first basis of existence "the Cause of all causes." *Kun* is merely the commanding stage. It is a single thing unrelated to time. The next stage commences in the twinkling of an eye.[5] There is no interposition of time or condition between the Will and its consequence, for with the command the process of creation starts to which the term *khalaqa* is to be applied.[6] This again involves the idea of measuring and fitting into a scheme already ordained. It means that function of creation, in case of man, which is laid down in the Holy Quran itself; that is the function whereby the germ holds and gradually becomes a clot, flesh and bones and then takes the shape of man.[7] Thus with *kun* the process of creation starts and this is represented by *fa yakoon* (and it is). But although the process of creation starts at once, yet it does not mean that it is also

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1. The Holy Quran, 18 : 50; 20 : 116-126; 16 : 61-65.
2. Yusuf Ali, Translation of the Holy Quran, p. 643, n. 1968.
3. *Tafsir Ibn-i-Jarir,* Vol. 3 : 189.
4. Imam Fakhr-ud-Din Razi, *Tafsir-i-Kabir,* Vol.2 : 469. See also *Ruh-ul-Ma'ani,* Vol.1 : 585.
5. The Holy Quran, 54 : 50.
6. *Ibid.,* 7 : 54; 10 : 3; 11 : 7.
7. *Ibid.,* 23 : 12-14.

completed immediately. The Holy Quran speaks of the creation of the heavens and earth in six periods or stages.[1] Even if the word *yaum* is translated as *day* it cannot be styled as *immediate* yet *kun fa yakun* has been rightly applied to their creation; for after the command, the creation started immediately and became completed in due course of time appointed by God.[2] Similarly in the creation of all that we find on the earth six stages are mentioned: water,[3] earth,[4] vegetation,[5] worms, insects, reptiles, animals,[6] and finally man.[7] The Book, in fact points the final evolution of man from the animal stage. The Holy Quran says:

> There is no animal that walks upon the earth. . . . but (they are) genera like you.[8]

The Holy Quran also mentions six parallel stages in the physical evolution of man: dust, life-germ, clot, flesh, bones and breathing of the spirit of God in making man perfect.[9]

After the command of *kun,* the process of creation starts but the stages of creation have to be completed in due course of time.

In the case of Jesus, the *amr* or command was that Mary should give birth to Jesus. The process of creation started at once and she got married and conceived him. And after the appointed time, during which she travelled to different places, she gave birth to Jesus. *Kun fa yakoon* in her case did not and could not mean that God commanded and Jesus was born forthwith, for the Book itself speaks of his being conceived by Mary and also of the different stages of her pregnancy. That is why the Quranic reference to the second *kifalat,* which is really an indication of the marriage of Mary, is sandwiched in between the talk of the angels with Mary and the birth of Jesus.[10] It is thus made clear that *Kun* was followed by *fa yakoon* or in other words as soon as the command of God to Mary is mentioned the Book itself indicates how the process of *fa yakoon* started immediately in her case by drawing up lots for the selection of a husband for Mary.

To sum up, God could have created Jesus without a father but according to the Holy Quran He did not do so and Jesus was born in the normal way. He was the son of Mary and Joseph the Carpenter.

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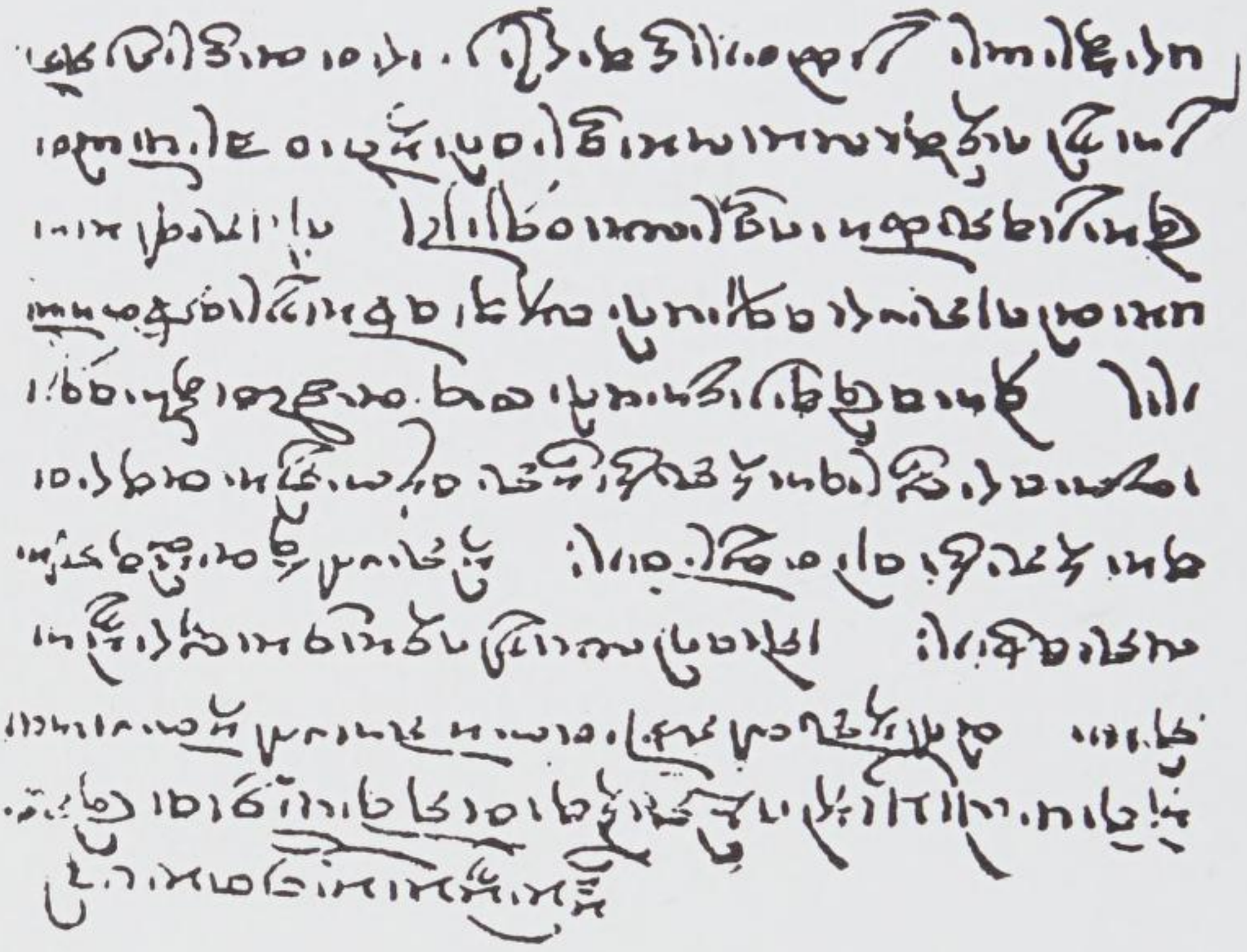
1. The Holy Quran, 7 : 54.
2. Translation of Muhammad Ali, n.163 / 2 : 117
3. *Ibid.,* 21 : 30.
4. *Ibid.,* 18 : 37, 30 : 22 etc. (Dust) 6 : 2; 7 : 11-12 etc. (Clay) 15 : 26, 28; etc. (Black Mud).
5. *Ibid.,* 6 : 99; 10 : 24; 13 : 45; 20 : 54; 27 : 60-66.
6. *Ibid.,* 2 : 164
7. *Ibid.,* 31 : 10, etc.
8. *Ibid.,* 6 : 38. The Holy Quran also mentions that as a punishment for their insolence certain men were degraded to the next lower stage of animality i.e. commanded "Be ye apes." See Ibid., 2 : 65; 7 : 166.
9. *Ibid.,* 22 : 5; 35 : 11-12.
10. The Holy Quran, 3 : 44.

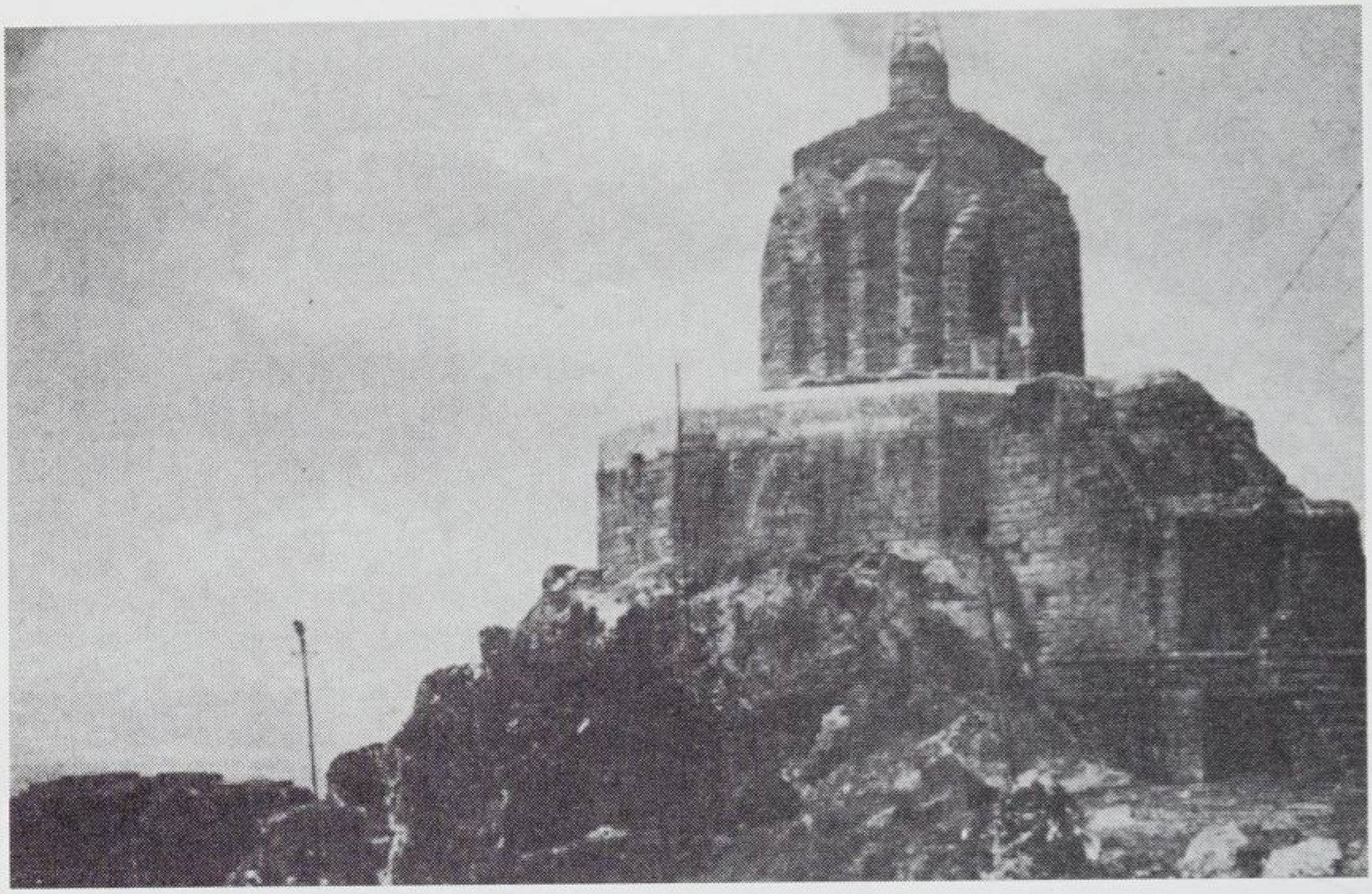
(See Chapter 22)

The Tibetan manuscript about Jesus.

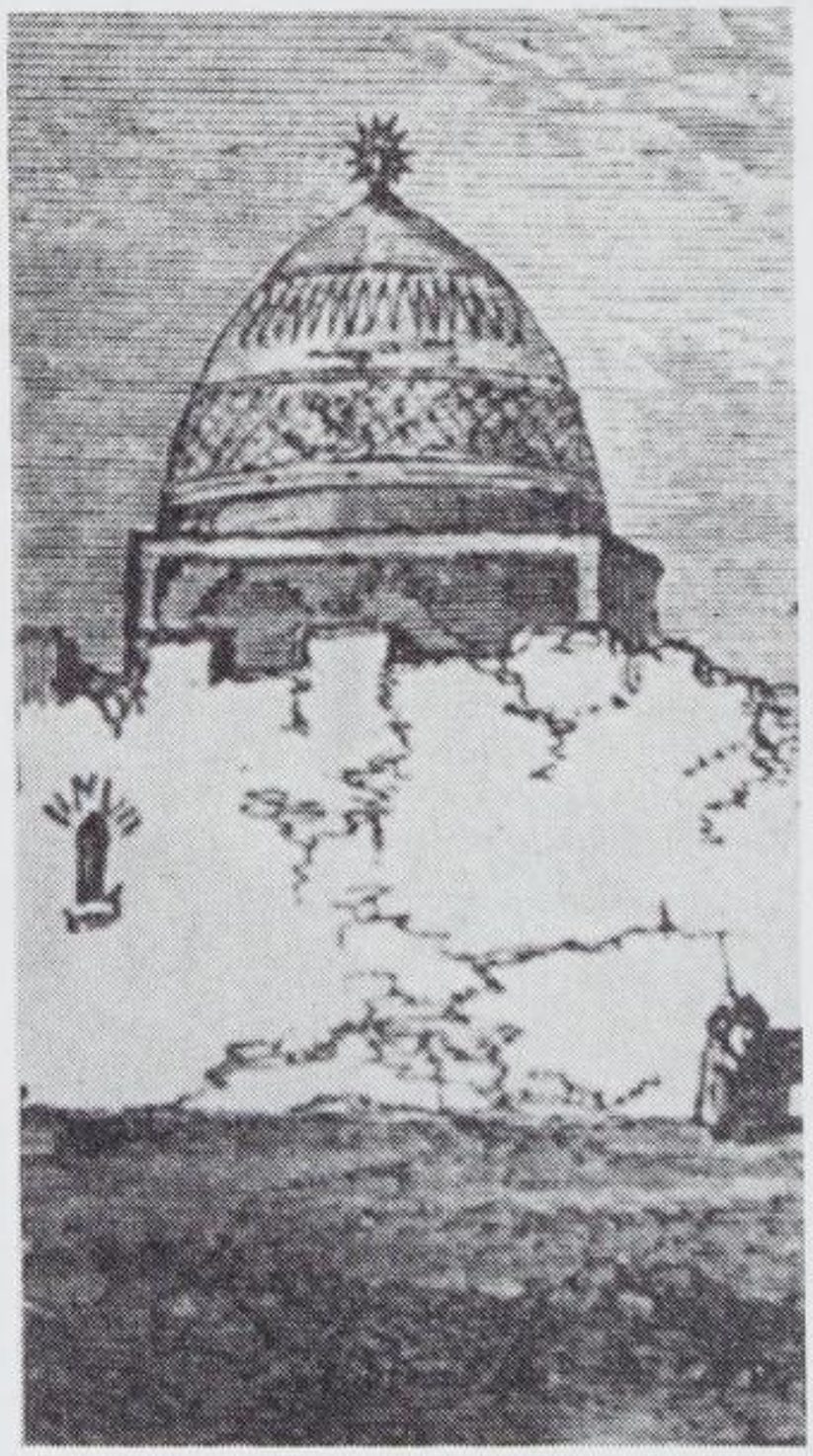


PART III

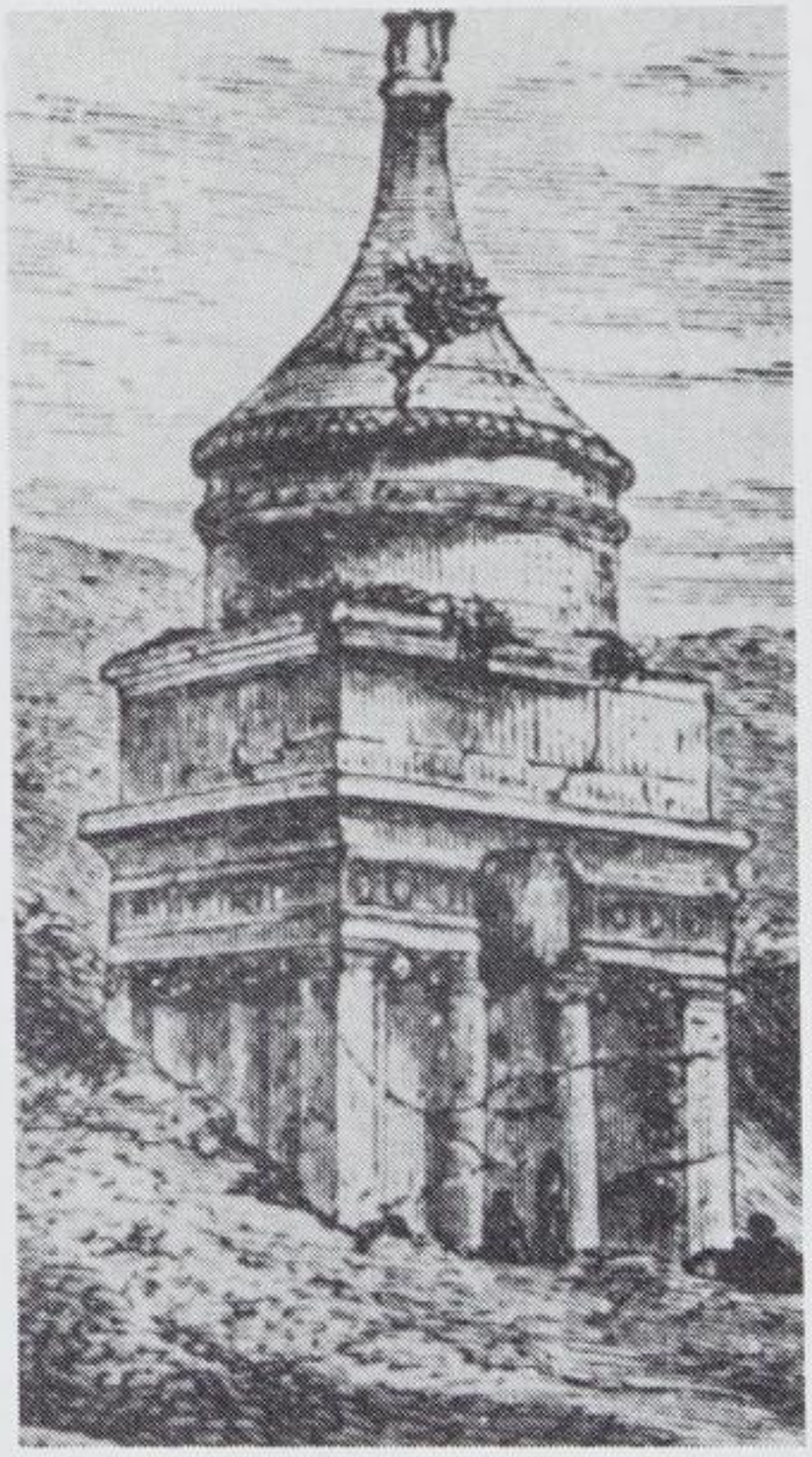
DEATH



Takht-i-Sulaiman (Throne of Solomon)



Ezra's Tomb. (Palestine).



Tomb of Absalom in the Valley of Josephat (Palestine).

(See pages 287, 346)

CHAPTER 9

THE PASSION

By combining the different statements in the four Gospels, the Acts and the Epistles of Paul and Peter, Christians construct an account of certain events which form the basis of their religion. They believe that Jesus died on the cross; that devout hands took his body down from the cross and laid it in a tomb on the Friday evening; that Jesus rose from the tomb on the following Sunday; that after an earthly sojourn, during which his disciples saw him on several occasions, he ascended to heaven to sit on the right hand of God.

But even a superficial examination of the texts reveals this legend to be artificially composed from contradictory fragments which have not only been compiled in utter disregard of their discrepancies, but, instead of exhibiting a sequence, are really alternative narratives.

The Resurrection of Jesus has to be considered with the Burial which preceded it and the Ascension which followed it. But to appreciate the significance, sequence and unreality of these three inseparable events, some observations are necessary, by way of introduction, on the crucifixion itself.

For the purpose of this book I am not concerned with the nature of the Jewish accusations against Jesus which resulted in his trial before the Sanhedrin; or the legality of the procedure adopted by this tribunal, or his subsequent trial before Pilate, or the episode of Pilate's sending Jesus back to Herod Antipas, the tetrarch of Galilee, who happened to be in Jerusalem. This episode is peculiar to Luke[1] only, and its futility does him scant credit. I may, however, mention that the Gospel account of the arrest, trial and condemnation of Jesus swarms with impossibilities, improbabilities and inconsistencies and is quite unintelligible from the juridical point of view.

But, before dealing with the scenes at Calvary, there are one or two matters which require our special attention. First is a comparison by Jesus of his fate with that of Jonah, the Prophet. In response to a demand of the Scribes and Pharisees for a sign, Jesus is reported to have said:

> An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth.[2]

In Luke also this prophecy is referred to in the following terms:

> This is an evil generation: they seek a sign; and there shall no sign be given to it, but the sign of Jonas, the Prophet. For as Jonas was a sign unto the Ninevites so shall also the Son of man be to this generation.[3]

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1. Luke, 23 : 7.
2. Matt., 12 : 39-40.
3. Luke, 11 : 29-30.

The Biblical version of Jonah can, by no stretch of imagination, be made to support the theory of the death of Jesus on the cross, or his burial as a dead man, or his ultimate resurrection from the dead; for Jonah was cast alive into the sea by his fellow-passengers on board the ship, was swallowed alive by a whale, remained alive in its belly for three days and three nights and was vomited out alive.[1]

Jesus, on the contrary, according to Christian belief, was not alive, but dead. Further, Jesus remained in the tomb for twenty-six hours only.

Secondly, only one aspect of the course of events before the Sanhedrin deserves our consideration. The proceedings adopted by this college of elders in this case were quite in conformity with the established law. The procedure against a "Corrupter" who sought to stain the purity of religion, is explained in the Talmud. A judicial ambush is therein provided as an essential part of the examination of criminals. When a man was accused of being a "Corrupter" two witnesses were suborned and concealed behind a partition. The accused was brought into a contiguous room, where he could be heard by these two witnesses without his perceiving them. Two candles were lighted near him in order that it might be satisfactorily proved that the witnesses "saw him."[2] He was then made to repeat his blasphemy and urged to retract it. If he persisted he was produced with the two witnesses before the tribunal and on being found guilty was sentenced to death. The narrative of the trial of Jesus corresponded with the procedure described in the Talmud, and we are also told that he was charged with "Corruption," i.e., "perverting the nation,"[3] and that the chief priest and elders and all the council sought false witnesses against Jesus to put him to death.[4] Their failure to get two reliable witnesses who would support the accusation infuriated them and they tried to get the blind man whom Jesus had cured to testify against him.[5]

Speaking of the atrocities of the Sanhedrin on this occasion Dean Milman says that they maltreated all partisans of Jesus with the terrible threats of excommunication, and the timid believers and his relatives, including Mary, the mother of Jesus, were put before this awful tribunal and, when questioned, refrained from saying anything lest their testimony might be used against Jesus; but they, one and all, did refer the tribunal to Jesus himself for information.[6] The judges were thus compelled to question Jesus and he then delivered a speech "which was both a memorable speech and a masterpiece of advocacy."[7] The reference, no doubt, is to certain passages in John.[8]

Jesus, no doubt, was condemned to death. There is no reason to suppose that the Romans did not try to execute the sentence and there is not the least ground to imagine that someone else, who in appearance was like Jesus, was put in place of him on

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1. Jonah, 1 : 9-17; 2 : 1-10.
2. Renan, *History of the Origin of Christianity*, 227.
3. Luke, 23 : 2.
4. Matt., 26 : 59: Luke, 22 : 66.
5. John, 9 : 21-23.
6. Milman, *History of Christianity*, 272.
7. Lawrence, *Ecclesiastical History*, 201.
8. John, 18 : 20-21.

the cross. It does not seem legitimate to doubt the historicity of the fact that Jesus was put on the cross, but exception can be taken to the details in the Gospel account and it can be established that he did not die on the cross.

In itself it is not unlikely that Jesus was scourged, that is to say, subjected to flagella, or the flagra as the evangelists call it, was mocked at and insulted by the soldiers and the onlooking crowd. I will omit details of the cruelty heaped on Jesus. The evangelists give them in great detail in order to move listeners and readers in the deepest possible way. For my purpose it is equally unimportant whether these things happened in Pilate's praetorium or in the house of the high priest. Of course, the Gospels differ.

CHAPTER 10

CRUCIFIXION

On the way to Golgatha, Jesus was offered a beverage which is described as of vinegar mingled with gall[1] and, according to Mark, mixed with Myrrh,[2] a kind of anaesthetic or narcotic, a stupefying draught which, according to the Rabbinical tradition,[3] Jewish women considered it a pious deed to prepare and offer to those about to be executed, the real object being to blunt their susceptibility to pain.[4] But Matthew gives a different object. It was the fulfilment of a prophecy. The Gospel of Matthew, curiously enough, does not contain a single line which is not a reproduction of some prophecy of the Old Testament. The soldiers cast lots amongst themselves[5] for the division of his garments so that it might be fulfilled:

> They parted my garments among them, and upon my vestures did they cast lots.[6]

The nailing of Jesus on the cross was, again, the fulfilment of another prophecy.[7]

The beverage was first given before crucifixion;[8] the second time, after he was put on the cross, when the soldiers gave him *posca*,[9] and for the third time, on the cry of Jesus: "I thirst."[10] Matthew then refers to the wagging of heads and the scorn of passers-by[11] and makes the chief priest say:

> He trusted in God; let Him deliver him now; if He will have him: for he said, I am the Son of God.[12]

This reference again, with material change, is nothing other than a Greek reproduction of what stands in the Psalms.[13]

The first two evangelists do not tell us that any of the twelve disciples was present at the crucifixion. It appears that they had all forsaken Jesus and fled at the time of his arrest,[14] and had not followed him, and were too afraid for their own lives to be present at Calvary.

This is one of those very rare incidents in which Matthew could not see the fulfilment of any prophecy of the Old Testament; for the simple reason perhaps that, unlike Jesus, the prophets of yore must have had a few faithful disciples.

To resume the narrative, John does say that Peter and John followed Jesus, but only to the Hall of Judgement and there too only in disguise. Even John does not allege that

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1. Matt., 27 : 34.
2. Mark, 15 : 23
3. Brandt, *Die Evangelische Gesch und der ursprung des Christentunis*, 177.
4. Dummelow, *Commentary on the Holy Bible*, 717.
5. Matt., 27 : 35.
6. Ps., 22 : 18.
7. Ps., 22 : 16-18; 69 : 21.
8. Matt., 27 : 34; Mark, 15 : 23.
9. Luke, 23 : 36.
10. Matt., 27 : 48; Mark, 15 : 36; John, 19 : 28-29.
11. Matt., 27 : 39 cf. Ps., 22 : 7.
12. Matt., 27 : 43.
13. Ps., 22 : 8.
14. Matt., 26 : 56; cf. Mark, 14 : 40.

these two disciples were present anywhere near the cross. The evangelists do mention, however, the presence of several Galilean women, including Mary, the mother of Jesus.[1]

We are then told that Jesus uttered a cry. The evangelists differ as to what his last words were. Both Matthew and Mark say that he cried with a loud voice *Eli, Eli, lama sabachthani?*—"My God, my God: why hast Thou forsaken me?"[2] The ancient text of Mark current in the West makes Jesus also add:

> Why hast Thou put me to shame?[3]

I pause to observe that the utterance was not an appeal from a beloved son to the Father. It was a cry of despair, the most poignant expression of the innermost feeling of a man in agony who could not but dread that even God had forsaken him and thus put him to shame. And why should Jesus have made this accusatory utterance, which must have come from his very heart? He did not wish to die, as his work was yet incomplete. The Kingdom he had foretold had yet to come. He could not understand why God, Who also knew that his work was still incomplete, had forsaken him and had not come to his help to enable him to complete his mission, and had allowed him to be stigmatized; for

> He that is hanged is accursed of God.[4]

Jesus had told his disciples that:

> My soul is exceeding sorrowful even unto death.[5]

And he had prayed:

> Abba, father, all things are possible unto Thee; take away this cup from me; nevertheless not what I will, but what Thou wilt.[6]

And according to Luke:

> And being in great agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.[7]

Now, if Jesus knew that he was to die for the sins of others and that he would be raised again to sit on the right hand of God, why was he "sorrowful unto death," and why did he pray in "great agony" to God to "take away this cup" from him? The answers are too obvious. He did not know anything except that Jews were bent on condemning him to death and that according to Jewish belief, and his own belief as a Jew, if he died on the cross he would have died the death of an "accursed of God." That is why he was in great agony and prayed to God to take away this death from him. Did not God hear and accept this prayer of Jesus, one of His Prophets, or as

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1. John, 19: 25.
2. Matt., 27 : 46; Mark, 15 : 34.
3. Tucker, *History of Christianity in the Light of Modern Knowledge*, 258.
4. Deut., 21 : 23.
5. Mark, 14 : 34; Matt., 26 : 38.
6. Mark, 14 : 36; Matt., 26 : 39; Luke, 22 : 42.
7. Luke, 22 : 44.

Christians would have it, His only begotten son? No, say the Christians, for they make Jesus die on the cross. But, to me, it is inconceivable that his prayer could have possibly remained unanswered. Jesus in the sermon on the Mount had said:

> Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son asks bread, will he give him a stone? Or if he asks a fish, will he give him a serpent.[1]

These pictorial illustrations, in view of the climax of the increasing urgency in *ask . . . . seek . . . . . knock,* show that, according to Jesus, God will never mock an earnest suppliant by appearing to answer his prayer and giving him something noxious instead of the thing prayed for. Why should God have, therefore, caused Jesus to die on the cross and not deliver him from an accursed's death as prayed for by him. But we need not speculate, because Jesus himself had said:

> Father, I thank Thee that Thou hast heard me and I know that Thou hearest me *always.*[2]

The prayer of Jesus was indeed heard by God, for Luke tells us that an angel of God visited him at that very time.[3] Paul, however, clinched the matter when he said:

> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death, and *was heard in that he feared.*[4]

If the prayer of Jesus was heard and granted, as it must have been, he could not have died on the cross. But if it was not heard and he was in fact crucified, this cry of Jesus, at a moment of extreme weakness of mind and the extreme limit of physical torture, is an everlasting answer to the blasphemous dogma of Christians that Jesus, the son of God, knew that in fulfilment of His Divine will, he was dying for the sins of others. Luke,[5] it is true, could not find this utterance compatible with the son-God theory, and therefore replaced it with a quotation from the Psalms,[6] but the Gospel of Peter as translated by Lake attributes the same utterance to Jesus.[7] According to John, however, all that Jesus said was: "It is finished."[8]

In this part of the narrative the most important question is the time when Jesus is supposed to have "yielded up his ghost," as it determines the period for which he was on the cross. According to Matthew and Mark it was about the ninth hour (3 p.m.) that Jesus complained of having been forsaken by God[9] and that it was shortly after this

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1. Matt., 7 : 7-10.
2. John, 11 : 41-42.
3. Luke, 22 : 43.
4. Heb., 5 : 7.
5. Luke, 23 : 46.
6. Ps., 31 : 5.
7. Lake, *The Historical Evidence for the Resurrection of Jesus* : 156.
8. John, 19 : 30.
9. Matt., 27 : 46; Mark, 15 : 34.

that he "yielded up the ghost." Mark gives us the time when Jesus was put on the cross as the third hour (9 a.m.).[1] Therefore, according to these two, Jesus was on the cross for six hours. Luke fixes the sixth hour as the time when Jesus "gave up the ghost." He also mentions that the darkness lasted from the sixth to the ninth hour.[2] On the other hand, John says that it was about the sixth hour (12 noon) that Pilate sat in judgment over Jesus.[3] Even if we assume that Jesus was put on the cross instantly after the sentence, Jesus could not have remained on the cross for more than three hours. Luke gives the same period: from the third hour (9 a.m.) to the sixth hour (12 noon).

The peculiar atrocity of crucifixion was that one could live for days in this horrible state upon this instrument of torture.[4] The body was fixed to the cross with ropes or nails through the hands. The victim's body was supported not only by the nail through the hands but by a small piece of wood projecting at right angles, a *sedile,* on which he sat as on a saddle. Sometimes there was also a support for the feet, to which the feet were nailed.

The bleeding from the hands and feet soon stopped and was never fatal. The real cause of death was the unnatural position of the body which brought on a frightful disturbance of the circulation, terrible pains in the head and heart and frequently rigidity of the limbs. Victims with normal constitutions died, after a few days, of exhaustion and hunger. The original idea of this cruel punishment was not directly to kill the culprit by positive injuries but to expose the victim, nailed by the hands of which he had neglected to make good use, and to let him rot on the cross. William Hanna in his *Life of Christ* asserts that a victim almost always survived the first day, lived generally over the second day and occasionally even up to the fifth or sixth day. On the authority of Captain Clapperton, who had witnessed such occurrences in the Soudan, he says that "the wretches on the cross generally linger three days before death puts an end to their suffering."[5] Similarly Stroud, while speaking of many instances of those "who having been taken down in time and carefully treated, recovered and survived," says that in many cases death was partly caused by hunger and thirst, the vicissitudes of heat and cold, or the attacks of ravenous birds and beasts and in others was designedly accelerated by burning, stoning or breaking the bones.[6]

The ordinary suffering incidental to crucifixion have been minutely analysed by Ritcher, the Batholines, the Grunners and others. Some of their explorations are rather fanciful and overstrained, e.g. in their laborious attempts to prove that for some time before his supposed death Jesus was reduced to a state of extreme debility, they strongly insist on the accessory or subordinate sufferings of crucifixion as materially accelerating his death. But an impartial scrutiny of the facts makes their insufficiency obvious. Stroud says:

> The scourging, mockery and labour of carrying the cross were not in themselves more distressing to Jesus than to the malefactors who accompanied

1. Mark, 15 : 25.
2. Luke, 23 : 44-46.
3. John, 19 : 14.
4. Dummelow, *Commentary on the Holy Bible*, 717.
5. Hanna, *The Life of Christ*, Vol. 3 : 328-329.
6. Stroud, *On the Physical Cause of Death of Christ*, 55.

him; his fasting and watching had not, at farthest, continued longer than from the preceding evening; his removal from place to place was not likely to be attended with much fatigue, since all the places lay within a narrow compass; and heat of climate could not have been very oppresive in Jerusalem at the vernal equinox to a native of the country; more especially when it is considered that, during the last three hours of his life, from the sixth to the ninth hour, the sun was obscured, and that in the much hotter climate of Central Africa crucified persons usually live three days on the cross.[1]

Those who assert that Jesus had not died on the cross cite many instances of persons crucified who, removed in time, had been brought to life by energetic treatment.[2] One such instance of a crucified man has been mentioned by Josephus, and renders conceivable a resuscitation in the case of Jesus also. He says that of three crucified acquaintances of his, whose release he begged of Titus Caesar, one survived. How long this man had been on the cross Josephus does not say, but from the manner in which he connects the man with his expedition to Thakoah, by stating that he saw this man on his return from there, this man must have been crucified during this expedition; and as this, in view of the trifling distance of this place from Jerusalem, might possibly be achieved in a day, this man had hung on the cross for a day at least.

It cannot too often be pointed out that Jesus was a Jew, and as such his body had to be removed from the cross before nightfall because:

> His body shall not remain all night upon the tree, but thou shalt in any wise bury him *that day;* (for he that is hanged is accursed of God); that thy land be not defiled.....[3]

We also know that in view of the approach of the Sabbath "executions lasting until late in the afternoon were impossible,"[4] and, therefore, "the body could not have been removed as late as the ninth hour."[5]

Whether it was for this reason or that the next day after the crucifixion was the Sabbath, and a Sabbath of peculiar solemnity, the Jews expressed to the Procurator their desire that this holy day should not be profaned by such a spectacle. Their request was granted and orders were given to remove the three condemned ones and to hasten their death. The soldiers executed these orders by applying to the two thieves the *crurifragium* and broke their legs, but to Jesus they did not think it necessary as "they thought him to be dead."[6] They could not, however, be certain as Jesus had remained on the cross only for about three hours. That death had not overcome Jesus is evident

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1. Stroud, *On the Physical Cause of Death of Christ,* 123, 124.
2. The instances are cited by Paulus, *Exeg. Handb.*, 3b: S.781; Wiser, *Bible Realworteb,* I: S. 672; and Hass. S. 144.
3. Deut., 21 : 23.
4. *Sifre,* 2 : 221.
5. *The Jewish Ency.*, Vol. 4, 374.
6. Renan, *History of the Origin of Christianity,* Book 1 : 246.

from the facts that the two malefactors were still alive when taken off the cross and Jesus had strength enough to utter a loud cry immediately before the moment which is regarded as his last. At that moment there must have prevailed a good deal of confusion particularly because of the alleged peculiar events which followed: the veil of the temple was rent in twain, the earth did quake, rocks were rent, graves were opened and many bodies of dead saints arose and came out of the graves and went into the city and appeared unto many.[1] Further, there was a darkness from the sixth hour (12 noon) to the ninth hour (3 p.m.)[2] the like of which had not been seen before. It was so intense that even the sun was darkened,[3] or in other words the sun ceased to be visible to the naked eye, and thus there was hardly any visibility left.[4] In these circumstances, when confusion prevailed all around, the body of Jesus was removed from the cross during *the day,* i.e., during the day-time, in compliance with the commands of the Old Testament to which I have already made a reference.

At this stage John mentions two incidents. I have already referred to the fact that the bones of Jesus were not broken. This according to John was not through any inadvertence:

> For these things were done, that the Scriptures should be fulfilled: A bone of him shall not be broken.[5]

The fulfilment of this prophecy could only be beneficial if Jesus was alive, otherwise prevention of the breaking of the bones of a dead body would be devoid of any sense.

The second incident mentioned by John is even more remarkable. He says that:

> One of the soldiers with a spear pierced his side and forthwith came there out blood and water.[6]

In the very next verse John represents that:

> He that saw it bare record, and *his record is true and he knoweth that he saith true,* that ye might believe.

It is not curious that, realizing the difficulty which such an event would present to the Christian belief, the early Church Fathers, whose dishonesty and unscrupulousness have no parallel in human history and who never hesitated to tell lies or commit forgeries for the glory of their son-god, expunged an identical passage from Matthew. This passage now appears in the margin of verse 49 of Chapter 27 of the Revised Version.[7]

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1. Matt., 27 : 51-53. It is noteworthy that almost all the Prophets who had preceded Jesus were buried in Jerusalem. They must have also arisen from their graves and borne testimony that the son of God had been crucified and yet the Roman soldiers, the hard-hearted Jews and the wretched disciples of Jesus, the Gospels tell us, were not convinced.
2. Matt., 27 : 45; Mark, 15 : 33; Luke, 23 : 44.
3. Luke, 23 : 45.
4. Such an occurrence, undoubtedly, as an eclipse of the Sun for three hours, is neither known to history nor can it admit of any scientific explanation. The duration of time for which it is supposed to have occurred is not only incredible but impossible. Further, an eclipse of the Sun can never occur on the 14th or 15th of a lunar month.
5. John, 19 : 36; *cf.* Ps., 34 : 20.
6. John, 19 : 34.
7. Revised Version, P. 1096.

The compilers of this Version note that, to this verse, many ancient authorities add:

> And another took a spear and pierced *his side and there came out water and blood.*

The "blood and water" incident is also mentioned in one of the Epistles.[1]

Many Christian writers have tried to challenge the correctness of this incident. But, I think, it is sufficient to mention that Jesus could not have asked Thomas: "Reach hither thy hand, and thrust it into *my side,*"[2] if his side had not been pierced.

Before I take up the narrative, I think it would not be out of place to refer to a book which first appeared in America in 1873: *The Crucifixion by an Eye-witness*. This book is an English translation of an ancient Latin copy of a "letter written seven years after the crucifixion by a personal friend of Jesus in Jerusalem to an Essene Brother in Alexandria." In this book the events leading to the crucifixion, the scenes at Calvary and what took place subsequently were narrated in great detail. This book was withdrawn from circulation the moment it was published. All the copies were collected and burnt. "All the plates were destroyed, and it was supposed that all the published copies of the book were likewise disposed of—the official copies which were deposited with the Librarian of the Congress, in compliance with the Laws of Copyright, also disappeared. Fortunately, one copy escaped this fate." It was republished in 1907, after it had been compared with the Latin manuscript which still exists in Germany. "This old parchment was found in a house in Alexandria,—the house, it has been proved by archaeological discoveries, belonged to the Order of the Essenes. It was written by a Therapeut, the highest esteemed member of the Order." In this book we are told that

> One of the soldiers struck his spear into the body in such a manner that it passed over the hip and into the side. The body showed no convulsions, and this was taken by the centurion as a sure sign that he (Jesus) was actually dead, and he hurriedly went away to make his report (to Pilate).
>
> But from the insignificant wound *flowed blood and water,* at which John (the evangelist who was a member of the Order, as a novitiate) wondered for even John knew, from the knowledge of our Brotherhood, that from a wound in a dead body flows nothing but a few drops of thickened blood.

But concerning the wound itself, it may have been on the right or left side of the body and in any spot from the shoulder to the hip. Some have suggested that it was the pericardium which had been pierced; but for this to have happened the pierced spot would have to be in front of the chest and not on the side. Leaving these uncertainties aside, the fact remains that blood and water came out, and this can be taken as a sure sign that death had not yet taken place. It has been suggested that the blood as soon as it ceases to take part in the vital process begins to divide itself into plasma and serum, and that the separation of the blood from the water was a proof of Jesus'

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1. 1 John, 5 : 6.

2. John, 20 : 27.

real death. To this I will give an answer presently. Again, it has been suggested that in case of nervous fever and suffocation the blood retains its fluidity in the corpse. But there is no justification for alleging that Jesus died of any fever and the question of suffocation must be ruled out by the fact that Jesus was able to utter a *loud cry* at the last. It has also been urged that within one hour of death the blood does not coagulate in the vessels. But surely it must have taken more than an hour for the Jews to have gone to Pilate and to return with his orders. Further, if the spear had struck one of the larger vessels, blood alone would have come out, and if he had already been dead over an hour and his corpse was in ordinary state, nothing at all would have come out, because plasma and serum are not separated in the vessels of a corpse as they do in a basin in which bloodletting is done. After taking all these facts into consideration and on good medical authority the compilers of the *Encyclopaedia Biblica* have to admit that Jesus was in fact *alive* when this wound was inflicted, for they say:

> From the critical point of view we can hardly say that the fact that Jesus received the wound *after* he had breathed his last is well established.[1]

In the face of these facts even Dean Farrar had to concede that when the Roman soldier thrust the broad head of the *hasta* in the side of Jesus, "he might be only in a syncope,"[2] and Jesus, who only appeared to be dead, had in fact fallen into a comatose state.

It may be repeated that the short time Jesus was on the cross, three hours at the most, and the uncertain nature and effect of the wound from the spear, and the coming out of the blood and water from his body leave no room for any doubt that Jesus did not die on the cross. If the soldiers and others present, in the circumstances already mentioned, thought him to be dead, it was because they could not distinguish between a deep swoon and the rigidity of syncope from real death. There is no ground for the suggestion that amongst them was anyone who was acquainted with medical science, which itself was in a low state in that age.

That there was doubt about Jesus' death at that very time is clear from the Gospels. Dean Farrar also refers to the assertion of the Docetic sect of Gnostics that Jesus only seemed to have died.[3] Tertullian had his own doubts, so had Origen, and he had to invoke a miracle to explain so sudden an end. But the fact that people at that very time doubted his death can be gathered from the surprise of Pilate.[4] Besides, the questions put by him to the centurion show that he wished to silence the doubts of his contemporaries. But the narrative of Matthew itself mentions an event which puts the matter beyond all doubt. After Jesus' body had been placed in the sepulchre the Pharisees came together to Pilate and asked him:

> Command, therefore, that the Sepulchre be made sure until the third day, lest his disciples come by night and *steal him away,* and say unto the people, He is

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1. *Ency. Biblica,* Art. *Cross,* Col. 960.
2. Farrar, *Life of Christ,* 421.
3. Ibid., 424.
4. Mark, 15 : 44.
5. Matt., 27 : 64.
6. Gospel of Peter, 2 : 8.

risen from the dead. *So the last error shall be worse than the first.*[5]

The same version is given in the Gospel of Peter.[6] Now, what was this *first error?* Not that they had accused Jesus and found him guilty of "corruption," not that at their instance he had been sentenced to death by Pilate; not that he had been put on the cross. No, they believed Jesus to be a pretender and a false prophet: and, therefore, they could not have had any compassion for him. *The first error* could not, therefore, be any other than that Jesus had been taken off the cross much earlier than was necessary, that his bones had not been broken and as a result of these Jesus had not been, according to them, in fact "crucified" at all. This and this alone was the *first error* which would become insignificant if the apprehensions of the Jews should materialize. They, therefore, prayed that the sepulchre should be made secure and sealed so that even if buried alive Jesus should remain there and die of suffocation. They in fact, in the narrative, express their apprehensions in quite unambiguous terms:

> Lest his disciples come by night, and steal him away, and say unto the people, he has risen from the dead.[1]

The Pharisees did not believe in his miracles; they did not admit his Divine origin or mission, they did not even acknowledge him as the Messiah. They, therefore, could not attribute a belief to the people that, if the body was stolen and the sepulchre found empty, any one would believe that Jesus had arisen from the dead. To them, with the traditions of the Old Testament regarding raising of the dead, the securing and sealing of the tomb would have been no safeguard. It is evident, therefore, that the Pharisees and the Elders knew that through unforeseen circumstances Jesus had not died on the cross and they wanted to ensure his death by sealing and securing the tomb to prevent all possibility of his body being stolen or otherwise removed. Events regarding the burial and the subsequent visits of the women to the sepulchre, to which I will refer in detail shortly, also point to the same conclusion.

There is one very peculiar feature about the alleged death of Jesus on the cross: nowhere in the Gospels of Matthew, Mark, Luke and John is the positive statement of an eye-witness recorded that Jesus had died on the cross, or that he was dead when they removed him from the cross or placed in the tomb. None of the disciples was present on the spot. The Jews, as we have already seen, had their own doubts. The evangelists clearly felt the weakness of their evidence. They, therefore, were compelled to introduce the women:

> Who also, when he was in Galilee, followed him, and ministered unto him, and many other women which came up with him into Jerusalem.[2]

They are supposed to have watched what was happening from afar, but then the real object was to guarantee by their presence the truth of what had already been, and

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1. Matt., 27 : 64.

2. Mark, 15 : 41

still more of what had to be, added to the description of the scenes at Calvary. The guarantee appears to be singularly fragile as soon as we begin to examine it. No doubt, it becomes less dubious and doubtful when compared with the Johannine scheme where the object of the women, with the unknown beloved disciples, was to receive the last instructions which fell from Jesus,[1] but it represents the same anxiety to establish a testimony and is, of course, a later addition. As a matter of fact, early tradition, with or without guarantee of women, was not in a position to do anything more than assert the essential facts: Jesus was arrested, tried, condemned and put on the cross; of that alone they were certain. They could not and did not in clear and unambiguous terms assert his death on the cross because "the matter was made dubious to them."[2]

1. John, 19 : 25.

2. The Holy Qur'-an, 4 : 157.

CHAPTER 11

BURIAL

According to the custom then obtaining in Judaea, the body of Jesus should have remained suspended on the cross until it was consumed by the weather or by birds of prey. But, according to Jewish Law, it should have been removed in the evening and interred in the place of infamy assigned to the executed. Roman Law provided for delivery of the body to those who claimed and paid for it. Consequently, we are told that Joseph of Arimathea (Ha-Rama-Thain), a *secret* disciple of Jesus,[1] a seeker after the kingdom of God,[2] a friend of the Lord,[3] and a member of the Essenes Order,[4] asked Pilate to deliver the body to him.

In passing, I may point out that all the evangelists introduce this Joseph here for the first time. He must have been an important man to have access to Pilate. His description by John[5] shows that Jesus had some *secret* friends, the Essenes, unknown to his disciples or other people. I will refer to this secret organization in some detail later on. I will, however, quote a passage from the *Crucifixion:*

> Joseph of Arimathea... was a member of our sacred Order and lived in accordance with our laws. His friend Nicodemus was a most learned man and belonged to the highest degree of our Order.[5]

To resume the narrative, Pilate granted the prayer of Joseph of Arimathea. The Eye-Witness gives, in the *Crucifixion,* details of the conversation which took place between Joseph and Nicodemus in consequence of which Joseph went to arrange for the linen, etc., and Nicodemus to fetch "the herbs which were useful in such cases."[6] There was thus a sudden rush and activity, in which the women also joined, to get the spices.

According to John, Nicodemus came *secretly* by night to the sepulchre and brought spices, it is said, for the embalming of the body of Jesus, a mixture of *myrrh* and *aloes;* in the quantity of about a hundred pounds in weight.[7] I quote again the Eye-Witness:

> Thereupon Nicodemus spread strong spices and healing salves on long pieces of "byssus" which he had brought and whose use was known to our Order... Nicodemus spread balm in both nail-pierced hands.[8]

I may mention here that Jesus, as a member of the Essenes Order, knew of this treatment and had himself given an indication of it to his disciples in the parable of the man who had gone from Jerusalem to Jericho and who had fallen among thieves and had been wounded by them. Then, according to Jesus, a Samaritan came there:

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1. John, 19 : 38.
2. Mark,15 : 43; Luke, 23 : 51.
3. The Gospel of Peter, 2 : 28.
4. The Jewish Ency., Vol. 4 : 250.
5. *The Crucifixion*, 66.
6. *Ibid.*, 75.
7. John, 19 : 39.
8. *The Crucifixion*, 74.

And bound up his wounds, pouring in oil and wine.....[1]

This is exactly what was done in the case of Jesus. Dummelow, describing the manner in which the body of Jesus was treated, says:

> The Myrrh and aloe wood were reduced to powder and inserted between the bandages which were wound fold upon fold.[2]

The body of Jesus was thus "wound" in linen.[3] To use the words of Dean Farrar, they rolled "the fine linen round and round the wounded limbs."[4] The "*neck and face* of the body were doubtless left bare,"[5] and the body was laid in a sepulchre which was hewn in stone.[6] All this was done, before sunset, that is before the Sabbath drew on.[7]

We are further told that the women were also anxious to provide "spices and ointment for the same purpose.[8] They came to the sepulchre in the end of the Sabbath,[9] i.e., late on the Sabbath day (between midnight and dawn) to embalm his body.[10]

The supply having been found insufficient the women had to bring more on the morning after the Sabbath when it was still dark.[11] The constant application of this ointment, the famous *Marham-i-Isa* – the Ointment of Jesus – to the body of Jesus healed the wounds and caused the blood to circulate freely in the body.

It may be mentioned here that this *Marham-i-Isa* is not an imaginary thing. Its prescription has been known to history and it has been mentioned by this very name in numerous ancient Oriental medical treatises. It is stated therein that it was applied to the wounds of Jesus when he was taken off the cross. I have come across some thirty-six such books; and there may be many more which I have not seen. I will, however , mention only a few, the most important of them: *Qānūn-i-Bū'Alī Sīna* (the world-renowned Canon of Avicenna),[12] *Sharh-i-Qānūn* by 'Allāma Qutb-ud-Din Shīrazī,[13] *Kāmil-us-Sanā'ah* by 'Ali Ibnul-'Abbas Al-Majūsi,[14] *Majmū'a-i-Baqāī* by Mahmūd Muhammad Isma'īl Mukhatib Khāqānī,[15] *Tazkira-i-ulul-Albāb* by Shaikh Dawud uz-Dzarīr-al-Antāki,[16] *Qarābādīn-i-Rūmī*[17], which was translated into Arabic from the original Greek in the reign of Caliph Ma'mun, *Umdatul-Muhtāj* by Shaikh Ahmad bin Hasan-ur-Rashīdī al-Hakīm.[18]

The women, to resume the narrative, could not have been preparing for a separate ritual, as has been alleged by some, in ignorance of the action of Joseph and Nicodemus, because they were present when these two men embalmed the body of Jesus.[19]

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1. Luke, 10 :34
2. Dummelow, *Commentary on the Holy Bible,* 808
3. John, 19 : 40
4. Farrar, *Life of Christ,* 420.
5. Dummelow, *Commentary on the Holy Bible,* 808.
6. Isa., 22 : 16 is an appropriate parallel: "Thou.... that giveth an habitation for himself in a rock.....".
7. Luke, 24 : 53-54.
8. Mark, 16 : 1; Luke, 23 : 55-56.
9. Mark, 16 : 1.
10. Dummelow, *Commentary on the Holy Bible,* 719.
11. Luke, 24 : 1.
12. Vol. 1 : 133.
13. Vol. 3 : 75.
14. Vol. 2 : 602.
15. Vol. 2 : 497.
16. P. 303.
17. Vol. 4 : 511.
18. Vol. 1 : 189
19. Matt., 27 : 61.

I have already mentioned that, contrary to all Jewish practice, the neck and face of Jesus were left uncovered. The tomb was not filled in or covered with earth, as was usually done by the Jews under the belief that their so doing kept evil spirits from the dead body, but only a stone, *Golal,* was rolled over the sepulchre. Why? The *secret* friends wanted to avoid suffocation of Jesus. There was another reason also. To resuscitate Jesus, they would have had to open the tomb at short intervals. Apart from being cumbersome, the digging operations would have been an open challenge to the Jews. To avoid all possibilities of any such detection a stone only was rolled over the sepulchre. The Eye-Witness gives another reason:

> They then smoked the grotto with aloe and other strengthening herbs .... and they placed a large stone in front of the entrance so that the vapors might better fill the grotto.[1]

It was for these reasons that a private garden[2] was selected. The pre-arranged plan was well thought out and succeeded in the end.

Now Matthew alone says that on the following day the sepulchre was sealed and a watch was placed before it. It is not clear whether the guards were within or without the garden. Then an angel appeared, clad in *white shining garments,* and rolled the stone away. The guards became so terrified that they became as dead[3] and fled to the city and gave an account to the chief priest who, after deliberations in an assembly with the elders, decided to bribe the soldiers to tell a lie and say that the body of Jesus had been stolen by night by the disciples of Jesus.[4] But this narrative is ridiculous on the face of it. To begin with, no mention is made anywhere else in the New Testament of the report of the soldiers to the chief priest, and in any case the soldiers ought to have reported to Pilate in the first instance. Secondly, it is unimaginable that the Sanhedrin in assembly, most of whom were Sadducees, would have believed the information so credible as to act on it. They would not have believed it and, in any case, they would not have taken any action without verifying the truth of this highly suspicious report. If they on enquiry had found the report to be true they would have charged the soldiers before Pilate for having allowed the body to be so stolen. It is impossible to believe that a college of seventy men would have officially decided on suggesting a falsehood and rewarding the person agreeing to tell a lie.

Again, it is not possible to imagine that Pilate would have readily accepted the representation of the Jews. Indeed, from what little we know of him from the Gospels he must have remained unmoved. Roman soldiers knew too well the strictness with which discipline was administered and the promises to obtain immunity would have made no impression on them. They knew that the penalty for dereliction of duty was death. In the Acts, we actually find Agrippa I sentencing to death the soldiers who had allowed Peter to escape from prison.[5]

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1. *The Crucifixion,* 75.
2. John, 19 : 41.
3. Matt., 28 : 4.
4. Matt., 28 : 12-14.
5. Acts, 12 : 19

The whole story is plainly absurd and a result of pure invention, and it was concocted to create evidence of the resurrection. Matthew in fact betrays himself by explaining that the bargain which was thus concluded in secret was not kept a secret for he alleges that:

> This saying is commonly reported among the Jews until this day.[1]

Peake in his *Commentary on the Bible* says:

> The story arose as a reply to Jews who averred that the disciples had removed the body of Jesus.[2]

The compilers of the *Encyclopaedia Biblica* say:

> The sealing and watching of the sepulchre is now very gradually given up even by those scholars who still hold by the resurrection narrative as a whole.[3]

And they come to the final conclusion that:

> The whole story is a very late production.[4]

I have already referred to the prophetic comparison made by Jesus himself to the fate which befell Jonah. This indeed was a true comparison: Jesus was buried *alive* and he came out of the tomb *alive*. Nowhere in the New Testament is Jesus represented as asserting his resurrection in the sense Christianity understands it to be. He prophesied that he would "rise again" and so he did: for he did "rise again" out of the very jaws of death.

Before dealing with the question of the resurrection, there is one fact which I must mention: the whole of Christian antiquity was ignorant of this tomb of Jesus until it was rediscovered in Palestine under Constantine in 326 C.E. "by the inspiration of the Saviour and the result of a Divine revelation."[5] I have mentioned this fact as it has a bearing on the resurrection of Jesus from this tomb.

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1. Matt., 28 : 15.
2. Peake, *Commentary on the Bible*, 722.
3. *Ency. Biblica*, Col. 4065.
4. *Ibid.*, Col. 4066.
5. Eusebius, *Vita Const.*, 3 : 26.

CHAPTER 12

RESURRECTION

The resurrection of Jesus is the miracle to which Christians turn with the most cherished eagerness. It is the foundation on which their hopes depend, on which their faith is fixed. If the ordinary doctrine of the Bible being Divinely inspired had to be given up, Christians felt relieved of a burden often too great for them to bear. If the complete verbal accuracy of the Gospel narrative was disproved, it was orthodoxy and not Christianity that suffered because it was only the more minute and embarrassing tenets of the creed that found their foundation swept away. If the Biblical miracles were shown to be untenable, Christian theologians were comforted for having one less weak and vulnerable outpost to defend. But if the resurrection of Jesus should be proved to be a myth and Christians compelled to expunge it from their creed, they must feel that the very pivot of their faith has vanished, the very basis of their hopes has disappeared and the entire foundation of their religion has been uprooted. Says Paul:

> And if Christ be not raised, your faith is vain; ye are yet in your sins.[1]

Thus even if there be no truth in the assertion, yet according to Paul, Christ must *be raised.* It is for these reasons that it has been said that Christianity, in all its forms, nay, the entire faith of the Church, has as its pivot the resurrection of Jesus. It is accepted as a reality without appreciating the unreality upon which it rests. We are told that the evangelists "were not recording facts," as to them "historical accuracy was neither of importance nor of consequence."[2] I, for somewhat different reasons, entirely agree. But I do question the assertion that "it did not please God to cause to be written a biography of His Son."[3] It is the old old story. Man committed a sin, and blamed Satan for it. The Christians went a step further. They played havoc with the texts and blamed God for it. No! had a true account of the life of Jesus been handed down to us, there would have been no Christianity as it is known to us to-day. The needs of the Church, changing with the growth of Christology, had eliminated most of the authentic but inconvenient details; and introduced into the Gospels certain incidents and even whole episodes which were more appealing than historical facts. What should have happened, was made to happen; what should have been said, was represented as having been said.

The rapid expansion of, and accretions to, the Christian faith created a self-contradictory fabric of traditions wholly foreign to historical reality; but this entire fabric, so laboriously built, collapses in face of an honest enquiry. Christian apologetics are perforce reduced to a bare assertion, like the one we find in the *Encyclopaedia Britannica:*

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1. I Cor., 15 : 17
2. Scofield: *Reference to the New Testament*, 125.
3. *Ibid.*, 3.

> The earliest and the strongest evidence for the Resurrection is provided by the Acts of the Apostles and the Epistles of St. Paul. . . .that it was believed and preached from the beginning.[1]

This statement is as ridiculous as it is groundless. We know that idol-worship has been believed and preached from time immemorial; would this fact establish the truth of the cult? Further, the most early Christians did not believe in the resurrection. Can any one, in view of the irreconcilable discrepancies, have the audacity honestly to say that the factum of the resurrection stands established? It is obvious that the Gospels are at variance with one another. The only two facts common to all are the empty tomb and the presence in its vicinity of someone in *white garments*.

Denials of the resurrection are as old as Christianity itself. Even Paul asks his followers:

> Now if Christ is *preached* that he rose from the dead, how say some among you that there is no resurrection?[2]

Thus while meeting an objection to the resurrection of Jesus, Paul asserted that it should be believed because it *was preached* and made it depend upon the correctness of the resurrection of mankind generally. Many of the episodes related and many of the details given in the New Testament owe their origin and arrangements to the necessity of countering Jewish scepticism. At the same time Christian apologetics had to reply to Pagan sceptics. Thus Celsus asked whether the story of the resurrection could not be explained by a vision produced from the strong imagination of and the agitated brain of an hysterical woman, Mary Magdalene, or of the disciples.[3]

The discovery of the empty tomb created an unforeseen difficulty in the way of the evangelists. The resurrection of Jesus was their solution and his "appearances" and "ascension" were logical sequences and the "testimony" of his resurrection.

I must make a departure from the usual process of explaining the alleged *facts* by way of a reasonable and critical examination of the narratives and must predicate it with a statement of the various irreconcilable discrepancies in the evangelical record.

The Gospels exhibit contradictions of the most glaring kind. Peimerus enumerated ten such contradictions; but in reality their number is much greater:

1. The "seal and watch" set upon the sepulchre and of the bribing of the soldiers of the watch occurs only in Matthew.[4] In Mark, Luke and John these features are not only missing, but they are excluded by the representation of women as intending to apply ointment to the body of Jesus; and in Mark at least as foreseeing the only difficulty in the weight of the stone; whereas Matthew has to make their object as only seeing the sepulchre.

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1. *Ency. Brit.*, 14th Edn: Vol. 13: 20.
2. 1 Cor., 15 : 12: see R.V., p. 1272.
3. Origen, *C. Cels.*, 2 : 55.
4. Matt., 27 : 62, 66; 28 : 11-15.

2. In Luke the women get the spices ready before sunset on Friday;[1] in Mark they did not buy them till after sunset on Saturday;[2] in John, Joseph and Nicodemus had already embalmed the body;[3] while according to Matthew,[4] Mark[5] and Luke,[6] Joseph had simply wrapped the body in a fine linen cloth.

3. The persons who came to the sepulchre on the morning of the resurrection were: in Mark, Mary Magdalene and some other women;[7] in Matthew, only the two Marys;[8] in Luke, the two Marys and also other women;[9] in John only Mary Magdalene, to whom, however, are added Peter and the *beloved disciple.*[10] In Luke, Peter alone went to the sepulchre.[11] This passage is spurious and is interpolated to harmonize with Paul.[12]

4. The time of the visit of the women to the sepulchre is: in Mark, when the sun was risen;[13] in Luke, in early dawn;[14] in John, early (it was yet dark before sunrise,[15] but according to Matthew half a day earlier.)[16]

5. In Mark,[17] in Luke[18] and in John[19] those who came to the sepulchre found that the stone was already rolled away; in Matthew it was rolled back by the angel in the presence of the women.[20]

6. In Mark[21] as in Matthew[22] there was only one angel; and in Luke there were two, who are described as men in *shining garments.*[23]

7. In Mark, the one angel sat within the sepulchre;[24] in Matthew, the one sat without the sepulchre upon the stone;[25] in Luke, the two came up to the women.[26] The appearance, however, was not until they had left the sepulchre.

8. As to what was seen in the sepulchre: in Mark, it was only the angel;[27] in Luke, at least when the women entered it there was nothing;[28] in John, the *beloved disciple* saw the linen clothes lying;[29] and Peter saw the clothes neatly wrapped up and also a napkin.[30]

9. In the Synoptic Gospels the angels give information of the resurrection:[31] in John, they merely questioned Mary Magdalene, "Why weepest thou?"[32]

10. The discrepancies regarding the instructions given to the women are amongst the most vital in the whole account: in Mark[33] and Matthew[34] they were directed to inform the disciples that Jesus had gone before them to Galilee; in Luke, there is no such injunction at all and in John, we find no words which could even seem to answer to the command in Mark and Matthew.

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1. Luke, 23 : 54-56.
2. Mark, 16 : 1.
3. John, 19 : 38-40.
4. Matt., 27 : 59.
5. Mark, 15 : 46.
6. Luke, 23 : 53.
7. Mark, 14 : 1.
8. Matt., 28 : 1.
9. Luke, 24 : 10.
10. John, 20 : 1.
11. Luke, 24 : 12.
12. 1 Cor., 15 : 3-8.
13. Mark, 16 : 2.
14. Luke, 24 : 1, 2
15. John, 20 : 1.
16. Matt., 28 : 1.
17. Mark, 16 : 4.
18. Luke, 24 : 2.
19. John, 20 : 1.
20. Matt., 28 : 2.
21. Mark, 16 : 5-7.
22. Matt., 28 : 2-5.
23. Luke, 24 : 4.
24. Mark, 16 : 5.
25. Matt., 28 : 2.
26. Luke, 24 : 5.
27. Mark, 16 : 5.
28. Luke, 24 : 3.
29. John, 20 : 6.
30. John, 20 : 7.
31. Matt., 28 : 7; Mark, 16 : 6; Luke, 24 : 6.
32. John, 20 : 13.
33. Mark, 16 : 7.
34. Matt., 28 : 7.

11. No less marked are the differences as to the message given by the women to the disciples: in Luke, they reported to the disciples;[1] in Matthew, they merely intended to do so;[2] in John, Mary Magdalene reported what she had seen;[3] and in Mark, the women out of fear said nothing at all to anyone.[4]

12. The communication by the women produced different results: in Luke, it merely produced the unbelief of the disciples:[5] and in John, Peter and the *beloved disciple* went to the sepulchre and came *away wondering*.[6]

13. In John, Jesus appeared to Mary Magdalene who was not allowed to touch the body;[7] in Matthew, he appeared to the two Marys, who embraced his feet.[8]

14. In Matthew, Jesus confirmed the information, which had already been given by the *angels,* to direct the disciples to proceed to Galilee:[9] in John, Mary Magdalene was simply asked to inform his brethren that he was ascending to heaven.[10]

15. The appearance to the two men of Emmaus is known only to Luke,[11] although they had immediately after returned to Jerusalem and informed the disciples of it.[12]

16. An appearance to Peter before the evening on the same day is known only to Luke.[13]

17. None of the Gospels record the appearance of Jesus to James his brother or to Paul though Paul mentions both.[14]

18. In Luke, Jesus appeared to the disciples and drank and ate with them.[15] They were commanded to remain in Jerusalem till the Pentecost (See contra 10 above). In John, the same incident is narrated without Thomas.[16]

19. Luke makes no reference to the circumstance that the doors were shut when Jesus entered any more than he does to the conferring of authority spoken of by John.[17] John, on the other hand, knows nothing of Jesus having eaten anything.

20. John alone mentions the second visit, eight days after, to the disciples with Thomas.[18]

21. In Matthew[19] and in John[20] the appearance of Jesus at Galilee is recorded, though at different times.

It may be mentioned here that the Apocryphal Gospels contain nothing of consequence beyond the Canonical Gospels except that an interval of eight days is placed between the resurrection and his first appearance.

It is obvious, therefore, that the Gospels agree in two facts only and in nothing else: the empty tomb and the presence of someone in *white garments.*

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1. Luke, 24 : 9.
2. Matt., 28 : 8.
3. John, 20 : 18.
4. Mark, 16 : 8.
5. Luke, 24 : 11.
6. Luke, 24 : 9
7. John, 20 : 14-17.
8. Matt., 28 : 9.
9. Matt., 28 : 10.
10. John, 20 : 17.
11. Luke, 24 : 13-15.
12. Luke, 24 : 33-35.
13. Luke, 24 : 34.
14. 1 Cor., 15 : 7-8.
15. Luke, 24 : 36-43.
16. John, 20 : 18-26.
17. John, 20 : 19.
18. John, 20 : 26.
19. Matt., 28 : 16-20.
20. John, 21 : 1.

If we believe the Gospels; the disciples expected the resurrection because, we are told, the Old Testament and Jesus[1] had predicted it. No one has yet been able to point out to a single passage in the Old Testament which foretold the resurrection of the Messiah. The Jews never held any such belief. It is true that there are passages in the New Testament[2] which attribute such predictions to the Old Testament, and Paul also speaks of the resurrection as being "according to the scriptures."[3] But these are mere assertions without the least justification.

In any case, it will have to be admitted by all that at the time of the Passion the disciples behaved as if they had never heard anything of the resurrection. The first and the second Gospel narrate the dispersal of the disciples at Gethsemane in very clear terms.

According to Matthew:

> Then *all* the disciples forsook him and fled.[4]

And Mark says:

> And they *all* forsook him and fled.[5]

Luke has carefully omitted this incident, no doubt, to keep his witnesses at hand. But the earliest tradition considered that the disciples were no longer at Jerusalem at the time of resurrection; and had returned to Galilee.[6] There can be no doubt that the wretched disciples, driven by fear and despair, recalled to mind the words of Jesus:

> All ye shall be offended because of me this night; for it is written, I shall smite the shepherd, and the sheep shall be scattered.[7]

They fled because they were "of little faith,"[8] "fools and slow of heart,"[9] and "hypocrites."[10] Jesus had truly described them in these terms and had also scornfully said of them:

> Ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled.[11]

Knowing their real character, Jesus himself had advised them:

> Let them which are in Judaea flee to the mountains.[12]

When Jesus is alleged to have spoken of resurrection they did not understand him.[13] We catch a glimpse of the wretched fugitives with "heavy hearts and streaming eyes"[14] at their hope of the expected Kingdom being shattered to pieces. Their

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1. Matt., 12 : 40; 16 : 4, 21; 17 : 9, 23; 20 : 19; 26 : 32.
2. Matt., 12 : 40; Luke, 24 : 27.
3. 1 Cor., 15 : 4.
4. Matt., 26 : 56.
5. Mark, 14 : 50.
6. *The Gospel of Peter,* of Huck, *Synopse,* 22.
7. Mark, 14 : 27.
8. Matt., 6 : 30.
9. Luke, 24 : 25.
10. Luke, 12 : 56.
11. John, 6 : 26.
12. Luke, 21 : 21.
13. Luke, 18 : 33-34.
14. *The Gospel of Peter,* 22.

comparison of the tragedy with their unrealized anticipations is portrayed in the words of the two pilgrims of Emmaus:

> But we trusted that it had been he, which should have redeemed Israel.[1]

We know that whenever Jesus is alleged in the Gospels to have tried to explain the resurrection to them in advance they did not understand him.[2] The first announcement of the resurrection found them sceptical. From these facts, unless we admit the absurd, we must conclude that Jesus predicted nothing of the kind: but that later when faith found it impossible that Jesus should have been unaware of the fate awaiting him, it could find no better way of declaring that he had known of it than by making him predict it.

But the idea of resurrection to them would have been quite different. To them the resurrection expected at the end of the world was expected to take the form of a material restoration of the body and to be a renewal of earthly life. The resurrection of Lazarus represented their conception.

If the disciples who had "witnessed" the resurrection had written down their impressions from day to day, and their records had come down to us, much that remains obscure would have become clear. The earliest testimony available, that of Paul, was written about twenty-five years after the event and is much too vague. But the first conceptions changed rapidly, involving equally swift changes in the original reminiscences. Very soon the disciples, confused by the growing Christological distortions of their testimony, became incapable of restoring it to its original form. It cannot be too often repeated that what we find in the Gospels is the conviction of those who thought they had established the truth of facts, and *not the facts themselves.* And this unshakable conviction should not be confused with the legendary form in which it was subsequently clothed by the redactors. Says Loisy:

> The accounts in the Canonical and Apocryphal Gospels do not represent the original appearances, but the way in which the belief in the resurrection of Christ became conscious, took shape and justified itself half a century and more after the birth of Christianity.[3]

The earliest source to mention the appearance of Jesus is Paul. He says:

> For *I delivered* unto you *first of all* that which I also *received,* how that Christ died for our sins according to the scriptures, and he was buried: and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of *the twelve*; after that he was seen of about five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also: as of one born out of due time.[4]

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1. Luke, 24 : 21.
2. Mark, 8 : 31; 9 : 10, 30, 32.
3. Loisy, *La Le'gende de Jesus,* 467.
4. I Cor., 15 : 3-8.

Paul has no personal knowledge and he is delivering *first of all* what he *received* at Jerusalem from James and Peter.[1] The list of appearances seems to be in a chronological order, for the words *after that* suggest it. It is noteworthy that Paul does not mention any appearance to Mary Magdalene or any other women. Nor does he mention the appearance to Ananias.[2] He would not have omitted to mention this proof in support of the fact of resurrection if he had known of it, for he was out to establish this fact: He makes his views clear by saying:

> If Christ be not risen, then is our preaching in vain, and your faith is also vain.[3]

It follows, as a matter of course, that James and Peter must also have been ignorant of these facts. Again, Paul speaks of Jesus having appeared to Peter by himself, but about this the Gospels are silent;[4] and then to the twelve apostles, Judas Iscariot having killed himself, only eleven were left, as we know that the twelfth apostle, Matthias, was selected by the remaining eleven apostles by lots long after these appearances of Jesus.[5] Again, there is no reference to the appearance to the two men of Emmaus.[6] So evidently, Paul is wrong again in his narrative. He does not give any details of the various appearances mentioned by him. It is difficult to understand why he should not have done so, if he knew of them. He only speaks of Jesus having been *seen* and uses the same word regarding himself. He does not assert that he saw Jesus in person on the road to Damascus. It is now almost universally admitted that what Paul saw was a vision only; a vision to Paul alone of all the bystanders, and therefore subjective or mental only. Are we, then, to suppose that the other appearances mentioned by him were also in vision only? Further, Paul does not mention any time or place of these appearances. Had they any connection with the resurrection or ascension of Jesus, he would not have failed to specify the time and place.

Paul, therefore, is not a safe guide, for at best his knowledge is confined to hearsay, or, as he puts it, to what he had *received.*

We know that none of the evangelists witnessed the resurrection of Jesus. We have Epistles of Peter, James, John and Jude, all of whom are said by the evangelists to have *seen* Jesus *after* he rose from the dead. In none of their Epistles is the fact of the resurrection even stated, much less that Jesus was seen after the resurrection by anyone in general or the writers of these Epistles in particular. The reference by Peter in his first Epistle does not meet the case.[7] It in fact proves the contrary. He speaks of the resurrection as a *quickening* of the spirit with a definite view to preach unto the spirits in hell. Nowhere does he assert that he saw the Risen Lord. And it is noteworthy that the Gospels do not cite anyone saying: "I saw the Risen Lord."

I will now proceed to consider and analyze the significance of the various appearances as recorded in the Gospels. I have already mentioned in detail the discrepancies

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1. Gal., 1 : 18, 19.
2. Acts, 9 : 10, 15.
3. 1 Cor., 15 : 14.
4. The only reference is found in Luke, 24 : 34, but it is not from Peter himself.
5. Acts, 1 : 26.
6. Luke, 24 : 13-31.
7. I Peter, 3 : 18-22.

found in the different versions: and will endeavour to avoid, as far as possible, any repetition.

It is, to begin with, evident that the women were present besides the sepulchre when the angels appeared, for they got their information from them that Jesus had risen, and they had further invited them to see the tomb for themselves. The angels also instructed them to direct the disciples to proceed to Galilee, to which place Jesus had gone. But Jesus, knowing his disciples, realized that this second-hand information might not be considered by them to be trustworthy, so he had to appear himself before the women and give the same instructions.[1]

The manner in which the news was conveyed to the disciples, as already mentioned, is different in different Gospels. It is a peculiar fact that on getting this extraordinary news, none of the disciples took the trouble of going to the sepulchre. Luke goes on to give the reason:

> And these words seemed to them as idle tales, and they believed them not.[2]

Luke, however, makes an exception in favor of Peter[3] and John appends to Peter another disciple "whom Jesus loved," who also went to the tomb and found it empty, and *they returned wondering.*[4] John, throwing overboard all the alleged prophecies of Jesus regarding his resurrection, which he is supposed to have made in the presence of his disciples, gives an explanation:

> For *as yet* they knew not the *scriptures* that he must rise again from the dead.[5]

I may mention here that the passage in Luke dealing with the visit of Peter to the tomb is another pious forgery of the early Christian Fathers;[6] and John, who is alleged to have gone with him, must also disappear. None of the disciples, therefore, went to the tomb.

The first appearance after the resurrection was to Mary Magdalene, an hysterical woman out of whom Jesus had cast seven devils, and whom he found weeping.[7]

In Mark, directions are given to the women to inform the disciples that they should proceed to Galilee where they shall see him.[8] Matthew says the same.[9] This was in keeping with the prophecy of Jesus:

> After I am risen again. I will go before you into Galilee.[10]

In keeping with this prophecy Matthew describes Jesus' second appearance at Galilee to the disciples.[11] Mark, however, mentions certain appearances which must have been at Jerusalem.[12] John, like Mark, knows nothing of the directions to the

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1. Matt., 28 : 6,7, 10.
2. Luke, 24 : 11.
3. Luke, 24 : 12.
4. Luke, 24 : 9.
5. John, 20 : 9.
6. Dummelow, *Commentary on the Holy Bible,* 768. See also Peake's *Commentary on the Bible,* 741.
7. Mark, 16 : 9; John, 20 : 14.
8. Mark, 16 : 7.
9. Matt., 28 : 7.
10. Matt., 26 : 32; Mark, 14 : 28.
11. Matt., 28 : 16-18.
12. Mark, 16 : 12-14.

disciples to go to Galilee. In Luke not only is there no trace of an appearance at Galilee, but in fact Jerusalem, with its environs, is made the sole place of his appearance. Not only this, but Luke puts into the mouth of Jesus, when he appeared in the evening after the resurrection, a direction to the disciples at Jerusalem:

> Tarry ye in the city of Jerusalem, until ye be endued with power from on high.[1]

And in the Acts Luke expresses it more definitely though in a negative form:

> That they should not depart from Jerusalem.[2]

Now, how could Jesus direct his disciples to journey to Galilee, and undertake the longest journey which a Jew could make within his own country, and yet at the same time have commanded them to remain in Jerusalem until Pentecost? And how could Jesus ask them to meet him in Galilee when he himself had the intention of appearing before them that very day in Jerusalem? Wolfenbuttle Fragmentist suggests that if Jesus appeared to his disciples at Jerusalem on the day of his resurrection and commanded them not to depart thence until Pentecost, then it is false that he commanded them also within the same period to go to Galilee.

To this a very simple, but a very significant, answer has been given by a Church apologist. He says that Jesus originally intended to go to Galilee and directed his disciples to do the same. They were ignorant of, and doubted, his resurrection and being in hiding did not bestir themselves. Jesus was, therefore, forced to postpone his departure and had to appear before them at Jerusalem.[3] I cannot controvert this assertion: but it does appear strange that either the "son of God" did not really know his disciples or could not foresee the future. However, when he did appear to them:

> They were terrified and affrighted, and supposed that they had seen a spirit.[4]

And to dispel their doubts, Jesus had to say:

> Behold my hands and my feet, that it is *I myself:* handle me and see; for a spirit *hath not flesh, and bones,* as ye see me have.[5]

We are further told:

> And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not *for joy* and wondered, he said unto them: Have ye here any meat? And they gave him a piece of a broiled fish, and honeycomb. And he took it and did eat before them.[6]

But in spite of these demonstrations, some doubted him.[7] I need hardly mention that the words *for joy* are a later Christian interpolation.[8]

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1. Luke, 24 : 49.
2. Acts, 1 : 4.
3. Dean Whitney, *Resurrection of the Lord,* 31.
4. Luke, 24 : 37.
5. Luke, 24 : 39.
6. Luke, 24 : 40-43.
7. Matt., 28 : 17.
8. Revised Version, p.1167.

Mark gives a version, similar to that of Luke, under somewhat different circumstances, but it has now been universally admitted that from Verse 9 onwards Chapter 16, in which this narrative appears, is another pious forgery. The translators of the Revised Version content themselves by remarking:

> The two oldest Greek MSS., and some other authorities omit from Verse 9 to the end. Some other authorities have a different ending to the Gospel.[1]

If we turn to John, we find that Jesus first stood behind Mary Magdalene as she was running away from the tomb. She did not recognize him, and took him for the gardener until he called her by name. He directed her to inform his disciples. And the same day:

> When the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst, and saith unto them, "Peace be unto you." And when he had so said he showed unto them his hands and his side.[2]

Thomas, however, was not present on this occasion. When the other disciples told him of this appearance, he replied:

> Except I shall see in his hands the print of the nails, and put my finger into the print of nails, and thrust my hand into his side. I will not believe.[3]

Thus Jesus was compelled, eight days later, to appear again and had to invite Thomas to see his hands and thrust a finger into his side.[4] I might here mention that the phrase put into the mouth of Thomas: "My Lord and My God"[5] could never have come from the mouth of a Jew. It was an expression of astonishment and not that he addressed Jesus as such.

The episode related in John[6] is much more interesting. It is a kind of appendix, inserted by another hand, to the Gospel. It is in fact a secondary and tendentious addition, clumsy and inconsistent. It upsets the whole plan of the Gospel, which clearly ends with verses 30 and 31 of ch. 20, and was probably added to make the Gospel acceptable to the Church which adhered to the Synoptic version. The author of the Gospel accepts the appearance at Jerusalem, while the interpolator follows the tradition of the appearance at Galilee. The juxtaposition of Chapters 20 and 21 discloses an inexplicable contradiction, except in the light of extra information thrown in for the benefit of believers. Ignoring the contradiction in the fourth, seventh and twelfth verses, the entire chapter is of a legendary character. The last two verses and the talk of Jesus with Peter could not have been from the pen of the author of this Gospel. The words "we know" clearly disclose that this chapter was appended to the Gospel by the Ephesian elders "who first put it in circulation." The basis that the author of this Gospel was "the beloved disciple" is derived from verses 20-24. Peake, in his *Commentary on the Bible,* gives cogent reasons for holding that the entire chapter was a subsequent addition.[7] Dummelow describes it as "an appended addition at a later time."[8]

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1. Revised Version, p.1123.
2. John, 20 : 19-20.
3. John, 20 : 25.
4. John, 20 : 27.
5. John, 20 : 23.
6. John, 20 : 28.
7. Peake, *Commentary on the Bible,* 764-765.
8. Dummelow, *Commentary on the Holy Bible,* 810.

This chapter introduces a sudden and a complete change of scene. The disciples, we are told, had taken to their former life in Galilee, when Jesus appeared to them in the morning twilight at the sea of Tiberias.[1] As usual his disciples knew him not and were afraid, and none of them dared ask him "Who art thou?"[2] Once again, he could only dispel their doubts by distributing bread and fishes and asking them to eat,[3] no doubt himself partaking of same.

It is often alleged that Jesus did not appear to his disciples in a physical body. But Ignatius in his Epistle to the Church at Smyrna wrote:

> I know and believe that He was *in flesh* even after the Resurrection, and when he came to those with Peter he said: "Take, handle me and see that I am not a bodiless phantom."

Origen quoted a similar passage from the *Gospel of Peter*. It has also been quoted and relied upon by Jerome and Eusebius. In the *Gospel according to the Hebrews* it is recorded:

> Now James had taken an oath that he would not eat bread.... (And the Lord said: Bring a table and bread; and he took the bread and blessed and broke; and afterwards gave it to James and said to him, my brother, eat thy bread for the son of Man has risen from *the sleep*.[4]

James was sceptical and Jesus said:

> Take hold and handle me and see that I am not an incorporal spirit.[5]

Now, either it was a natural and perfectly human life and body which accordingly continued to be subject to physical and organic laws, or his life was already of a higher super-human character and his body was transfigured. The human form in all its aspects, the continuance of the marks of the wounds, the human speech, the acts of walking and breaking bread are incompatible with a heavenly corporeality; but all doubts must be set at rest in face of the fact that Jesus consumed earthly food and allowed himself to be touched. Further, we observe in him precisely the same progress as might be expected in the gradual cure of a severely wounded man. In the first hours after getting out of the tomb he was obliged to remain in the vicinity of the garden. In the afternoon he had strength sufficient for a walk to the neighboring village of Emmaus, and only later was he able to take the more distant journey into Galilee. Again, he took as much time, nay longer, to reach Galilee, for his appearance there was *after* the arrival of his disciples. Then again, there exists the same remarkable gradation in his allowing others to touch his body. Immediately after the resurrection his wounded body was yet tender and sensitive and he asked Mary Magdalene not to touch him; eight days after he himself allowed Thomas to touch and feel his wounds.

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1. John, 21 :1.
2. John, 21 :12.
3. John, 21 :13.
4. Andrews: *Apocryphal Books of the Old and New Testaments: Gospel According to the Hebrews.*
5. *Ibid.*

The fact that Jesus, after his supposed resurrection, was so seldom with his disciples, and for so short a time, is a proof that his natural human body, weak with wounds, did require longer rest after some exertion. His absence thus shows, that he was conscious of the real position. Had he been resurrected from the dead he should have shown himself to his enemies also and thus convinced them of his Divine origin. But he did not do so. In fact he did not wish to face another trial and ordeal, and so he used to disappear as suddenly as he used to appear. It may be urged that if he needed bodily rest he should have remained with his disciples who would have attended him with love and care. But Jesus could not run the risk of another betrayal: he had already had a foretaste of it, and his disciples even after his appearances were *wondering and doubting*. The question then arises: where did he live during the long intervals between the appearances in the wilderness or in the mountains? The answer to this could only be furnished by the *two men in white garments*, or perhaps the members of the secret Order, the Essenes. In his peculiar circumstances there could be no suitable abode for a suffering man like him except among his *secret* colleagues of whom even the disciples knew nothing and from whom he could come as and when he liked. I will, a little further on, discuss in detail this aspect of his life.

It may be objected that the coming of Jesus into rooms with doors shut indicates that he did not have a physical body. But did he pass *through* the doors, for it is nowhere said that he passed *through* the wooden boards. Peter is said to have come out of a closed prison.[1] No one has ever suggested that the gates of the prison were closed and yet he got out. Now, the gates had to open even though of their own accord.[2] It would have been superfluous, perhaps absurd, for the evangelists to have stated that the door was opened. It must be taken for granted, unless it is stated that it was shut and continued to remain shut and Jesus passed *through* the wooden boards. I might mention here that the removal of the stone from the sepulchre clearly shows that Jesus had got out of the tomb in his earthly body and that the *angels* who were seen there were also in physical bodies. Again, the *first* information conveyed by the women was "that he (Jesus) was alive,"[3] which absolutely negatives any idea of a spiritual resurrection. That is why the doctrine of Resurrection was expanded in the Fourth Article of the Religion of the Church of England in the following words:

> Christ did truly rise again from death and took upon his body, with flesh, bones and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven and there sitteth until he return to judge all men at the last day.

Paul, it is true, spoke of the nature of the resurrected body and asserted that it had changed from one of flesh and blood to one spiritual, incorruptible and immortal, in such a way that there was no trace left of the corruptible body of flesh and blood which had been laid in the tomb. This really amounted to the acceptance of the Jewish cosmogony whereby it was believed that all dead souls had to descend into Hades.

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1. Acts, 12 : 16.
2. Acts, 12 : 10.
3. Luke, 24 : 23.

The death of Jesus therefore, involved for him, as for other men, according to the Jewish belief, the same journey. To prove the death of Jesus, therefore, he was made to descend into Hades. In the New Testament the references to Jesus' descent to the underworld are only incidental. The post-Pauline Epistle of Peter tells us that Christ:

> Being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison.[1]

And a little further on that:

> For this cause, was the Gospel preached also to them that are dead, that they might be judged according to men in flesh, but live according to God in the spirit.[2]

But according to the Jewish belief the soul of the dead person remained near his body for three days, at the end of which it departed and corruption set in. Therefore three days and three nights were fixed for his sojourn in hell, and a comparison was made with the prophecy of the Prophet Jonah,[3] though by doing so the following prophecy had to be overlooked:

> After two days will He revive us: in the third day He will raise us up, and we shall live in His sight.[4]

But Jehovah had promised:

> For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.[5]

The Acts, therefore, attributed to David a saying:

> Seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.[6]

It is obvious that these contradictory assertions are the result of confusion. In the Apostolic or Sub-Apostolic Age no one felt impelled by dogmatic consideration to insist on the descent of Jesus into Hades as an Article in the Baptismal Creed. Harnack has suggested a solution. According to him the empty tomb complicated matters and confused the traditions. Some took Jesus to hell, others to heaven.

The Synoptic tradition is no better informed, and so it had to assert that Jesus departed from his disciples in whatever body he had resurrected and went up into heavens in the same body to sit on the right hand of God.

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1. 1 Peter, 3 : 18-19.
2. I Peter, 4 : 6.
3. Jonah, 1 : 17
4. Hos., 6 : 2
5. Ps., 16 : 10.
6. Acts, 2 : 31.

CHAPTER 13

ASCENSION

The legend of the Ascension is the result of a gradual glorification of the Lord. At first there was some confusion, because Jesus had himself told one of the thieves, who had been crucified with him:

> Verily I say unto thee: Today shalt thou be with me in paradise.[1]

Relying on this prophecy, the Gospel of Peter asserted an immediate ascension.[2] We also read in the Epistle of Barnabas:

> That is why we celebrate with joy the day on which, after showing himself, he ascended into heaven.[3]

But Christians had to belie their saviour and take him to Hades to fullfill other prophecies. They, therefore, postponed his resurrection and ascension to a future date.

The ascension of Jesus is recorded in three different passages in the New Testament. Matthew and John are absolutely silent. If the ascension had occurred, would they have omitted to mention this most wonderful miracle of all?

The first reference appears in a verse in Mark:

> So then, after the Lord had spoken unto them, he was received up into heaven and sat on the right hand of God.[4]

Luke says:

> And he led them as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them and carried up into heaven.[5]

To complete the story, I will also mention the only other passage in the New Testament which speaks of the ascension:

> And when he had spoken these things, while they beheld, he was taken up; and a cloud removed him out of their sight.[6]

The passage in Mark is a forgery. All the most important manuscripts — the *Codex Vaticanus,* the Greek *Codex Sinaiticus* and the *Sinaitic Syriac* do not contain this verse. In the fourth century Eusebius said that "in the accurate manuscripts Mark ended with verse 8 of Chapter 16. Saint Jerome also confirmed this and the Greek Fathers of the same period, Athanasius, the two Cyrils, Basil and Gregory Nazianzen, do not even mention this passage. Neither did Tertullian, nor Cyprian, rely on this

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1. Luke, 23 : 43.
2. Gospel of Peter, Ch. 5.
3. The Epistle of Barnabas, 15 : 9.
4. Mark, 16 : 19.
5. Luke, 24 : 50-51.
6. Acts, 1 : 9.

verse. I may mention that the Armenian text of 986 C.E. attributes this verse to Ariston, the Presbyter of the second century. This verse of Mark has not only been rejected by Westcott and Hort but by all other scholars, irrespective of their school of thought. The verse itself contains inherent evidence which clearly indicates that it is not the product of an eye-witness. Mark, as I have already mentioned, was not one of the disciples of Jesus. He wrote on hearsay. The verse really portrays an imaginary version and the belief of the author or the redactor; for no one could say of his personal knowledge or observation that Jesus "sat on the right hand of God."

It is a curious fact that, like the passage in Mark, the verses of Luke are also forgeries. Dummelow admits that "the ancient authorities omit these words," and adds that if the words "and carried up into heaven" are omitted, it is possible to regard this event, not as an ascension, but as a disappearance of Jesus at the end of the interview.[1] Peake in his *Commentary on the Bible* says:

> The words "and was carried up into heaven" are omitted in some of the best MSS., and have probably crept in from Acts, 1 : 9.[2]

The interpolation in this instance is very clumsy. It is exposed by the context itself. I will reproduce the three verses of Ch. 26 with the interpolated words in italics:

> 50. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.
>
> 51. And it came to pass, while he blessed them, he was parted from them, *and was carried up into heaven.*
>
> 52. And they *worshipped him,* and returned to Jerusalem with *great joy.*

The words *worshipped him* and *with great joy* are also the result of forgeries.[3] It is obvious that the intervening verse only serves to put the other two verses out of joint. It is amusing to note that the disciples *worshipped him* when he was supposed to have vanished and had been *carried up into heaven*. Verses 50-52 without the interpolations, make a natural reading:

> And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed, he was parted from them. And they returned to Jerusalem.

Mark and Luke, therefore, do not mention this unique event. Matthew and John are absolutely silent. The Prayer Book of the Church of England says:

> Whatever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed.

Why in the name of the Lord then, does the Church preach the Ascension of Jesus,

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1. Dummelow, *Commentary on the Holy Bible,* 769.
2. Peake, *Commentary on the Bible,* 742.
3. Revised Version, p. 1167; See also Dummelow, *Commentary on the Holy Bible,* 769.

and why do the Christians of Jerusalem strain their eyes daily to watch Jesus come down to earth from heaven?

I have already given detailed reasons why the authority of the Acts as a whole has never been admitted and have referred to Codex Bezae and the other "Western Manuscripts" to show that the various manuscripts differ. The compilers of the *Encyclopaedia Biblica* after commenting on this aspect of the Acts say:

> The results then with reference to the trustworthiness of the Acts, as far as its facts are concerned, are these:
>
> No statement merits immediate acceptance on the ground of its presence in the book. . .positive proof of the trustworthiness of the Acts must be tested with the greatest care.[1]

Thus, the two references in the Gospels are forgeries and, being of a spurious nature, are, therefore, unworthy of reliance. Again, the ascension in clouds presupposes a heaven towards the sky. Is there any justification for this supposition? If not, is Jesus to be represented as theoretically giving an illusion for the satisfaction of his disciples? The words: he was parted from them, in Luke, only convey that Jesus was taking leave of them, and removing himself further from them, and on the Mount of Transfiguration a cloud had interposed itself between Jesus and them, and, with the numerous olive trees on the Mount, he was concealed from their sight, a result which on the assurance of the two unknown men *in white* the disciples regarded as a reception of Jesus into heaven.

The reference of Mark to Jesus sitting on the right hand of God is again a repetition of the Psalms.[2] The imagination of primitive Christians must, however, have felt a strong temptation to depict this exaltation as a brilliant spectacle. When once it was realized that Jesus as Messiah must have arrived at such an exalted position, it must have appeared desirable that someone should gaze after him, as it were, on his way to heaven. The future return of Daniel had to be a visible descent on clouds.[3] This itself suggested that Jesus' departure to heaven should also be represented as a visible ascent on a cloud. Therefore, Luke only makes an assertion in the Acts to this effect.[4] He also discloses a nervous desire to provide "witnesses."

The ascension of Jesus is rendered unbelievable not only by the fact that the two evangelists, first and fourth, make no mention of it at all, but also for want of agreement between the two who do mention it. Mark is at variance with Luke and Luke is at variance with himself. From the narrative of Mark it is obvious that Jesus ascended on the day of his resurrection, immediately after the meal at which he appeared to the disciples in a house in Jerusalem. Now, since ascension through a roof might have presented certain difficulties, Mark described it as having taken place in the open air

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1. *Ency. Biblica,* Col. 46.
2. Ps., 110 : 1.
3. Dan., 7 : 13.
4. Acts, 1 : 9.

at the Mount of Olives near Bethany. Luke also conveys that the ascension took place on the day of the resurrection, but in the Acts he definitely asserts that it was forty days after.[1] Paul, however, describes another visit of Jesus to this world after the forty days, for Jesus appeared to him long after at Damascus. The appearance of Jesus to his brother James is sandwiched in during the interval. Thus Jesus must have been making upward and downward journeys between heaven and earth.

But, in spite of the discrepancies and divergences already mentioned, can anyone believe that a palpable body which still has flesh and bones and eats material earthly food[2] be qualified for a celestial abode? Jesus himself, referring to married life, said that life in heaven would not be earthly.[3] It is a peculiar coincidence that during his life, before the resurrection, Jesus was blamed for eating and drinking, and he continued to do so even after his supposed resurrection.

How can an earthly body so far liberate itself from the laws of gravity as to be capable of an ascent through air? Nowhere are we told that the grosser elements which the body of Jesus still retained after the resurrection had been removed before his ascent. Besides, the disciples, who were present at the time of the ascension did not observe any residuum of his body which he had left behind.

But what became of Jesus? Before I answer this question I must give some details of the secret Order known as the Essenes (meaning the *Pious*) which existed at the time of Jesus and to which Jesus and John the Baptist belonged.[4] Jesus had been "admitted into the Order at the same time with John in their years of early manhood."[5]

Josephus described the Essenes Order as a secret brotherhood which was opposed to the Pharisees and Sadducees. They are nowhere mentioned in the Bible, but Philo of Alexandria, who was the first to assert that Jesus had been claimed by the members of this brotherhood, gave their number as about 4,000. Irenaeus and Epiphanius mentioned this sect as forming an integral part of the Ebionites. We are told that they disappeared in the second century: no doubt having been dissolved by Christianity. Lightfoot, however, refers to them as having been absorbed by the Sampasanes.

What most struck the outside observer was the strictness and secrecy of their Order. They usually held their meetings in uninhabited places, where they built their monasteries of "White Houses." In villages and towns they settled round a central house of their Order. In these monasteries or central houses they followed their observances together. A three years' noviciate was necessary before admission to the Order; the entrant was pledged by oaths of the most solemn kind to obedience and reticence; to hate the wicked and to side with the just. While describing the Essenes, the *Encyclopaedia Britannica* says:

> They wore simple *white garments* and did not own a change of clothes. Their con-

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1. Acts, 1 : 3.
2. Matt., 11 : 19.
3. Matt., 22 : 29-30.
4. Renan, *Life of Jesus,* 34. See also Julicher, *Hat Jesus Gelebt,* 48.
5. *Crucifixion,* by an Eye-Witness, 35.

> duct was orderly and their conversation restrained....cases of disobedience were almost unknown, neither bribe nor torture could make them false to their sect.[1]

Josephus tells us that the Essenes, because of their *long white garments,* resorted to countless washings, and avoidance of impurities prevented the members of the brotherhood from coming into contact even with a novice. The Encyclopaedia Biblica says that:

> They had investigated, to good purpose, in the interests of medicine, the healing virtues of roots and stones.[2]

In short, the Essenes were members of a strict secret Order, who would not contact non-members; who hated the wicked; who knew the healing virtues of herbs and minerals; who were distinguished by their *long white garments* and who had their monastic lodges in uninhabited places and central houses in villages and towns. To this Order did Jesus belong, and was, perhaps, one of its leaders.

I must also mention a peculiar feature in the life of Jesus. It was his habit to withdraw himself, at different times, for prayers to the mountains. He did this both in Galilee and near Jerusalem.[3] and we find that everything which was a little out of the ordinary was done on a mountain.[4] We are told that Jesus used to withdraw in secret alone to these mountains,[5] and if necessary his disciples used to visit him "privately" at these places.[6] When Jesus was afraid for his life he took shelter in an unknown place.[7] He used suddenly to disappear and reappear.[8] At the most crucial moment of his life he went to the Mount of Olives,[9] (the place is described also as Gethsemane).[10] And his ascension was likewise alleged to be from a mountain.[11] Matthew speaks of his last appearance to the disciples in the mountains of Galilee.[12]

It is a peculiar fact that after his alleged resurrection Jesus always greeted people by saying: "Peace be unto you"[13] a sign of recognition peculiar to the Essenes.[14]

Edersheim mentions a "white house" of the Essenes on the top of the Mount of Olives, the edge of which is regarded as the point of ascension.[15] Christians now have a sanctuary there, and near this place the very footprints, sometimes of the right foot and sometimes of the left, of Jesus, on the rock are pointed out to pilgrims.

Joseph of Arimathea, who was unknown to the disciples and was described by John as a *secret* disciple of Jesus, belonged to the Essenes Order.[16] Nicodemus, another

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1. *Ency. Brit.,* 14th Edn. Art. *Essenes* (Italics are mine.)
2. *Ency. Biblica,* Col. 1938.
3. Matt., 14 : 23-24; 15 : 29; 17 : 1; 21 : 17; Mark, 13 : 3. Luke, 21 : 37; John, 8 : 1.
4. Luke, 6 : 12. John, 6 : 3.
5. John, 6 : 15.
6. Mark, 13 : 1-3.
7. John, 10 : 39-40.
8. John, 15 : 25.
9. Luke, 22 : 39.
10. Matt., 26 : 36; Mark, 14 : 26, 32.
11. Acts, 1 : 9, 12.
12. Matt., 28 : 16.
13. Luke, 24 : 36; John, 20 : 19, 21, 26.
14. *The Crucifixion,* by an Eye- Witness 22.
15. Edersheim. *The Life and Times of Jesus the Messiah,* 1 : 148.
16. *Jewish Ency.* Vol. 8 : 250. See John, 19 : 38.

member of the Order, used to come to Jesus *secretly* by night.[1] We are told that Mary Magdalene on looking into the Sepulchre found two angels in *white* sitting in it[2] and Peter found the linen clothes neatly wrapped together in the sepulchre.[3] Luke also mentions two men in *shining garments* at the Sepulchre.[4] Mark speaks of a young man in a *long white garment,*[5] who was hiding inside the tomb, no doubt to avoid detection. One of Jesus' followers, whom the Gospels could not identify, also wore a *long white robe.*[6] In the Acts we are told that two men in *white apparel* appeared to the disciples just at the time Jesus was "taken up."[7] And, lastly, Jesus himself appeared to his disciples in the mountains of Galilee in "raimants. . . shining exceedingly white like snow," and warned Peter to keep it a secret.[8]

It need hardly be mentioned that *white* garments do shine in the dark.

It is, perhaps, now a simple matter to answer the question:

Who were these angels or men in *white* robes? To Christians these men in *white garments* have always remained a mystery and they, therefore, described them as *angels.* The Holy Qur-'an styles these *helpers* of Jesus as *hawariyyoon.*[9] This cannot be a reference to the so-called disciples of Jesus who were always "wondering" and "doubting" and were running away from Jesus whenever he was in adversity. The word *hawariyyoon* is a plural of *hawari,* which is from the root *hoor* (meaning: *simple whiteness.* The word *hawari,* therefore, means "one who whitens his clothes or garments by washing and beating them."[10] Lane opines that for this reason the word *hawariyyoon* is applied to the companions (not the disciples) of Jesus.[11] The Holy Qur-'an is very exact in its terminology and it described the *helpers* of Jesus by their distinctive dress—white garments.

I will quote the words of Celsus in this connection:

> The angels referred to by the Gospels in connection with the Resurrection (*and may I add Ascension*) were colleagues of Jesus, who were unknown to the disciples of Jesus, and must have been two members of the Essenes Order who according to the peculiar features of this sect wore white robes.[12]

Paulus refers to the two men in *white apparel* as the secret colleagues of Jesus. Edersheim in his *Life and Times of Jesus, the Messiah,* while referring to a white house "on the top of this very hill which belonged to the Essenes," says that "while engulfed in the clouds, Jesus went into this house." Balvidt also says that Jesus went to an Essenes lodge, which exists till to-day on the top of the Mount of Olives, and he

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1. John, 3 : 1-2.
2. John, 20 : 12.
3. John, 20 : 7.
4. Luke, 24 : 4.
5. Mark: 16 : 5.
6. Acts, 1 : 10.
7. *Ibid.*
8. Mark, 9 : 3: Matt., 17 : 1-2; Luke, 9 : 20.
9. The Holy Qur-'an, 3 : 52.
10. Lane. E. G., *The Arabic-English Lexicon, Book* 2 : 666.
11. *Ibid.*
12. Orig: C. Cels., C. 53.

rested there. Brenecke asserts further that thereafter Jesus long continued to work for the welfare of Jews in far-off lands.

In view of these facts, it is not difficult to reconstruct the scenes of the resurrection and that of the ascension.

Joseph of Arimathea, a member of the Essenes Order, owned a private garden, in a rock in which he had an unused tomb made for himself. Under direction of this Order, he asked Pilate for the body of Jesus. He took it down, and Nicodemus, another member of the same Order, brought a hundred pound weight of *myrrh and aloes* powder; and some other medicine. The members of this Order, Nicodemus particularly, knew the use of medicine. The *Marham-i-Isa,* the Ointment of Jesus, to which a reference has already been made, was prepared and applied to the wounds of Jesus on this occasion. The linen was wound round and round the wounds, after these medicines had been applied.[1] They placed the body in the tomb. They were careful to leave his neck and face uncovered. They did not fill up the tomb with earth, but placed a stone on it. Let me not presume that they visited the sepulchre during the first night, but knowledge must be attributed to them that they should permit nature to come to their rescue and cure Jesus. They smoked the tomb with aloes[2] and other strengthening herbs. The chill of the stone floor and walls of the tomb, to some extent, revived and awakened Jesus. Let me further not presume that they did anything to the body of Jesus during the following day. During the Saturday night Jesus regained consciousness and, before sunrise, they carried him away to a house in the garden and later took him to the central house of their Order in Jerusalem.

> Thirty hours had not passed since the assumed death of Jesus when the brother heard a slight noise within the grotto..... and he heard with inexpressible joy that the legs of the body moved and that it breathed. He at once hastened to Jesus to assist him, and heard slight sounds rising from his breast. The face assumed a living appearance and the eyes opened and in astonishment gazed at the novice of our Order.[3]

After narrating that on information of the recovery of Jesus being conveyed, Joseph of Arimathea, Nicodemus and twenty-four other members of the Order went to the tomb, the Eye-Witness states:

> But Jesus was not yet strong enough to walk; therefore he was carried to the house belonging to our Order that was close to the Calvary.[4]

At about this juncture Mary Magdalene with the other women came to the sepulchre, i.e., on Sunday morning when it was "yet dark," and not only saw the stone rolled away, but also saw Jesus being carried away by them. Without looking into the sepulchre, she at once ran back to Peter and bewailed:

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1. *Crucifixion,* by an Eye-Witness, 75.
2. *Ibid.*
3. *Ibid.*, 79.
4. *Ibid.*, 87.

> *They have taken away* the Lord out of the Sepulchre and *we* know not where they have laid him.[1]

I have already explained fully why Jesus had of necessity to appear after intervals to his disciples and why, owing to the tenderness of his wounds, he did not allow Mary Magdalene to touch him, though subsequently he himself invited Thomas to do so.

The ascension is a simpler matter still. Jesus was going up the mountain when he is said to have *parted* from his disciples. Heavy clouds, as often happens in mountainous country, came low and their mist gradually engulfed him. The olive trees on the Mount also screened him. By the time the clouds had lifted he had reached the summit and had entered the "white house" or, in other words, had crossed the ridge.[2] On the assurance of the two secret colleagues *in white,* who became visible after the lifting of the mist, the wondering disciples regarded this event as the reception of Jesus into heaven.

Lo and behold! the two miracles, the Resurrection and the Ascension, on which is founded the entire Christian faith, disappear. The stupendous Christological superstructure, so laboriously built, falls into a heap of rubbish.

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1. John, 20 : 2.

2. *Crucifixion,* by an Eye-Witness, 124.

Above: plaster cast of the 'footprint' relief of the Prophet Yuz Asaf/Jesus. One can clearly see what the sculptor was trying to stress: the marks of the crucifixion are represented as crescents below the toes.

Below: in this building 'Rozabal' (= tomb of the prophet) the burial place of Yuz Asaf (= Jesus) is found in the centre of the old town of Srinagar.

(See Chapter 25)

CHAPTER 14

EXALTATION OF JESUS

(A letter was received by the Senate of the Great Al-Azhar University of Cairo from Abdul Karim Khan, from the Middle East, which contained an inquiry: Is Jesus dead or alive according to the Qur'ān and the Traditions of the Prophet? What do you think of a Muslim who does not believe that he is still alive and what about one who does not acknowledge him in case he comes to the world for the second time? This question was referred to the Senior Professor Shaikh Maḥmūd Shalṭut, who later on became Rector of the University. The Fatwah is reproduced verbatim below.)[1]

". . . Now, the Qur'ān mentions Prophet Jesus in reference to his fate at the hands of his people in three chapters:

1. In the chapter *The Family of 'Imrān* it is stated:

> "But when Jesus perceived unbelief on their part, he said:
> Who will be my helpers in Allāh's way? The disciples said: We are helpers in Allāh's way: We believe in Allāh and bear thou witness that we are submitting ones. Our Lord, we believe in that which Thou hast revealed and we follow the messenger, so write us down with those who bear witness. And they (the Jews) planned and Allāh (also) planned. And Allāh is the best of planners. When Allāh said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve and make those who follow thee above those who disbelieve to the Day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ."[2]

2. In the chapter *The Women* Allah says:

> "And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allāh, and they killed him not, nor did they cause his death on the cross, but was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain: Nay, Allāh exalted him in His presence. And Allāh is ever Mighty, Wise".[3]

3. And in the chapter *The Food* says Allāh:

> "And when Allāh will say: O Jesus, son of Mary, didst you say to men, Take me and my mother for two gods besides Allāh? He will say: Glory be to Thee! it was not for me to say what I had no right to (say). If I had said it, Thou

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1. Translated into English by S. Muhammad Tufail, M.A. The original appeared in the Arabic Weekly *Al-Risālah* of Cairo (Vol. 10, No. 462 at p. 515). The Quranic references given in the footnotes did not appear in the original *Fatwah,* but are being given for easy reference.
2. The Quran, 3 : 52-55.
3. *Ibid.*, 4 : 157-158.

> wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen. I said to them naught save as thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou didst cause me to die Thou wert the watcher over them, and Thou art Witness of all things.[1]

These are the verses of the Holy Qur'an wherein all that Jesus experienced at the hands of his people is related.

In the last verse (from the chapter *The Food*) there is mention of an incident of the Hereafter when Allāh will ask Jesus concerning he and his mother being worshipped in the world. And Jesus in reply would say that he did not say aught to them except what God commanded him viz., Worship Allāh Who is your God and my God; and he kept a watch over them, during the period of his stay among them and that he did not know what they did after "Allāh caused him to die."

The word *tawaffā* is used in so many places of the Qur'an in the sense of death that it has become its foremost meaning. This word is used in a different sense only when there is a clear indication as to the other meaning: "Say: The angel of death, who is given charge of you, shall cause you to die;"[2] "(As for) those whom the angels caused to die while they are unjust to themselves;"[3] "And if thou couldst see when the angels will cause to die those who disbelieve,"[4] "Our messengers cause him to die";[5] "And of you is he who is caused to die;"[6] "Until death takes them away;"[7] "Make me die in submission and join me with the righteous."[8]

The word *tawaffaytanī* in this particular verse primarily means natural death which is known to everybody. The Arabic-speaking people understand this and only this meaning of the word with reference to the context. Therefore, had there been nothing else to indicate the end of Jesus in this verse even then it would have been improper and wrong to say that Prophet Jesus was alive, and not dead.

There is no room for the view that the word *wafāt* here means the death of Jesus after his descent from the heavens—a view held by some who think that Jesus is still alive in the heavens and would come down from there in the latter days. For, this verse clearly denotes the relation of Jesus with his own people and not with any other people of the latter days. The people of the latter age would admittedly be the followers of Muhammad and not of Jesus.

However, in the chapter *The Women* the words: "Nay: Allāh exalted him (Jesus) in His presence" have been interpreted by some, nay most of the commentators, as "raising him up to the heavens." They observe that Allāh cast his likeness on some-

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1. The Quran, 5 : 116-117.
2. *Ibid.*, 32 : 11.
3. *Ibid.*, 4 : 97.
4. *Ibid.*, 8 : 50.
5. *Ibid.*, 6 : 61.
6. *Ibid.*, 22 : 5.
7. *Ibid.*, 4 : 15.
8. *Ibid.*, 12: 101.

one else and Jesus himself was lifted up to the heavens with his body. He is alive there and will descend therefrom in the latter ages. Thereafter he would kill the swine and break the Cross. And they base their story:

Firstly, on those reports in which the descent of Jesus is mentioned after the (appearance of) Anti-Christ. But these reports are at variance with and contradictory to one another in their words and meanings. The difference is so great that there is no room for any reconciliation among them. The scholars of Ḥadīth have plainly stated this fact. Moreover they are reported by Wahāb bin Munnabba and Ka'b Akbar, who were converts from the People of the Book. And their status is well known to critics of Traditions.

Secondly, on a report by Abu Huraira that mentions the descent of Jesus. If this report is proved to be true, even then it is only an isolated report. And there is a consensus of opinion of the scholars of Ḥadīth that such isolated reports can neither be made the basis of a doctrinal belief, nor can they be trusted with regard to things unseen.

Thirdly, on the report about *Mir'āj* (i.e., the Ascension of the Prophet to the heavens) which narrates that when the Prophet went up and began to have the gates of the heavens opened one after another and entered them as they were opened, he saw Jesus and his cousin John on the second heaven. For us, it is enough to prove the weakness of this evidence, that many interpreters of the Tradition have taken this contact of the Prophet with other prophets to be a spiritual phenomenon and not a physical one (vide *Fatḥ al-Bārī, Zād al-Ma'ad,* etc.)

Strangely enough they interpret the word *rafa'* in this verse in the light of the report concerning the *Mi'rāj,* and deduce therefrom that Jesus was also bodily raised up. And there are others who regard the meeting of the Prophet with Jesus to be a physical one on the basis of this verse, (i.e., Nay! Allāh exalted him in His presence). Thus when these people interpret the Ḥadīth they quote this verse to support their imaginary meaning of the Ḥadīth; and while interpreting the verse they cite this Ḥadīth to support their imaginary explanation of the verse.

When we turn to the revealed words of God: "I will cause you to die and exalt you in My presence," in the chapter *The Family of 'Imrān* along with the words: "Nay! Allāh exalted him in His presence," in the chapter *The Women,* we find that the latter verse fulfills the promise that was made in the former one. This promise was about the death and exaltation of Jesus Christ, and his exoneration from the false charges of the disbelievers. Thus even if the latter verse had mentioned just his *rafa'* towards God and had no reference to his death and exoneration from the false charges even then it should have been our duty to take note of all those matters that are referred to in the former verse; so that both the verses might be reconciled.

The actual meaning of the verse therefore is that Allah caused Jesus to die and exalted him and sanctified him against the charges of his enemies. Allāma Alwāsī has

interpreted verse (*innī mutawaffī ka*) in many ways. The clearest of these interpretations is that "I will complete the lease of your life and will cause you to die and will not let those people dominate you who try to kill you." For, completing the period of his life and causing him to die a natural death indicates that Jesus was saved from being slain and from the mischief of his enemies. Obviously *rafa'* after death cannot mean any physical ascension, but only exaltation in rank, especially when the words "I will clear you of those who disbelieve" are present along with it. This shows that it is a question of spiritual honour and exaltation. The word *rafa'* has occured many a time in the Qur'an conveying this sense: e.g., "In houses which Allah has permitted to be exalted (*turfa'a*);"[1] "We exalt in dignity (*narfau'*) whom We please;"[2] "And We exalted (*rafa'na*) for you your mention;"[3] "And We raised him (*rafanāhu*) to an elevated state;"[4] "Allah will exalt those of you who believe...;"[5] etc. Thus the expressions "I will exalt you in my presence" and "Nay! Allah exalted him in His presence" would yield a sense similar to the one when we say "So and so met the Companion on High," or "God is with us," or "With the Powerful King." All these expressions signify only shelter, protection and coming under His care. So one fails to understand how the word *heaven* is deduced from the word *towards Him* (*ilaih*). By God! it is an outrage on the plain exposition of the Quran. And such an offense is committed simply on account of belief in such stories and narratives which are devoid of accuracy, not to speak of their established unauthenticity.

Moreover, Jesus was merely an apostle and apostles before him had passed away. When the people of Jesus became hostile to him, he like other prophets, turned towards God and He saved him by His power and wisdom, and frustrated the plans of his enemies. The same point has been elaborated in the following verse: "When Jesus perceived unbelief on their part, he said: Who will be my helpers in Allāh's way..."i.e., in this verse God says that His plans were more subtle and effective than the plans of the disbelievers. As against the measures of protection and security from God, the attempts of these people against the life of Jesus were frustrated. In the verse: "When Allāh said: O Jesus! I will cause thee to die and exalt thee in My presence and clear thee of those who disbelieve," Allāh gives the glad tidings that He will save Jesus from the machinations of his enemies and that ultimately their plottings will end in futility and that He will complete the period of his life till he dies a natural death neither being slain nor yet crucified and *then* He will exalt him in His presence.

These verses which relate to the fate of Jesus at the hands of his people will invariably yield this meaning to their reader provided he knows the practice of Allah to which He resorts for the protection of His prophets at the time of the aggression of enemies, and provided his mind is free from all those fictitious reports that can in no case be placed as an authority over the Holy Quran. Now, I cannot understand how

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1. The Quran, 24 : 36
2. *Ibid.*, 6 : 84; 12 : 76.
3. *Ibid.*, 94 : 4.
4. *Ibid.*, 19 : 57
5. *Ibid.*, 58 : 11

the snatching of Jesus from the hands of his enemies and lifting him up to the heavens can be called a subtle plan and a better one when neither was it in their power nor in the power of anybody else to counter it. In fact, there can be one "plan" (*makr*) as against another plan when it is contrived in a parallel manner not deviating from the natural course of Allah in such matters. We have a parallel instance in what is said by the Quran with respect of the Holy Prophet:

> "And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allāh too had arranged a plan; and Allāh is the best of planners."[1]

To sum up:

1. There is nothing in the Holy Quran, nor in the sacred Traditions of the Prophet, which endorses the correctness of the belief to the contentment of heart that Jesus was taken up to heaven with his body and is alive there even now, and would descend therefrom in the latter days.

2. The Quranic verses about Jesus show that God had promised to cause him to die a natural death, then to exalt him and save him from the mischief of the disbelievers and this promise had certainly been fulfilled. His enemies could neither kill him nor crucify him, but God completed the span of his life and then caused him to die.

3. Any person who denies his bodily ascent and his continuance in physical existence in the heavens and his descent in the latter ages, does not deny a fact that can be established by clear conclusive arguments. Thus he is not outside the faith of Islam and it is absolutely wrong to consider him an apostate. He is perfectly a Muslim. If he dies he dies the death of a believer and like believers his funeral prayer must be said and he must be buried in the Muslim cemetery. His faith is decidedly faultless in the eyes of God. And God knows the conditions of His servants.

And as to the other part of the question (that is supposing Jesus returns to the world, how should a disbeliever in him be regarded) after the above statement of ours—this question does not arise at all. And God is the Best Knower.

Mahmud Shaltut

For Arabic text of Mahmud Shaltut's letter and further discussion, see Appendix 4.

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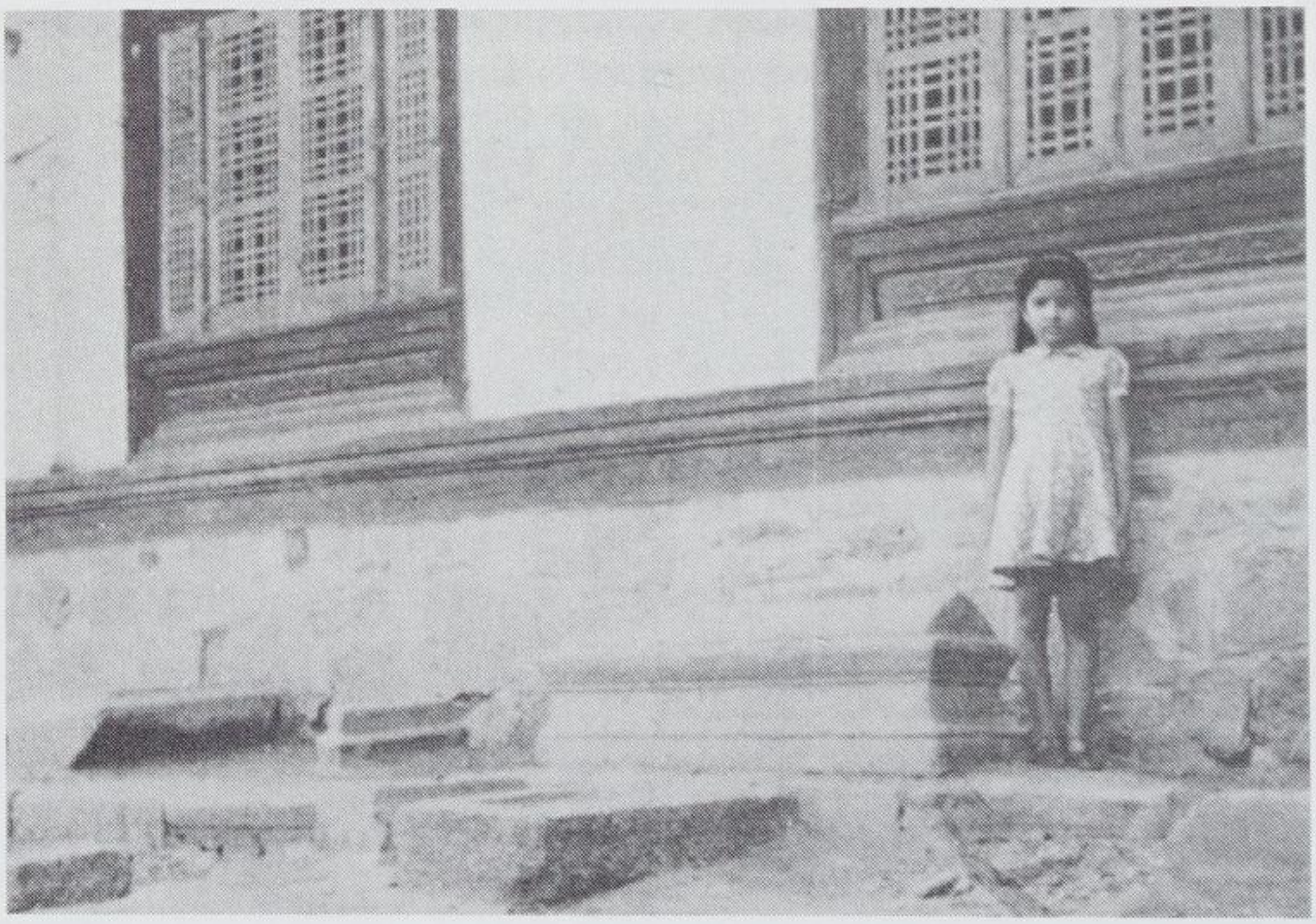
1. The Quran, 8 : 30.

The Good Shepherd (Palestine).

The Good Shepherd (Kashmir). (See page 309)

The Author's daughter is standing at the head of a Jewish grave (East-West) with another at extreme left. The graves of Muslims are at right angles (North-South) in Srinagar. **(See page 325.)**

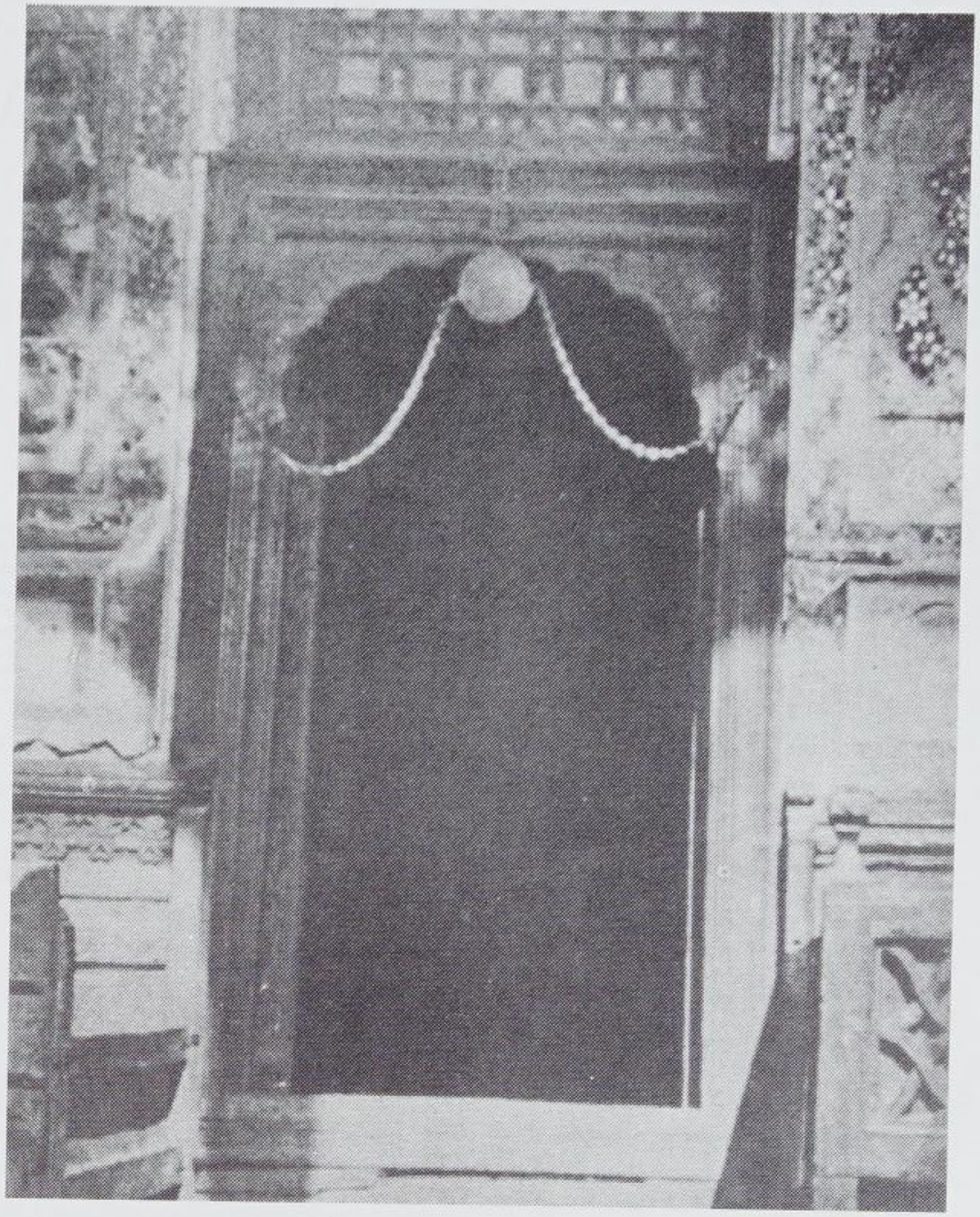


Another view of three Jewish graves adjoining Ziarat-i-Balad-i-Rumi, Srinagar. **(See page 325.)**

PART IV

MISSION

Kashmiri girl with plaited hair. (See pages 321-322)



Brassplate with divine names at the Gate of a Shrine in Kashmir. (See pages 321-322)

CHAPTER 15

MISSION OF JESUS

And (God made Jesus) an apostle to the children of Israel.[1]

> He (Jesus) was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel.[2]

Jesus, according to the Gospels, had been raised as a Prophet of God with a three-fold object: Firstly, to fulfill the Law; secondly, to "seek and save" the Lost Tribes of Israel; and, thirdly, to proclaim the advent of the Paraclete.

Regarding the Mosaic Law, Jesus had said:

> Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven.[3]

And according to Luke, Jesus said:

> It is easier for heaven and earth to pass, than for one tittle of the law to fail.[4]

When Jesus was questioned about the way to eternal life, he said:

> If thou wilt enter life, keep the Commandments.[5]

Jesus was a Jew, and he never contested the lawfulness of the functions of the *Teachers of the law.* He allowed them to continue *to sit in Moses'* seat and to explain the law. Addressing his disciples, he said:

> The scribes and the Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not.[6]

It is clear, therefore, that Jesus believed in and observed the law and asked his disciples to do the same. According to him the Law and the Prophets were, and continued to be, the foundations of righteousness; and only by fulfilling their commandments was it possible to enter the Kingdom of heaven. The Gospels are full of his confirmations of the Law of Moses. Jesus referred to this Law, when questioned about divorce, and said:

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1. The Holy Qur'-an, 3: 49.
2. Ibid., 43 : 59.
3. Matt., 5 : 17-20.
4. Luke, 16 : 17.
5. Matt., 19 : 17.
6. Matt., 23 : 2-3.

> For the hardness of your heart he (Moses) wrote you this precept.[1]

Jesus confirmed and heightened the commands regarding the law of retribution,[2] the law of love,[3] and also affirmed the Commandments by enjoining:

> Thou shalt not kill.[4]
>
> Thou shalt not commit adultery.[5]
>
> Thou shalt not forswear thyself.[6]

When one of the scribes came and asked him: "Which is the first commandment of all," Jesus replied:

> The first of all the commandments is, Hear O Israel, The Lord our God is one Lord, and thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind, and with all thy strength, this is the first commandment.[7]

Jesus was merely quoting verbatim the words of Moses.[8] He then repeated the other commandments of Moses.

It has often been suggested that, in the following parable, Jesus indicated a change of the old law.

> And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine be spilled, and the bottles will be marred: but new wine must be put into new bottles.[9]

It has been argued that *the old* referred to Judaism and by *the new* Christianity was meant. But a reference to the context will show that Jesus was in fact condemning certain Pharisaical practices; e.g., the Jewish people had started to fast, as a rule, on every Monday and Thursday, though the Law ordained fasting on particular days and for a specified period. Jesus merely wished to restrict the formalistic legalism and to some extent, ritualism. He did not abolish fasting; on the other hand he exhorted his followers to fast.[10] Jesus even followed the Jewish religious practice. He went to Jerusalem for the Major feasts. He kept the Passovers. He paid the Temple didrachma. He directed the leper, whom he had cured, to make the Temple offering[11] as commanded by Moses.[12] Matthew attributes to him a remark insisting on the need of being reconciled with "thy brother (who) has ought against thee before bringing thy gift to the altar,"[13] which clearly shows that he regarded the making of offerings to the altar as being necessary or at least lawful.

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1. Mark, 10 : 5.
2. Matt., 5 : 38.
3. Matt., 5 : 43.
4. Matt., 5 : 21.
5. Matt., 5 : 27.
6. Matt., 5 : 33.
7. Mark, 12 : 29; cf. Luke, 10 : 27; Matt., 4 : 10.
8. Deut., 6 : 4-5.
9. Mark, 2 : 22.
10. Matt., 6 : 16.
11. Matt., 8 : 4; Mark, 1 : 44.
12. Lev., 14 : 3, 4, 10.
13. Matt., 5 : 23.

It is true that Jesus predicted the destruction of the Temple,[1] but he also tried to purify it, and turned out the money-changers.[2]

In all these he was merely delivering a message already proclaimed by the Prophets of yore.[3]

The attitude of Jesus towards religious practices, and rites was, therefore, the same as his attitude towards the Law. He, no doubt, tried to restrict formalism; but in this he was merely giving effect to the creed of the Essenes Order. His hatred of the house of Hanan, the high-priest, and the actions of Jesus in the Temple, become easy to understand in this light. In short Jesus, as a Jew, conformed to the Law of Moses. Nowhere did he withdraw himself from Judaism.

The Israel of old believed themselves to be the chosen people of God; they considered Jehovah to be exclusively their God. Gradually, however, there was a leaning towards universalism. Passages, can be found, even in the Old Testament,[4] which indicate this tendency. But the motive underlying this was a patriotic fervour, that is to say, the inheritance of the Jews was extended to all mankind only on the understanding that all humanity must first become converted to Judaism. The promised kingdom was for the house of Israel only, but now the house included not only the descendants, according to the flesh, but also the accretions by conversion: the true children of the seed and the adopted ones became equal members of this house. The so-called universalism of the Jews was, therefore, only an extension of their particularism, but it never included those who did not subscribe to Judaism.

Jesus was not a universalist even in this narrow sense. He had come with a Gospel to the house of Israel. In spite of the rejection of his Gospel by them, he never preached it to the Gentiles; for he said:

> It is not meet to take the children's bread and to cast it to the dogs.[5]

Jesus "was a minister of the circumcision,"[6] and he had come "unto his own."[7] He advised his disciples not to *throw pearls before dogs and swine.*[8] The incident of the Canaanite woman, begging Jesus to save her daughter, is too well known. In spite of the intervention of some of his disciples, he took a firm stand and proclaimed the object of his advent and mission in the following words:

> I am not sent but unto the *lost* sheep of the house of Israel.[9]

On another occasion, he said:

> For the son of man is come to save that which *was lost.*[10]

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1. Mark, 13 : 1-3; ef. Luke, 21 : 5-6.
2. Mark, 11 : 15.
3. Mic., 3 : 12; Jer., 26 : 18; Enoch. 90 : 287.
4. Jer., 31 : 33; Ps., 22 : 27; 47 : 1-7.
5. Matt., 15 : 26.
6. Rom., 15 : 8.
7. John, 1 : 11.
8. Matt., 7 : 6.
9. Matt., 15 : 24.
10. Matt., 18 : 11.

In Luke he is reported to have said:

> The son of man is come to *seek and save that which is lost.*[1]

The following incident also makes the position absolutely clear. When Caiaphas, the high priest, was told of the things that Jesus did and said, he addressed the Jews in Palestine, that is the two Tribes, incited them to kill Jesus and said:

> Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people and that the whole nation perish not.[2]

To this, the evangelist retorted:

> And not for that nation only, but he also should gather together in one the children of God that were *scattered abroad.*[3]

It has often been contended that in this verse mankind generally was being referred to; but the terminology used was the one, which in the time of Jesus, applied only to the Lost Ten Tribes of Israel. To remove all doubts, however, I will quote the directions which Jesus gave to his twelve disciples when he sent them to preach his Gospel in the country. He commanded them:

> Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to *the lost* sheep of the house of Israel.[4]

In Luke, Jesus spoke of the nature of the kingdom and the functions of the twelve disciples in that kingdom. There also their duties were confined to the twelve tribes of the Jews only; for he said:

> And I appoint to you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the *twelve tribes of Israel.*[5]

In face of these clear words, there can be no room for the conjectures of the Christian apologetics. Jesus repeatedly pointed out the limits of his mission, even if in doing so he exhibited his human limitations. Jesus did not, and could not, at the time he said these words, foresee his betrayal by Judas Iscariot; or that because of this betrayal one of the thrones would be left vacant. Of course, Christians can always put on it Paul, the Apostle to the Gentiles, who were according to Jesus "dogs" and "swines."[6]

This is another aspect of the question. Jesus, no doubt, is credited with having looked with favour on individual Gentiles because of their faith. His talk with the woman of Samaria[7] is in point. But the more ancient commentators, like Heracleon and Origen,[8] have seldom refrained from giving this interview of Jesus an allegorical

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1. Luke, 19 : 10.
2. John, 11 : 49-50.
3. John, 11 : 52.
4. Matt., 10 : 5-6.
5. Luke, 22 : 29-30.
6. Matt., 7 : 6; Mark, 7 : 27.
7. John, 4 : 21.
8. *Comm, in Joan,* t. 13.

interpretation on the ground that the entire scene had a legendary and poetic colouring. According to Peake the passage, as it stands, reflects the ideas of the author's own time and he thus doubts its genuineness.[1]

It is evident, therefore, that the idea of breaking down Jewish barriers, and of preaching the Gospel to the Gentiles, or to the world at large, did not enter the mind of Jesus: and that his attitude towards universalism was far more strict and narrow than that of his countrymen and co-religionists; who, while deprecating the admission of the Gentiles into the Jewish fold, did relax in case of their conversion to Judaism.

It is true that the *Risen Lord* is made to express the contrary view. But, it is, I think, wholly superfluous to point out that a correction in the teachings of the *living* Jesus cannot thus be allowed to be made. In any case, the relevant passages are the products of forgeries committed by the early Christian Fathers i.e., the passages contained in the last Chapter of Mark are now admitted to be much later additions. All these assertions,[2] put in the mouth of the *Risen Lord,* are, therefore, merely the fabrications of Paulinism, and cannot be attributed to Jesus. Had he claimed to be the founder of a new religion, or even to give a new form to the Jewish faith, he would have extended his mission over a wider field and not confined himself to the Twelve Tribes of Israel.

The Acts record an incident which conclusively proves that these alleged instructions of Jesus are pious Christian forgeries and much later additions. We are told that Peter converted the heathen centurion called Cornelius. But because it was not hidden from the Lord, with what difficulty Peter would be willing to receive a heathen, the Lord felt the necessity of preparing him for such a step by a symbolic vision directing Peter to eat "common and unclean" things. Peter doubted what the vision meant and the spirit had to appear again to point to the three emissaries of Cornelius who had been sent to fetch Peter, as being the things he had seen in his vision. In consequence of such an admonition Peter went to Cornelius. On reaching Caesarea he said to such invitees who were present and fresh converts to Christianity:

> Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto *one of another nation;* but God hath showed me that I should not call any man common or unclean.[3]
>
> The word which God *sent unto the children of Israel,* preaching peace by Jesus Christ (he is Lord of all).[4]

This clearly proves that Jesus never directed his disciples to preach his Gospel to the Gentiles. Peter's words are absolutely clear and the editorial gloss in parenthesis makes them still clearer. In spite of his vision Peter hesitated and to compel him to baptize Cornelius and his family, he needed a further excuse: the pouring out of the

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1. Peake's *Commentary on the Bible,* 750.
2. Mark, 16 : 15.
3. Acts, 10 : 28.
4. Acts, 10 : 36.

Holy Ghost on those uncircumcised. On this "they of the circumcision which believed were astonished,"[1] and

> The Apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem they that were of circumcision contended with him, saying, Thou wentest in to men uncircumcised and didst eat with them.[2]

Peter had to appeal to an oracle and "rehearsed the matter from the beginning."[3]

> Thus when they heard these things, they held their peace, and glorified God, saying, *Then hath God also to the Gentiles granted repentance unto life.*[4]

They were wondering and doubting still. But, in spite of these, most of them adhered to the wishes of Jesus rather than act according to Peter's vision; for:

> They which were *scattered abroad upon the persecution* that arose about Stephen travelled as far as Phenice and Cyprus and Antioch, *preaching the word to none but unto the Jews only.*[5]

It is, therefore, conclusively established that even after the death of Jesus, his disciples clearly knew and believed that the mission of Jesus was confined to the house of Israel. Not only this, they in fact acted as if they were altogether ignorant of any direction of Jesus to preach the Gospel to the Gentiles. The Mission of Jesus was confined to seeking and saving the Jews in general and the Lost Ten Tribes in particular, for: The Messiah was to meet his own (Israel) again. We have a clear proof of this in the agreement come to at Jerusalem.[6]

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1. Acts, 10 : 45.
2. Acts, 11 : 1-3.
3. Acts, 11 : 4.
4. Acts, 11 : 18.
5. Acts, 11 : 19.
6. Gal, 2 : 9.

CHAPTER 16

KINGDOM OF GOD

Jesus announced the coming of the promised Kingdom of God and the future advent of the *Comforter.* Such an announcement could necessarily be addressed only to those who had been recipients of the Promise and who derived their inspiration from them, in other words, the Jews. To Gentiles such an announcement would have been meaningless. Jesus, therefore, never addressed himself to them.

The coming of the Kingdom and the *Comforter* was in no way foreign to the religious life of Israel, since the pious Jews concentrated their thoughts at least three times a day on this Promise when they recited the *Shemoneh Esreh,* the eleventh petition of which contained a prayer dealing with the coming of the Kingdom.

Jesus never gave any definition of this Kingdom, and it must be taken for granted that his interpretation of the Kingdom was the same as that of his contemporaries. To Jews it implied the setting up *on earth* of a new order of things and of a new mode of life, a transformation of the world, beneficial not only to the righteous and the godly, but to all the children of Israel without discrimination. It was not deemed to be a purely *internal* and spiritual development; it involved an *external* and *material* change. The Kingdom was first of all to be established *on earth* by an act of Divine Power. It was essentially to be a gift of God, a material reality granted by Divine Providence to those who might prove themselves to be worthy of it. Underlying this hope was consequently the desire of a moral and ideal Kingdom: and also the idea of necessity, of human effort, of individual repentance by good *works,*[1] and an exact observance of the Law.

The Kingdom of God, as foretold by Jesus, was likewise for persons whose relations to God depended on their individual deserts. The good only were to be placed on the right hand of God;[2] and those on the left hand were to be cursed into everlasting fire which God had prepared for the devil and his angels.[3]

To Jesus the Kingdom of God was a reality of the future *on earth.* He never said, *I bring you the Kingdom.* He merely expected its setting up.

It would be worth while to examine whether the Gospels speak of the Promise only or whether they represent Jesus as bringing it with him. There are numerous passages which speak of it as a thing to come. The disciples were to give the message "The Kingdom of God is at hand" and not that it had come. The prayer was for the Kingdom to come.[4] The beatitudes are all promises : "for them is the Kingdom of God," and "for they shall see God," are only two illustrations. On the way to Jerusalem the sons of Zebedee asked for seats of honour in the Kingdom, and even at the Last Supper Jesus looked towards the future when he said that he would not drink

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1. Matt., 5 : 19; 16 : 27.
2. Matt. 25 : 34.
3. Matt., 25 : 41.
4. Matt., 6 : 10; Luke, 11 : 2.

of the fruit of the vine until the Kingdom of God should come.[1] This, in fact, points more definitely than anything else to the future rather than the present.

Jesus merely claimed to be the *way*[2] to this Kingdom. He had merely to prepare the Jews for it and to acquaint them with its *mysteries* by parables.[3] The three parables of the Kingdom: that of the Feast,[4] that of the Talents,[5] and that of the Wise and Foolish Virgins[6]—all of them show the close relationship between the preparation for the future Kingdom, represented by the activities of Jesus, and the future advent of the Kingdom. Jesus never represented his activities as actually ushering in the Kingdom. It would be a singular perversion to regard the parables of the Sower,[7] of the Measure,[8] and of the Merchant selling a pearl[9] as supporting the theory that the Kingdom had come in the time of Jesus. These parables prove nothing, or rather, what they do prove, at the most, is that Jesus established a connection between his prophetic mission and the future approach of the Kingdom.

Again, Jesus did not give any definite answer when questioned as to the exact time of the setting up of the Kingdom. Mark puts into his mouth:

> Verily I say unto you, that there be *some* of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.[10]

The word *some* is very significant, as it points to a delayed future time. Again:

> Verily I say unto you this generation shall not pass away, till all these things be fulfilled.[11]

It is idle to urge that by this verse Jesus meant to indicate the setting up of the Kingdom in his time. If this be so, Jesus stands self-contradicted by the next verse but one in which he confesses complete ignorance of the event.[12] Peake's comments on this verse[13] are very significant. He says:

> A Jewish apocalypse which may be held to have included 7f, 12, 14, 17-22, 20, 27, 30, has been edited, together with genuine utterances of Jesus, in order to strengthen the faith of Christians about thirty or forty years after the Crucifixion, when they were perplexed by the delay of the appearance of their Lord. The parenthesis to the reader in 15, if it is not a later gloss, suggest that a writing of some kind, not a report of a speech, forms the basis of this chapter.[14]

We have yet to consider another passage: when Jesus sent his disciples to preach the Gospel, he commanded them:

> And ye go, preach, saying, The Kingdom of heaven is at hand.[15]

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1. Luke., 22 : 18.
2. John., 14 : 6.
3. Matt., 13 : 34.
4. Matt., 22 : 2-14: Luke 14 : 16-24.
5. Matt., 25 : 14-30; Luke, 19 : 12-27.
6. Matt., 25 : 1-13.
7. Matt., 13 : 3-8; Mark, 4 : 3-8; Luke, 8 : 5-8.
8. Mark, 4 : 24.
9. Matt., 13 : 45.
10. Mark, 9 : 1; Matt., 16 : 28: Luke, 9 : 27.
11. Mark, 13 : 30. See also Matt., 24 : 34.
12. Mark, 13 : 32.
13. Mark, 13 : 30.
14. Peake, *Commentary on the Bible*, 696.
15. Matt., 10 : 7.

> Verily I say unto you, ye shall not have gone over the cities of Israel till the son of man be come.[1]

It need hardly be pointed out that the disciples did return from their wanderings without the ushering in of the Kingdom. In all these three passages, one can detect the editorial influence going to the length of invention, and the evangelists as writing for a circle dominated by the expectation of the Promise. If scepticism regarding the authenticity of these three passages, or at least of their contents, be not carried to its logical conclusion, the only inference which can be drawn from them is that Jesus did not know, or foresee, or announce the precise time of the coming of the Kingdom. Indeed he said:

> But of that day and that hour, knoweth no man, no, not even the angels which are in heaven, neither the son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.[2]

The Church has always found this verse difficult. Jesus confessed a limited knowledge and ignorance about a point of utmost importance. In any case this verse cuts at the very roots of the theory that the Kingdom was ushered in the time of Jesus.

The next question concerns the place of the manifestation of the expected Kingdom. For the Jews only one answer was conceivable: Jerusalem. This belief found expression in the *Shemoneh Esreh.*[3] It is extremely common in the Sibylline Oracles,[4] and occurs also in the *Johannine Apocalypse.*[5] The ideology of the Jews of the time of Jesus and of his disciples is aptly disclosed in their disappointment at the time the events had taken place concerning Jesus, whom they believed to be a "prophet."[6] While walking back from Jerusalem, two of his disciples had said:

> But we trusted that it had been he which should have redeemed Israel.[7]

But Jesus did not agree with the Jews. He cursed Jerusalem and prophesied that it should be made *desolate.*[8] To indicate that it would not be even in Judaea, he also cursed the other cities in Palestine.[9]

To sum up, Jesus did not believe that the Kingdom would be set up on earth as the result of his preachings, but that by announcing the Kingdom, he was proclaiming the way for it, and by immediately preceding it he himself served as an introduction to it. He believed that there was a clear connection between his own activities and the future interposition of God, and he never confounded his ministry with the future Kingdom. He believed that the Kingdom would be an actual realization on earth of Divine righteousness and happiness; a visible and sensible state of bliss for the good seed, the true sons of the Kingdom[10] according to their deserts. There would, therefore, be no further need of an intermediary between them and their heavenly Father.

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1. Matt., 10 : 23.
2. Mark, 13 : 32-33; Matt., 24 : 36.
3. *Shemoneh Esreh,* 17.
4. Sib. Or., 3 : 657, 785; 5 : 420.
5. Rev., 21 : 10.
6. Luke, 24 : 19.
7. Luke, 24 : 21.
8. Luke, 13 : 34, 35.
9. Matt., 11 : 21-23; Luke, 10 : 13, 15.
10. Matt., 13 : 38.

CHAPTER 17

PARACLETE

I have already mentioned that Jesus was conscious of the limits and scope of his mission. He knew that his message was meant only for the house of Jacob, the Israelites. He was aware of their glorious past, as the chosen people of God; and that Prophets had been raised amongst them for their guidance, whom they had disbelieved, maltreated and persecuted, even killing some of them. To his knowledge, the house of Jacob had, time and again, proved to be utterly unworthy of the trust thus reposed in them; and had rendered themselves unfit for future favours. He also knew that the Lord Himself had said:

> Ye sons of Jacob are not consumed. Even from the days of your fathers, ye are gone away from My ordinance and have not kept them. Ye are cursed with a curse.[1]

The Prophet Isaiah had also, before Jesus, informed Israel of the wrath of God and that the Lord had "hid His face from the house of Jacob."[2]

The time had, therefore, come when the house of Jacob should be punished, and made an example to the whole world. But God in His Divine Wisdom does not punish anyone without giving him an opportunity for repentance. So Jesus was sent as a *Nazir,* a warner, to the twelve tribes of Israel living in Judaea and elsewhere. He tried to save them from the Divine Judgment. He addressed the two tribes in Judaea first; but they mocked at him, scorned him and persecuted him. He then cursed them; by cursing the fig-tree,[3] he cursed the house of Jacob. Dummelow says:

> The curse of perpetual barrenness pronounced by Jesus upon the fig-tree i.e., upon Israel, has received a signal fulfilment. In the time of Christ it was an active missionary religion... now it enrolls no proselytes.[4]

Jesus not only cursed Israel, but he also cursed the important towns of Judaea, Jerusalem in particular,[5] and thus made the significance of this curse absolutely clear. In this matter he was very precise and explicit. He warned them:

> The Kingdom of God *shall be taken away from you and given to a nation,* bringing forth the fruit thereof.[6]

Jesus was so clear in his pronouncement that, for once, those who heard him understood him unmistakably; for, in the next but one verse, we are told that "They perceived that he spoke of them."[7]

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1. Mal., 3 : 6-7, 9.
2. Isa., 8 : 17.
3. Matt., 21 : 19.
4. Dummelow, *Commentary on the Holy Bible,* 694-695.
5. Luke, 13 : 34-35; Matt., 11 : 20-24: 23 : 37-38.
6. Matt., 21 : 43.
7. Matt., 21 : 45.

Some Christian commentators of the Bible have endeavoured vainly to apply this prophecy of Jesus to Christian converts. They interpret the words *a nation* as referring to the Gentiles. But the Gentiles have never in history been described as *a nation*. A reference to the Old Testament, however, will exclude all possibilities of any such interpretation; for in that Book we come across many prophecies pointing out, in unambiguous terms, the nation referred to by Jesus.

The Lord had made a covenant with Abraham[1] and had blessed him with a promise that his seed should multiply exceedingly in numbers[2] and the same promise had been vouchsafed to Hagar, his wife.[3] To Abraham, the Lord had further promised:

> And I will make *a nation* of thee, and I will bless them and make thy name great and thou shalt be a blessing: and I will bless them that bless thee.[4]

If we read this prophecy with the promise to Hagar, the meaning becomes absolutely clear—they mean that a nation would be raised, through Hagar, which would be blessed by the Lord. He would make the name of this nation great and He would bless them, for they would bless Abraham. According to Dummelow the promise to Hagar was "fulfilled in the Arab race"[5] for *Paran* is still in possession of Beduin Arabs, the descendants of Ishmael.[6] But I am able to carry the matter still further. Abraham had prayed for posterity of Ishmael:[7] and his prayer had been answered:

> And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve tribes shall he beget, and *I will make him a great nation.*[8]

This assurance was given at a time when Sarah had not conceived Isaac. There was, of course, a similar prophecy regarding Isaac, the house of Jacob, but subsequently they came under the curse and consequently ceased to be a nation, as foretold by Prophet Jeremiah:

> The seed of Israel also shall cease from being a nation before Me for ever.[9]

In order to appreciate these prophetic utterances, I must discuss at some length four other prophecies in the Old Testament, which must be read with the promise to Abraham and Hagar. The first is addressed to Moses:

> I will raise them up *a prophet from among their brethren, like unto thee*, and *will put My words in his mouth* and he shall speak unto them *all that I command him.*[10]

The second reads:

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1. Gen., 17 : 10.
2. Gen., 15 : 5.
3. Gen., 16 : 30.
4. Gen., 12 : 2-3.
5. Dummelow, *Commentary on the Holy Bible,* 25.
6. Ibid., 29. See Gen., 21 : 17-21.
7. Gen., 17 : 18.
8. Gen., 17 : 20.
9. Jer., 31 : 36.
10. Deut., 18 : 18.

> Behold, a woman shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat.....[1]
>
> Associate yourself O ye people (against him) and ye shall be broken in pieces, and give ear, all ye of far countries, gird yourself (against him) and ye shall be broken in pieces.[2]
>
> Take counsel together (against him) and it shall come to naught; speak the word and it shall not stand; for God is with us....[3]
>
> (He will) Bind up the testimony, seal the law among my disciples.[4]

The third prophecy runs thus:

> Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put in My spirit upon him.[5] He shall not fail, nor be discouraged till he have set judgment in earth.....[6] Behold, the former things have come to pass, and new things do I declare: before they spring forth I tell you of them. Sing unto the Lord a song, and His praise from the ends of the earth.[7] Let the wilderness and cities thereof lift up their voice the villages that Kedar doth inhabit.....[8] Hear, ye deaf, and look, ye blind, that ye may see...[9] Who gave Jacob for a spoil and Israel to the robbers? Did not the Lord? For they would not walk in His way, neither were they obedient unto His law.[10]

The fourth prophecy was:

> But ye are departed out of the way; ye have caused many to stumble at the law, ye have corrupted the covenant of Levi, saith the Lord of hosts....[11]
>
> Behold, I will send my Messenger, and he shall prepare the way for Me.....[12]

To appreciate the real significance of these prophetic utterances, we must read them together in the light of the promises to Abraham and Hagar. I will, however, analyze these independently and show that they foretold the advent of the Holy Prophet Muhammad and did not apply to Jesus.

I. The Promises to Abraham and Hagar

(a) A nation will be raised from their progeny and God will bless them and make them great.

Jesus belonged to the house of Jacob, was an Israelite and not an Ishmaelite. Therefore, this did not apply to him.

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1. Isa., 7 : 14-15.
2. Isa., 8 : 9.
3. Isa., 8 : 10.
4. Isa., 8 : 16.
5. Isa., 42 : 1.
6. Isa., 42 : 4.
7. Isa., 42 : 9-10.
8. Isa., 42 : 11.
9. Isa., 42 : 18.
10. Isa., 42 : 24.
11. Mal., 2 : 8.
12. Mal., 3 : 1.

The Holy Prophet Muhammad was in direct line of descent from Ishmael. It is for this reason that Abraham has been styled as his father and has also been described as the progenitor of the Arabs.[1] The Holy Quran records the following prayer of Abraham regarding the progeny of Ishmael: "Our Lord...(raise) from our offspring a nation submitting to Thee.[2]

(b) God will bless them, for they will bless Abraham.

Jesus did not bless Abraham. Christians do not remember or bless him in their prayers.

The Quran sends peace on Abraham,[3] so did the Holy Prophet Muhammad. The Holy Prophet and the Muslims, following the *Sunna,* say *Darud* at least eleven times in their five daily prayers, in which Abraham and his descendants are blessed.

(c) The descendants of Ishmael will be made a great nation.

See I (a) above. This is inapplicable to Jesus or to his followers.

No one can deny that the Arabs, after embracing Islam, did become a great nation.

II. The Prophecy of Moses

(a) A prophet will be raised from among their brethren.

See I (a) above. The address being to an Israelite Prophet the words "their brethren" cannot apply to Israel, i.e., the house of Jacob. If, according to the Christian belief, the birth of Jesus was immaculate he could not have been a descendant of Isaac and the question of *his brethren* can hardly arise.

Ishmael and Isaac, being sons of the same father, Abraham, were brothers. The descendants of the one would be the brethren of the progeny of the other. The term of *their brethren* has been applied to the progeny of Hagar[4] and of Ishmael.[5]

(b) That Prophet will be like unto Moses.

Nowhere does Jesus claim to be like unto Moses. His apostles or disciples have never asserted that Jesus was like unto Moses. In fact, if Jesus was the son of God, he could not be like unto Moses, who was a mortal.

The Holy Quran says: "Surely, We have sent to you an Apostle, a witness against you as We sent an Apostle to Pharaoh."[6] In another place it says: "And a witness (Moses) among the children of Israel has borne witness of one like him (Muhammad)."[7] Besides,the first six verses of Ch. 52 draw attention to a parallel set of facts in the revelations of Moses and Muhammad. Thus, the likeness of the Holy

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1. The Holy Quran, 90 : 3.
2. Ibid., 2 : 128.
3. Ibid., 37 : 109.
4. Gen., 16 : 10-11.
5. Gen., 17 : 20.
6. The Holy Quran, 73 : 15.
7. The Holy Quran. 46 : 10.

Prophet to Moses was indicated in very early revelation. The Holy Prophet in a letter to one of the Christian Rulers described himself as a companion of Moses and urged that the prophecy of Moses applied to him.[1]

Maulvi Abdul Haq Vidyarthi, in his book *Muhammad in the World Scriptures,* devotes a chapter: "The Advent of a Prophet in the likeness of Moses," to this subject and proves by quotations from the Bible and other ancient literature that *that Prophet* was the Holy Prophet Muhammad; and the reader, if interested, might read this book for a detailed study.

(c) God will put His words into the mouth of that Prophet.

Jesus was a prophet of God, and this part of the prophecy may be held to be applicable to him.

The Holy Quran says:

> And most surely this is a revelation from the Lord of the worlds.[2]
>
> The Holy Spirit has revealed it from your Lord with truth.[3]
>
> Nor does he (Muhammad) speak out of desire. It is naught but revelation that is revealed. The Lord of Mighty Power has taught him.[4]
>
> The Beneficent God, taught the Quran.[5]
>
> And thus have We revealed to you an Arabic Quran.[6]
>
> Say (Muhammad) .... it is only a delivery (of Communications) from Allah and His Message.[7]

(d) That Prophet will address all nations.

I have already explained that to his knowledge the mission of Jesus was confined to Israel; and, in particular, to the Lost Tribes (see Matt., 15 : 24 etc.) and in fact he addressed himself to none besides Israel.

The Holy Quran says: "Blessed is He Who sent down the discrimination upon His servant that he may be a Warner to all nations."[8]

This is one of the very early Makkan revelations and shows that the message of the Holy Prophet was meant for *all nations* from the very beginning.

The Holy Quran also claims that "it is nothing but a reminder to all nations"[9] from the very beginning and was also meant for those who had received the Books before.

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1. *Sirat Ibn-i-Hisham,* Vol. I : 196.
2. The Holy Quran, 26 : 192.
3. Ibid., 16 : 102.
4. Ibid., 53 : 3-5.
5. Ibid., 55 : 1-2.
6. Ibid., 42 : 7.
7. Ibid., 62 : 22-23.
8. Ibid., 25 : 1.
9. Ibid., 6 : 90; 68 : 52; 81 : 27, etc.

The Holy Quran also says: "We have not sent you (Muhammad) but as a mercy to all nations."[1] And the Holy Prophet is commanded: "Say, O Prophet! surely I am an Apostle of Allah to *you all.*"[2] Again, the message of the Holy Prophet (Muhammad) was meant for all because God's mercy encompasses all[3] and because He is "the Creator of all the world."[4] This was one of the very earliest Makkan revelations. Thus Muhammad was the Prophet to all nations and had come to remove all barriers and limitations of nationality and colour. That the Holy Prophet succeeded in his mission is testified by Islamic history. There is a saying of the Holy Prophet which is pertinent to the discussion. He said: "I said I am the Apostle of Allah to you all but you said: You lie, and Abu Bakr said: You speak the truth." While dealing with the *Hadith* I have already mentioned the fact that the Holy Prophet sent letters to various Christian Rulers beyond Arabia to embrace Islam.[5] He sent some of his Companions to preach Islam to far off countries even to China. He would not have done so if Islam, to him, had not been the universal religion.

(e) God will command that Prophet.

For reasons given in II (c) above this may be conceded to be applicable to Jesus; though the Gospels disclose no such commands.

Peake, while dealing with this prophecy in Deuteronomy, says that "it contains no primary reference to the Messiah."[6]

The Holy Quran says:

> O you who are clothed (Muhammad) arise and warn.[7]

Again:

> O Apostle! declare what has been revealed to you from your Lord.[8]

And again:

> Say (O Muhammad): My prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds. No associate has He; and this am I commanded, and I am the first of those who submit.[9]

III. The Prophecy of Prophet Isaiah

(a) The Prophet shall be conceived of a woman.

In this particular verse the words *Haalmah* or *'alma* (women) has been confused with *Bethulah* (virgin) to make the prophecy applicable to Jesus. I will quote Peake again:

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1. The Holy Quran, 21 : 107.
2. *Ibid.*, 7 : 158.
3. *Ibid.*, 7 : 156.
4. *Ibid.*, 1 : 1.
5. *Ubi. Sup.*, p. 76.
6. The Holy Quran, 74 : 1-2.
7. Peake, *Commentary on the Bible*, 239.
8. The Holy Quran 5 : 67.
9. *Ibid.*, 6 : 162-163.

The rendering "virgin" is unjustifiable… the word employed here *'almah* means a young woman of marriageable age, without any suggestion that she is not married…It has, therefore, no reference to the birth of Jesus… The name Immanuel means "God is with us," not "God with us;" there is no reference in it to any Incarnation of God.[1]

Jesus was certainly born of a woman through natural human agency. But the significance here is that the child will only be conceived of a woman and will not have the protection of his mother or father, as in the case of Moses. Jesus, as already shown, had the protection of his parents. Matthew unjustifiably applies this prophecy to Jesus.[2]

The Holy Prophet was a posthumous child of Abdullah. His mother, Amina, died when he was only six years old. Thus in his tender years he was deprived of both his parents. The significance of the prophecy has been explained above.

(b) He shall eat butter and honey.

Nowhere are we told that the usual diet of Jesus was butter or honey. On the contrary, in his very first miracle he converted pure water into wine.[3] He must have been eating food and drinking wine heavily, for people to have called him a "gluttonous man"[4] and " a wine-bibber."[5]

The usual and staple food of the Holy Prophet consisted of dates, barley bread and milk. Abu Daud records that the Holy Prophet used to take delight in eating butter and Bukhari records a similar Hadith regarding honey.

(c) People will associate, counsel and gird themselves against him, but they shall be broken in pieces.

It is true that the Pharisees and Sadducees did associate and hold counsels against Jesus, but they were not broken in pieces, certainly not during his life-time. In any case they did not gird themselves against him. To "gird yourself" means "warfare."[6]

It would merely be repeating history to say that the idolaters of Makka conspired together to persecute and kill Muhammad. By degrees, no doubt, the persecution grew. But the conversion of Hazrat Hamza and Hazrat Umar infuriated them. The Holy Prophet suffered indignities at their hands. His followers had twice to emigrate to Abyssinia. In the end Muhammad himself had to leave Makka and take refuge in Madina. The Makkans did not only conspire against the Holy Prophet but actually "girded themselves" to warfare. They with 1,000 men attacked at Badr the Muslims who were only 313 in number. The Makkans were routed, and two years after they attacked again, 3,000 strong, and a battle had to be fought at Uhud. The Muslims numbered 1,000. In this battle the Muslims suffered a setback. Hazrat Hamza, the uncle of the Holy Prophet was killed and the Holy Prophet himself received injuries. But

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1. Peake, *Commentary on the Bible*, 442.
2. Matt., 1 : 22-24.
3. John, 2 : 8-9.
4. Matt., 2 : 19.
5. Luke, 7 : 34.
6. Dummelow, *Commentary on the Holy Bible*, 419.

neither the Holy Prophet nor his followers were discouraged by this defeat. The Makkans again in the following year attacked with an army of 10,000 men and in the battle of Ahzab besieged Madina itself; but this time they were defeated. I am not concerned here with any justification of these wars. I am only pointing out that the Makkans did "associate, counsel and gird themselves" against the Holy Prophet Muhammad. That they were broken up in pieces is, again, a matter of history. When the Holy Prophet Muhammad entered Makka as the Supreme Ruler of Arabia, he forgave them all—even Hinda who had devoured the raw liver of Hazrat Hamza, after removing it from the dead body on the battlefield of Uhud.

(d) That Prophet will be Immanuel, i.e., to him "God is with us" will apply.

Immanuel is a prophetic, and not a real, name, and has a significance of its own. The clue is to be found in its meaning: *God is with us.* Instead of God being with Jesus, he actually complained of his having been forsaken by Him.[1] By this utterance Jesus in fact confessed that at the most crucial moment of his life God was not with him. Matthew wrongly applied this name to Jesus[2] and based on it his theory of *virgin birth,* which in itself is the result of a Christian forgery.

The idolaters of Makka had conspired to kill Muhammad. Most of the followers, with the exception of Hazrat Abu Bakr and Hazrat Ali, had already, at the suggestion of the Prophet, emigrated to Madina. The Holy Prophet left Makka with Hazrat Abu Bakr. The city was in a ferment when this fact became known. The Quraish sent scouts in all directions to trace the whereabouts of the Holy Prophet. To avoid detection he and his Companion took refuge in one of the caves of Mount Saur for three days. (See illustration, page 360.) The persecutors of Makka, still continuing the pursuit, arrived before the cavern. The expert trackers positively declared from the footprints that the wanted men were inside the cave. The two inside heard their conversation. There was no other outlet. Hazrat Abu Bakr felt it to be a time of jeopardy, and he whispered his fears that they were but two against many. "Fear not, Abu Bakr," said the Holy Prophet, "we are not two. Surely *God is with us.*"

The spider's web against the entry to the cavern, however, convinced the Makkans that the Holy Prophet Muhammad could not be inside; and they left. This testimony proves that *God is with us* was a prophetic reference to the Holy Prophet Muhammad. He repeated exactly the words of the Prophet Isaiah.

This incident is referred to in a much later revelation (at Madina) in the Holy Quran:

> Allah certainly aided him when those who disbelieved expelled him, he being the second of two, when they were both in the cave, when he said to his Companion: Grieve not, surely *Allah is with us.*[3]

Moses used the same phrase[4] when he was being followed by the Egyptian host.

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1. Matt., 27 : 46.
2. Matt., 1 : 23.
3. The Holy Quran, 9 : 40.
4. *Ibid.,* 26 : 61-62.

I have already given brief details of the three battles which the Holy Prophet was compelled to fight. His belief in the ultimate triumph of his cause, his faith that God was with him brought victory after victory to him; although on each occasion the odds were against him, yet his enemies were broken into pieces.

I will refer to two other incidents of his life. In the Battle of Hunain, the Hawazin, famous throughout Arabia for their prowess in archery, had gathered in great numbers and drawn up in masked recesses of the valley commanding the steep and narrow defile which formed the only entrance of the valley. As the Muslims approached the valley, the Hawazin sprang from their ambuscade and charged impetuously down upon them. Staggered by the sudden onslaught the Muslims fell back; and the galling archery of the enemy compelled a retreat. Instead of going to his fast retreating followers the Holy Prophet advanced alone towards the enemy, shouting: *"I am the Prophet and I am not a liar. I am the son of Abdul Muttalib."* A handful of Companions ran towards him and followed him. They were met with showers of arrows, "so thick and well sustained that they darkened the sky like a flight of locusts." The Holy Prophet picked up, as he had done at Badr, a handful of gravel, and cast it at the enemy, saying "God hath cast fear into their hearts." The noble example of the Holy Prophet and the clarion call of Hazrat Abbas brought the rest of the followers to the side of the Holy Prophet shouting: *Labbaik, Labbaik ya Rasulallah:* "Here we are, here we are, O Messenger of God!" The fight that ensued was fierce and cruel but in the end the faith of the Holy Prophet in God being with him won the day for the Muslims.

The second incident is even more singular. The Holy Prophet was sleeping under a tree alone at a distance from his camp. Ghauris bin Haris, his deadliest enemy, saw him, and drawing his sword, stealthily approached him. The Holy Prophet awoke and saw him. Ghauris taunted: "O Muhammad! who is here to protect and save thee?" Calmly came the reply from the Holy Prophet: "Allah." Ghauris was struck with awe, and the sword fell from his hand. The Holy Prophet picked it up and in his turn questioned him: " O Ghauris, who is there now to save thee?" "No one," pleaded Ghauris. "Then," said the Holy Prophet, "learn from me to forgive and to be merciful to your enemies." With these words the Holy Prophet returned him his sword. This incident proves better than any other that the Holy Prophet had not only a unique faith in God but that he also believed that God was with him.

(c) That Prophet will bind up the testimony and seal the law.

"Bind up the testimony" according to Peake means: "secure the preservation of his own prophecies."[1] I have already shown the worth of the Gospels. Jesus did not preserve his revelations or prophecies. He also did not seal the law, i.e., he did not bring the final code. He had, in fact, come to fulfil the law of Moses[2] and had enjoined his followers to keep the Commandments of Moses.[3] He did not bring any new law and

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1. Peake, *Commentary on the Bible*, 443.
2. Matt., 5 : 17.
3. Matt., 19 : 17.

cannot be said to have "sealed" it. On the contrary he foretold the advent of the Comforter who shall "teach you all things"[1] and "guide you into all truth."[2]

I have already described at great length, how the Holy Prophet during his life took every possible measure to preserve the Holy Quran in its pristine purity, and that the Book as we have it to-day is word for word the same as it was in his life-time. He also *sealed the law.* The Holy Quran says:

> Muhammad is not the father of any of you, but he is the Apostle of Allah and *the seal of the Prophets;* and Allah is cognizant of all things.[3]

He could not have been the seal of the Prophets, i.e., the last of the Prophets if he had not sealed the law.

Says the Holy Quran:

> This day have I perfected for you your religion and completed My favour on you and chosen for you Islam as your religion.[4]

The Holy Prophet did seal the law, for the law promulgated by him is everlasting. No prophet could come or has come during the last 1400 years. The Holy Prophet's Mission was universal[5] even for the People of the Book, to whom previous prophets had come.[6] If the Holy Quran had lost its pristine purity there would of necessity have come a new Prophet and a new law to earth. But the finality, the sealing of his revelation, saw its perfection too. In the Holy Prophet Muhammad the manifestation of Divine Will was accomplished. His law meets the requirements of all ages and all countries. That is why he sealed the law and said:

> "There will be no prophet after me."

(f) The Prophet will be a servant of God.

Jesus called himself *Son of Man;* and the "devils" called him the *son of God.* Therefore, according to their faith, this aspect of the prophecy could not apply to him. I would, however, maintain that it did, because, like other Prophets of God, he also was a servant of God and not the son of God.

The Holy Quran describes the Holy Prophet in these words:

> "Blessed is He Who sent down the discrimination upon His servant that he may be a warner to the nations."[7]

Again:

> "And He revealed to His *servant* what He revealed."

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1. John, 14 : 26.
2. John, 16 : 13.
3. The Holy Quran, 33 : 40.
4. *Ibid.,* 5 : 3.
5. The Holy Quran, 7 : 158.
6. Ibid., 6 : 90-91; 34 : 28; 68 : 52; 81 : 27, etc.
7. Ibid., 25 : 1.

The Islamic formula of Faith, *Kalima,* includes:

"I bear witness that Muhammad is the *servant* and Apostle of Allah."

The Holy Prophet is reported to have said:

"I sit at meals as a servant, I eat like a servant, for I really am a servant."

(g) He will be an elect of God with whom God will be pleased.

I would say that, as a Prophet of God, this did apply to Jesus.

Equally this would apply to the Holy Prophet Muhammad. He is reported to have said:

"Verily Allah created the creation and made me among the best of them…"

Again:

"Behold! I am the beloved of Allah and there is no exaggeration in this…"

(h) That Prophet will not fail, nor will he be discouraged and he shall accomplish his mission and thus shall deliver judgment of God.

Jews and Christians alike believe, though for different reasons, that Jesus had died on the cross according to the Jews an accursed death.[1] In these circumstances, can anyone say that Jesus fulfilled his mission on earth? He should not have, if the prophecy in fact applied to him, felt discouraged. His prayer on Gethsemane: "Let this cup pass away from me,"[2] and his cry of despair on the cross[3] show that he had lost all courage. Again, instead of bringing God's judgment on earth, i.e., setting up the Kingdom of God on earth, he only prayed for its coming[4] and expressed ignorance as to when it would be set up.[5] He did not, however, set it up but, on the contrary, left the earth, according to the Christians, to sit at the right hand of God in heaven.

Says the Holy Quran:

"Your companion (Muhammad) does not err, *nor shall he fail.*"

History proves, and even Christian critics have to admit, that he was "the most successful of all Prophets and religious personalities."[6] Because he was ordained to be successful in his earthly Mission he was to have "a favour never to be cut off."[7] Regarding his courage of heart even a bigoted Christian like Sir William Muir had to admit:

> We search in vain through the pages of profane history for a parallel to the struggle in which for thirteen years the Prophet of Arabia, in the face of discouragement and threats, rejection and persecution, retained thus his faith

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1. Deut., 21 : 23.
2. Matt., 26 : 39.
3. Matt., 27 : 46.
4. Matt., 6 : 10
5. Mark, 13 : 32-33.
6. *Ency. Brit.*, Art. Quran.
7. The Holy Quran, 68 : 3.

> unwavering, preached repentance, and denounced God's wrath against his godless fellow citizens. Surrounded by a little band of a faithful men and women, he met insults, menace, and danger with a lofty and patient truth in the future.[1]

The Holy Quran says:

> Is it then the judgment of the times of ignorance that they desire? And who is better than Allah to judge for a people who are sure.[2]

In the preceding verse the Holy Prophet is invited to judge people "by what Allah has revealed."

That he completed his missioin on earth no one can deny. Idolatry vanished, the doctrine of the Unity and Infinite Perfection of God became a living principle in the hearts and lives of his followers and submission to the Divine Will became the governing rule of life. Nor were social virtues wanting. Universal Brotherhood was inculcated, infanticide proscribed, orphans protected, slaves emancipated, usury and intoxicating drinks prohibited.

Indeed, well may Muhammad, and he alone, say on his Farewell Pilgrimage: "O Lord! I have delivered my message and have accomplished my work."

(i) The inhabitants of the wilderness, the cities and villages of Kedar will sing his praises.

This did not apply to Jesus. He never addressed himself to the Arabs.

Kedar refers to "the tribes of Arabia."[3] The Prophet Jeremiah said that *Paran* will be the place where Ishmael shall live.[4]

Paran according to Biblical geography was near Hijaz.

It is evident, therefore, that this prophecy could apply in all its details only to the Holy Prophet Muhammad.

IV. The Prophecy of Prophet Malachi

That Prophet will not belong to the house of Jacob, for Israel did not walk in the way of the Lord and corrupted the covenant of Levi, and that Prophet will be the Messenger of God.

This prophecy does not apply to Jesus. The designation " Messenger of God" was never applied to him. He belonged to the house of Jacob, which had violated the covenant of Levi. The mention of this covenant and its breach excludes Jesus. In any case *that Prophet* had to be apart from the Messiah. Dummelow says:

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1. Muir, *The Life of Muhammad.*
2. The Holy Quran, 5 : 50.
3. Dummelow, *Commentary on the Holy Bible,* 441. See also Peake, *Commentary on the Bible,* 447.
4. Gen., 21 : 217.

There is no Messianic prophecy in Malachi in the ordinary sense of the word.[1]

Peake observes that "Malachi was not predicting Christ."[2]

Taking the two together the Holy Prophet did not belong to the house of Jacob and was the *Messenger of God.*

It is, therefore, abundantly clear that out of all the principal components of these Biblical prophecies only three apply to Jesus, and that simply because they would suit the character of any Prophet of God. It can, therefore, be asserted that none of these prophecies really applied to him at all. On the other hand, all of them literally befit the life, character and mission of the Holy Prophet Muhammad.

But there is another aspect of the question. No one can deny that the Jews were expecting this prophet. For over a thousand years they had been expecting a Prophet like unto Moses. The Prophet Ezra, some nine hundred years after Moses, bewailed:

> And there arose not a prophet since in Israel *like unto Moses,* whom the Lord knew face to face.[3]

The Jews questioned, and inquired of every prophet that arose amongst them whether he was *that prophet.* They asked John the Baptist:

> Art thou Elias? And he saith, I am not. Art thou *that prophet?* And he answered, No.[4]

This incident clearly shows that the Jews were anxiously awaiting three prophets: Elias, the Messiah and *that Prophet.* Thus Elias, according to Jesus, came in the person of John the Baptist. Jesus was the Messiah, and *that Prophet* had yet to come, for Jesus never put forward any claim to be that Prophet. This becomes abundantly clear, for John tells us that the Jews further questioned John the Baptist.

> Why baptizest thou then, if thou be not the Christ, nor Elias, neither that Prophet.[5]

In fact, as I will presently show, Jesus himself confirmed their belief by promising the future advent of *that Prophet* whom he described as the *Paraclete.* Even after him, his apostles, like Peter, looked forward to the coming of *that Prophet.*[6] Jude also referred to the same future event and said:

> And Enoch also, then seventh from Adam, prophesied of these sayings: Behold, the Lord cometh with ten thousand of his saints.[7]

Thus according to both Peter and Jude the *second* advent of Christ had to be pre-

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1. Dummelow, *Commentary on the Holy Bible,* 613.
2. Peake, *Commentary on the Bible,* 517.
3. Deut., 34 : 10.; cf Nu., 12 : 6. Deut., 18 : 15, 18.
4. John, 1 : 21.
5. John, I: 25.
6. Acts, III: 22.
7. Jude, 14. It is noteworthy that when the Holy Prophet conquered Makka, he had an army of exactly ten thousand.

ceded by the coming of *that Prophet.* If we read the 14th and 16th chapters of John's Gospel it will become apparent that Jesus was also responsible for these views. He said:

> But the Comforter which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.[1]
>
> Hereafter I will not talk much with you for the prince of this world cometh and hath nothing in me.[2]

In another place, he is reported to have said:

> Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you.....and when he is come, he will reprove the world of sin, and of righteousness, and of judgement.[3]
>
> I have yet many things to say unto you, but ye cannot bear them now, Howbeit when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will show you the things to come. He shall glorify me.[4]

The words: *I have many things to say,* have been interpreted to convey that Jesus had much to say, but as they, the people of Judaea, would not listen to him, he must say them to another audience.[5]

In spite of the apparent contradiction in verses 26 and 30 (John, Ch. 14th) the Prophecy is in unambiguous terms. The *Comforter* stands for the Greek word *Paraclete.* Wastenfells explains that the word used by Jesus was *Mauhamana* (Aramaic) and in Hebrew it was *Mauhamanna*—both meaning the *praised.* In the sister language, Arabic, this word would be *Muhammad* or *Ahmad* which are derived from the same root *Hamd,* which means *praising.*

Before discussing the Quranic version regarding the fulfilment of this and the other prophecies in the person of the Holy Prophet, a reference should be made to the Gospel of St. Barnabas. Barnabas was an Apostle of Jesus,[6] selected by the Holy Spirit, an uncle of Mark the Evangelist,[7] and a companion of Paul.[8] He travelled throughout Palestine, from Damascus to Caesarea, and from Philipi to Mt. Sinai, preaching the Gospel. His relics were discovered in a tomb in Cyprus in the fourth year of Emperor Zeno (478 C.E.) and a copy of his Gospel, written in his own hand, was found lying on his breast. The Gospel of St. Barnabas was condemned by the Church by three successive Decrees: the Decree of the Western Church (382 C.E.), of Innocent I (465 C.E.) and of Gelasius (496 C.E.) The Gelasian Decree mentions the

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1. John, 14 : 26.
2. John, 14 : 30.
3. John, 16 : 7-8.
4. John, 16 : 12-14.
5. Peake, *Commentary on the Bible,* 753.
6. Acts, 14 : 14.
7. Col., 4 : 10.
8. Acts, 15 : 12.

Evangelium Barnabae in its index of the prohibited and heretical Gospels. The recovered Gospel gradually found its way to the library of Pope Sixtus V and it was found there in 1549 by a monk named Fra Marino.

The Gospel of St. Barnabas was accepted and read in the Churches up to the Gelasian Decree. The Gospel contains a complete life of Jesus from his birth to his ascension. It begins with the miraculous birth of Jesus and deals with his circumcision, the visit of the Magi, the Massacre of the Infants, the flight into and the return of the family from Egypt, and the discussion in the Temple. Its central portions deal with the journeys, miracles, discourses, parables and ethical and eschatological teachings of Jesus. Finally, it gives a description of the Paschal Supper and records the betrayal, the trial and the crucifixion. The Gospel concludes with the reappearance of the Lord and his ascension to heaven. After going through this very brief summary of its contents, one wonders why it was rejected by the Church. Sale alleged in his *Preliminary Discourse to the Koran* that it was a barefaced forgery and asserted:

> The Muhammadans have also a Gospel in Arabic attributed to St. Barnabas, wherein the history of Jesus Christ is related in a manner very different from what we find in the true Gospels and corresponds to traditions which Muhammad had followed in his Koran.[1]

To begin with, this Gospel does not differ in material particulars with the Canonical Gospels, or as Sale would have it, the true Gospels. When Sale was challenged to produce this Gospel in Arabic, he was forced to confess:

> I had not seen it (the Gospel of St. Barnabas), when the little I said of it in the Preliminary Discourse. And the other extracts I *had borrowed* from M. de la Monnoye and M. Toland.[2]

Sale's knowledge, then, of the "Arabic" Gospel of St. Barnabas was after all second-hand and based on the publications of M. de la Monnoye (1716) and M. Toland (1718). These two gentlemen had never seen an Arabic copy. They had only heard of it; and, doubting the correctness of this false rumour, had themselves initiated the series of challenges to the Muslim world to produce the Gospel in Arabic. In fact no such Arabic Gospel of St. Barnabas existed and the rumour was without foundation or justification. With the confession of Sale, the authority for the existence of any Arabic original melts away into the baseless conjectures from which it arose. Unless the original copy which was rejected by the Gelasian Council is produced, or in the absence of proof that the present copy is different from the copy of the Gospel which was recovered from the tomb of St. Barnabas, the Gospel in its present form must be accepted.

But why was this shameless and wicked suggestion made by Sale, and why did he attribute the origin of this Gospel to Muslims? And why was this Gospel rejected by

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1. Sale, *The Preliminary Discourse to the Translation of the Koran*, 58.
2. Ibid., Preface to the Reader, 9.

the Church? The reason is not far to seek. It must have contained something very unpalatable to them both. I will quote verbatim two verses from it, which explain both its condemnation and Sale's shameless effort to deny its authenticity. It records a saying of Jesus:

> Verily, I say unto you that the *Messenger of God* is a splendour that shall give gladness to nearly all that God hath made: for he is adorned with the Spirit of understanding and of counsel, the Spirit of wisdom and might, the Spirit of forbearing and love, the Spirit of prudence and temperance; he is adorned with the Spirit of charity and mercy, the Spirit of justice and piety, the Spirit of gentleness and patience which he hath received from God, three times more than He hath given to all His Creatures. O Blessed time, when he shall come to the world! Believe me that I have seen him, and have done him reverence, even as every prophet hath seen and done; seeing that His Spirit God giveth to them prophets. And when I saw him, my soul was filled with consolation, saying *"O Muhammad! God be with thee,* and may He make me worthy to untie thy shoe latchets, for obtaining this I shall be a great prophet and *Holy one of God."* And having said this Jesus rendered his thanks to God.[1]

I will quote another incident recorded in this Gospel:

> Jesus went into the wilderness beyond Jordan with his disciples, and when the midday prayer was done, he sat near a palm-tree, and under the shadow of the palm-tree sat his disciples.
>
> Then sayeth Jesus: So secret is predestination, brethren, that verily I say unto you, to none save one shall it be clearly manifest. He it is whom the nations look for, to whom the secrets of God are so manifest that, when he cometh, into the world, blessed shall they be that shall listen to his words, because God shall overshadow them with His Mercy, even as this palm-tree doth overshadow us.
>
> The disciples asked: O Master! Who shall that man be of whom thou speaketh, who shall come into the world?
>
> Jesus answered: He is Muhammad, the Messenger of God.[2]

The presence of the name *Muhammad* is really explained by the Aramaic equivalent, *Mauhamana,* or the Greek word *Paraclete,* which John uses in his Gospel. Jesus had, therefore, foretold the future advent of the Paraclete, *i.e., Mauhamana* or *Muhammad, the Messenger of God.*

The importance of these passages in this Gospel becomes apparent when we recall that the Gospel was recovered and condemned some three or four centuries before the Holy Prophet was born or had proclaimed his Divine Mission. No wonder the Church

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1. *The Gospel of St. Barnabas,* 163 : 180. The translation is by Laura Ragg.
2. *The Gospel of St. Barnabas,* 163 : 180.

condemned it as heretical and Sale felt uneasy about these passages and had to set his mind at rest by concocting a lie; even though his disgraceful attempt did not deride, but rather enhanced the testimony of this Gospel.

Was the Holy Prophet Muhammad the Comforter foretold by Jesus? The Holy Quran says:

> Those who follow the Apostle Prophet, the *Ummī,* whom they find mentioned in the Torah and the Gospel..... and follow the light which has been sent down with him, these are the successful.[1]

The Gospels also contain passages which can be construed as foretelling the advent of *that Prophet.* The parable of the owner of the vineyard,[2] coming after the son (i.e., Jesus), who is maltreated, contains a clear indication.

The Comforter foretold by Jesus had to be "the Spirit of Truth" who was to glorify Jesus.[3]

The Holy Quran refers to Muhammad as the Truth,[4] and with a Muslim it is an Article of Faith that he should believe in all the prophets of God preceding Muhammad, and in their revelation.[5] The Holy Prophet *did glorify* Jesus by denouncing as utterly false all those calumnies which were leveled by Jews against Jesus and his mother Mary. Referring to the allegations of the Jewish Talmudists against Jesus and Mary, Dummelow says:

> It is interesting to notice that Mohamed indignantly refuted these Jewish calumnies.[6]

The Holy Quran was revealed to clarify and confirm the truth of the earlier revealed Books of God[7] and to affirm that the Holy Prophet Muhammad was *that Prophet* who had also been mentioned by Jesus. Says the Holy Quran:

> And when Jesus son of Mary said, O children of Israel! Surely I am the Apostle of Allah to you! Verifying that which is before me of the Torah and giving the good news of the Apostle who will come after me, his name being *Ahmad,* but when he came to them with clear arguments they said: It is clear enchantment.[8]

I have already mentioned that *Ahmad* is only another name of the Holy Prophet. It is a significant fact that when the New Testament was translated into Arabic the Christians themselves translated the word *Paraclete* as *Ahmad.* Of course, when Sale in 1826, was deputed to revise and correct the Arabic translation of the Bible, the translation of this word was changed.

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1. The Holy Quran, 7 : 157.
2. Matt., 21 : 33-44; Mark, 12 : 1-11; Luke, 20 : 9 : 18.
3. John, 16 : 12-14.
4. The Holy Quran, 17 : 81.
5. Ibid., 2 : 4.
6. Dummelow, *Commentary on the Holy Bible,* 668.
7. The Holy Quran, 2 : 97; 5 : 15.
8. Ibid., 61 : 6.

Jesus is reported to have said:

As long as I am in the world I am the light of the world.[1]

By this Jesus clearly meant that after his death, he would cease to enlighten the world. It also suggests, if we read it with the prophecy about the Paraclete, that the Paraclete would bring the light of truth into the world, and the Holy Quran asserts that the Holy Prophet Muhammad is the light.[2]

It may now be said with certainty that Jesus, who had come as a prophet of God for the house of Jacob in general, and for the Lost Tribes of Israel in particular, having prophesied the approach of the Kingdom of God and the future advent of the Comforter, the Paraclete, Muhammad, or Ahmad, the Praised, left for far-off lands to give the same Gospel (good news) to the Lost Tribes of Israel.

Thus Jesus, the Prophet of God, fulfilled and achieved all the three objects for which he was sent to this world. May the Almighty be pleased and bless His servant, *'Isa,* the son of Mary.

Ameen!

1. John, 9 : 5.

2. The Holy Quran, 5 : 15.

Aham Sharif (Kashmir). A shrine near Pisgah Springs not far from Mount Nebu.

(See pages 273 & 274).

Behatpoor (Bandipoor), Kashmir, as seen from Mount Nebu.

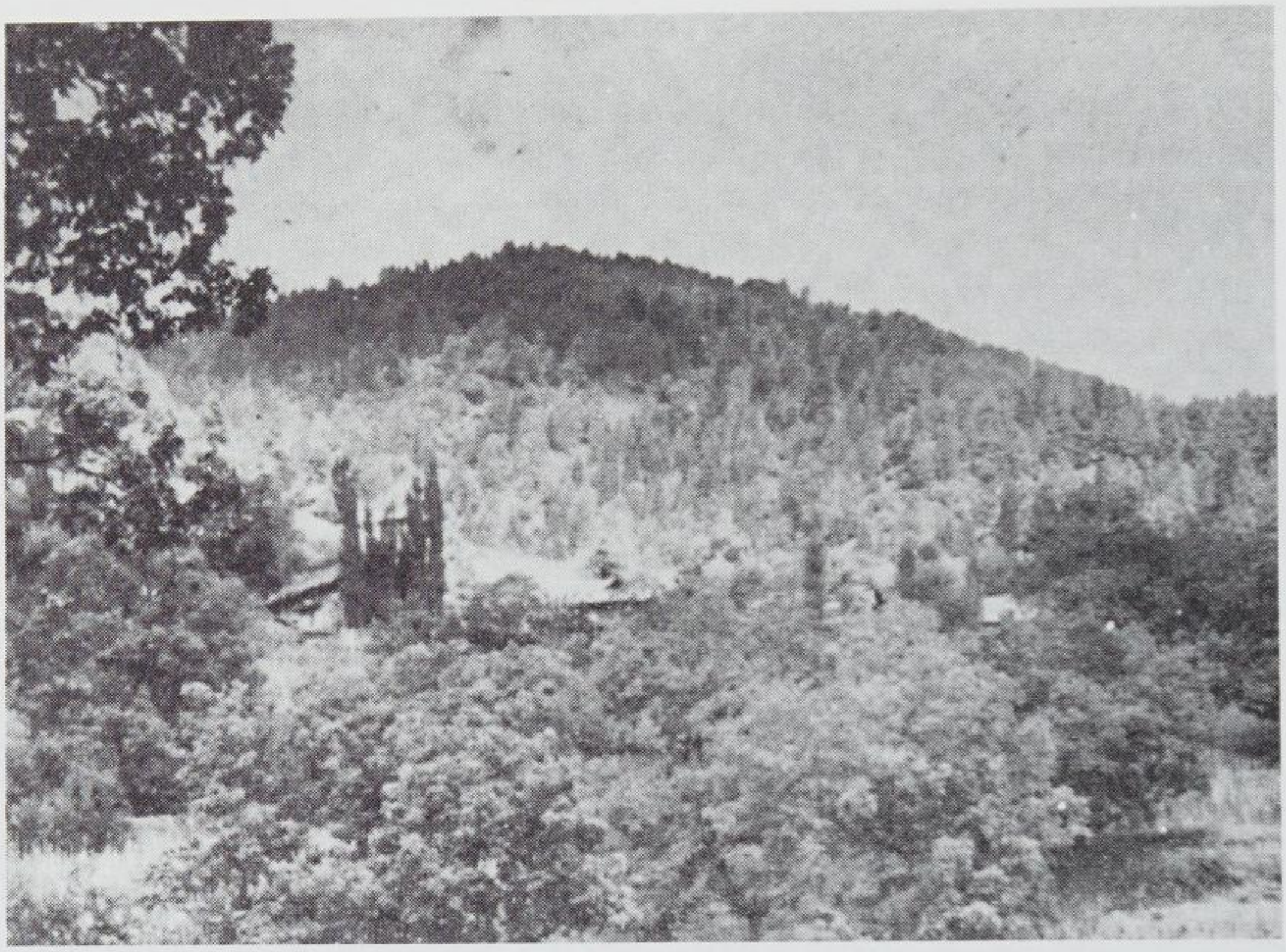
(See pages 273 & 274).

Sin Betour (the Second Mount Sinai) in Kashmir.

(See page 283)

Valley of Kashmir with Behatpoor as seen from Mount Nebu.

(See pages 273-274).



Valley side of Mount Nebo (Kashmir).

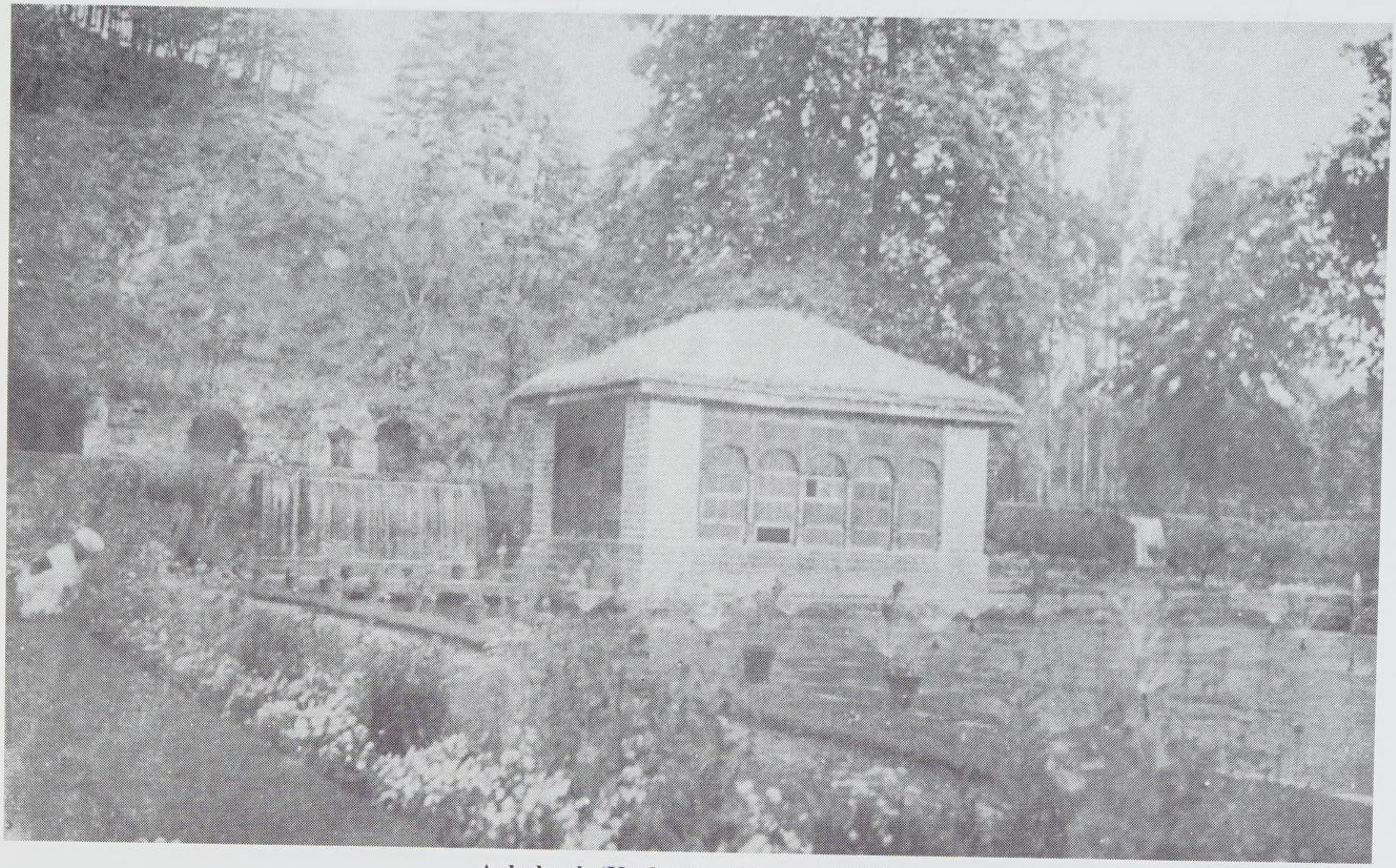
(See page 274).

The other rugged side of Mount Nebo with a shepherdess at Hashba (Kashmir).

(See page 274)

Gulmarg.
(See page 277).

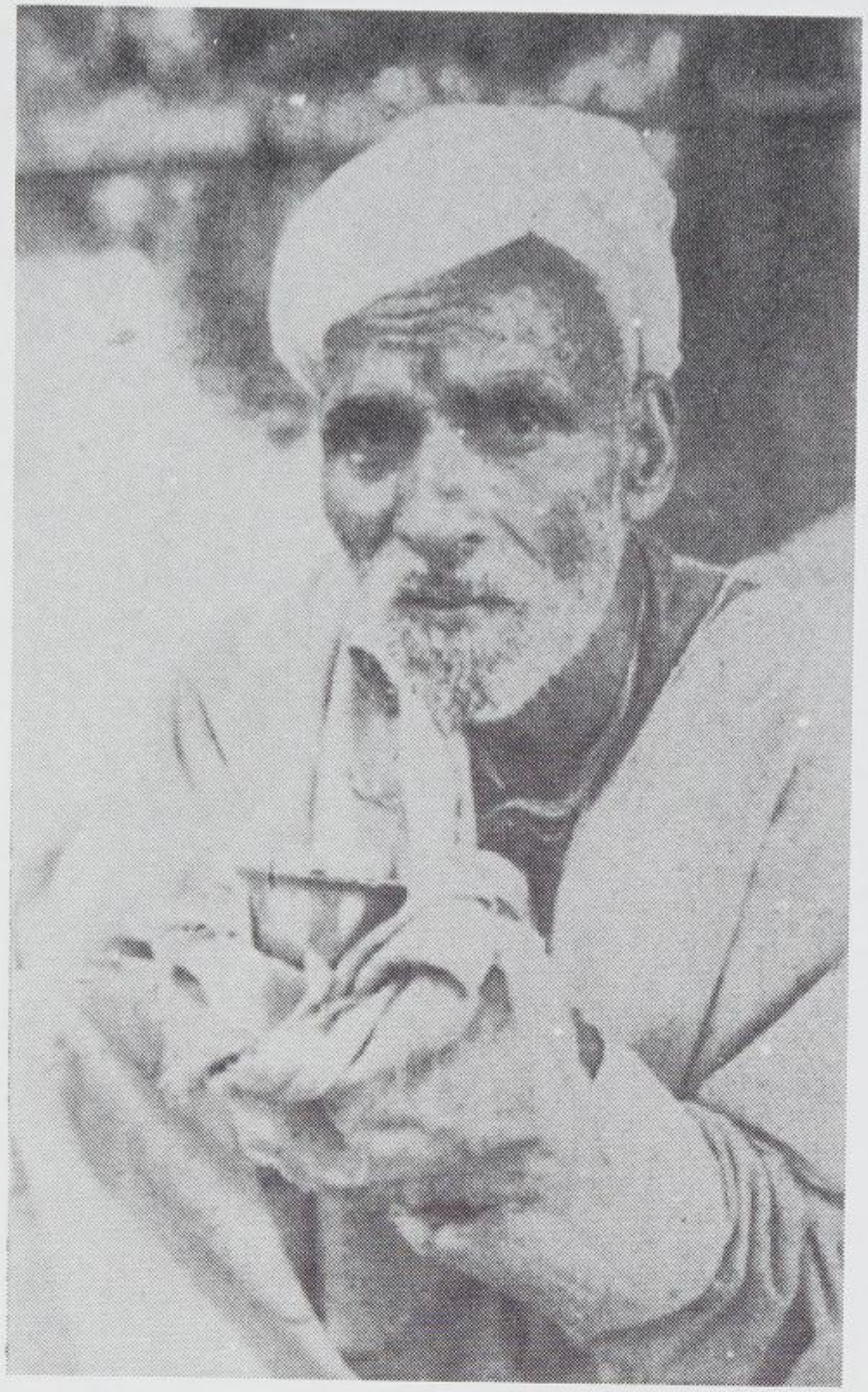
Sonamarg. (See page 277).



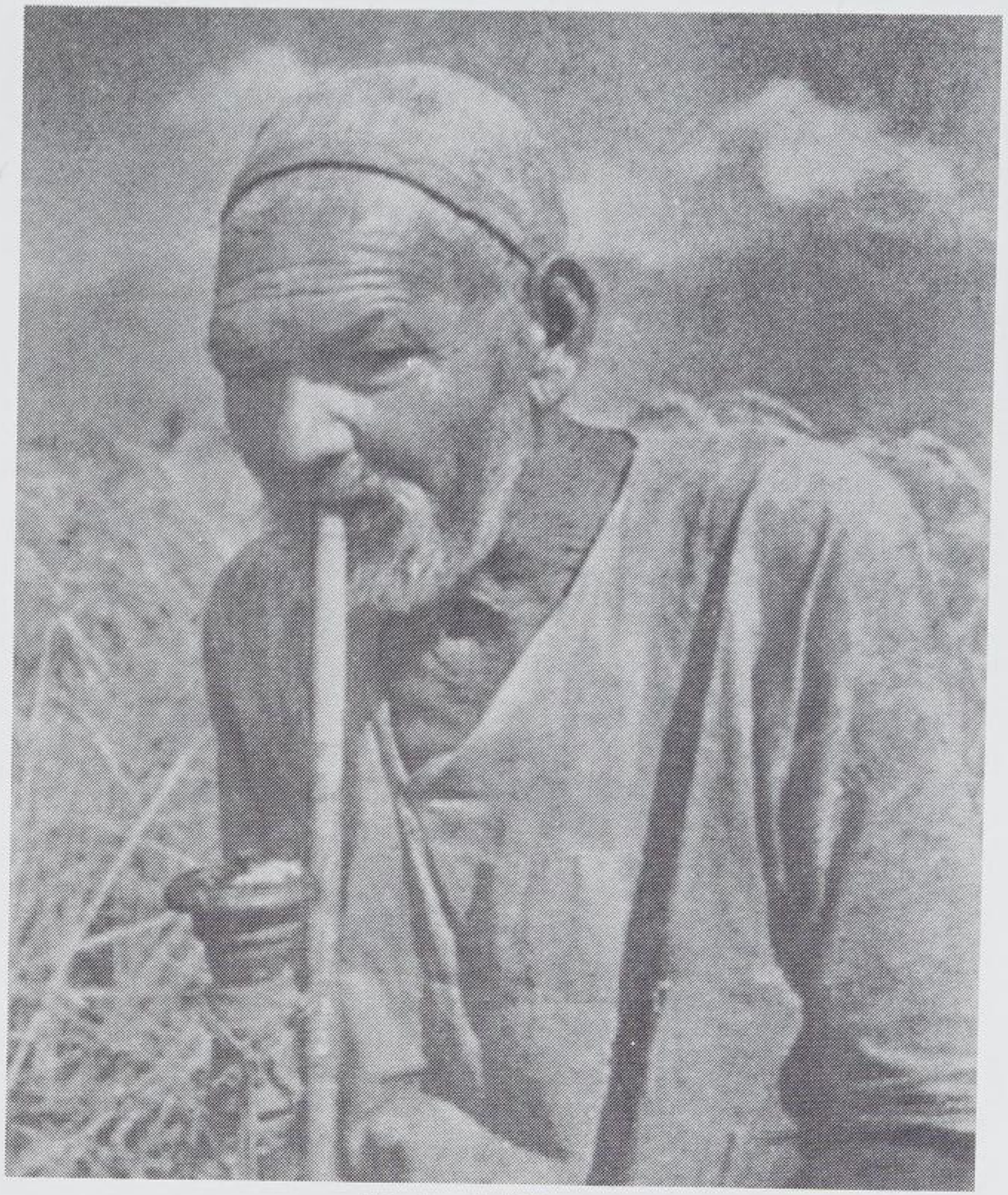
Achabaal, (Kashmir). (See page 277).

PART V

TOMBS OF MOSES, MARY & JESUS



Kahana Pandit of Kashmir.



Kashmiri Farmer.

(See page 308)

CHAPTER 18

LAND OF PROMISE

Palestine, often called the Holy Land,[1] was the land of inheritance of the Hebrew nation. This land was promised to them through Abraham:

> And the Lord appeared unto Abram, and said, Unto thy seed will I give this land.[2]

And "this land" was particularly indicated and specified as the land wherein

> builded he an altar unto the Lord and called upon the name of the Lord.[3]

It was, consequently, at one time deemed to be the birthright of Hebrews to possess this land and to live in it, and that is why it was styled as "their own land,"[4] for it was the land of their inheritance.[5] The Hebrew nation was, therefore, described as the people of inheritance.[6]

The boundaries of this land were described in the promise to Abraham:

> In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.[7]

The "river of Egypt" does not refer to the Nile, but to a brook, now identified with the Wady el-Arish, flowing into the sea about twenty miles south of Gaza.[8] The borders of this land are again in greater detail in the Fourth Book of Moses.[9] But these borders are ideal rather than actual, for the area described there never wholly belonged to the Hebrew nation. It is noteworthy that the eastern border runs in an easterly course to the eastern margin of the sea of Chinnerath (Genasaret) and thence follows the Jordan to the Dead Sea. The eastern border there indicated was really the left bank of the Jordan, while, as already mentioned, the Euphrates is mentioned as the eastern limit in another place. The Biblical phrases: "On this side of Jordan" and "beyond Jordan" thus become intelligent as representing the point of view of the writer or in other words the standpoint of Canaan and, therefore, both these phrases mean on the east side of Jordan,[10] i.e., beyond the eastern border of the Holy Land.

Moses, after bringing them out of Egypt, had to take the Hebrews to this land so that they might possess it and live in it.[11] He exhorted his followers to enter this land, but they refused to go any further and wished to return to Egypt,[12] and it was, therefore, ordained:

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1. The Holy Quran. 5 : 21.
2. Gen., 12 : 7.
3. Gen., 12 : 8.
4. 2 Kings, 17 : 23.
5. Jd., 20 : 6.
6. Deut., 4 : 20.
7. Gen., 15 : 18.
8. Dummelow, *Commentary on the Holy Bible,* 120.
9. Nu., 34 : 1-12.
10. Dummelow, *Commentary on the Holy Bible,* 123. See also Peake's *Commentary on the Bible,* 229.
11. Deut., 1: 8.
12. Nu., 14 : 1-4.

> Doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, Joshua the son of Nun.[1]

The "little ones" of the Hebrew nation were, however, the only other exception.[2] Moses himself was forbidden from entering it[3] and he was directed to appoint Joshua as his successor,[4] so that he could lead the next generation to the land,[5] and then divide the inheritance among the tribes.[6]

It was because of the iniquities of the Hebrew people that Moses was denied entry into this land of inheritance.[7] Moses, however, prayed for permission to enter the land.[8]

> But the Lord was wroth with me (Moses) for your sakes and would not hear me. Let it suffice thee, speak no more unto me of this matter.[9]

Again,

> Futhermore, the Lord was angry with me for your sakes and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance.[10]

Moses then prophesied:

> I call heaven and earth to witness against you, this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations and ye shall be left few in numbers among the heathens, whither the Lord shall lead you.[11]

Moses prayed for the deliverance of his people and he was made to convey a message of hope:

> When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient unto His voice. (For the Lord thy God is a merciful God;) He will not foresake thee, neither destroy thee.[12]

And Moses himself was ordered to take a journey in the opposite direction beyond the Jordan;[13] and if we take the eastern border, to be the eastern bank of the Euphrates,[14] the journey must have been towards the east beyond the Euphrates.

> And the Lord said unto Moses, Get thee unto the *Mount Abarim,* see the land which I have given unto the Children of Israel. And when thou hast seen it,

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1. Nu., 14 : 30. Deut., 1 : 35-36.
2. Nu., 14 : 31.
3. Deut., 1 : 37.
4. Deut., 31 : 14.
5. Deut., 31 : 23.
6. Nu., 26 : 53.
7. Deut., 1: 37.
8. Deut.,1: 45.
9. Deut.,3 : 26.
10. Deut.,4 : 21.
11. Deut.,4 : 26-27.
12. Deut.,4 : 30-31.
13. Nu., 27 : 12.
14. Gen.,15: 18.

thou also shalt be *gathered* unto thy people.[1]

I pause to observe that this land was meant for the *Children of Israel* and not for the entire Hebrew nation. On entering this land, "in the valley over against *Bethpeor,*"[2] Moses was made to see this Land of Promise:

> Get thee up unto the top of *Pisgah* and lift up thine eyes, westward and northward and southward and eastward and behold it with thine eyes, for thou shalt not go over this Jordan.[3]

The eastern border of Palestine, at that time, touched the river Jordan, or, if the description in Genesis is to be considered, the river Euphrates. Moses had not entered the land and, therefore, in either case he must be deemed to be standing on the eastern bank of the Jordan or Euphrates. The direction to look eastward excludes Palestine entirely and, therefore, it was not the Holy Land which Moses was made to see.

If we follow the trend of the Discourses of Moses we find that the burden of the first discourse is about the deliverance of the Hebrews from Egypt, their being led to the land of their inheritance, their possession of it and ultimately their dispersion from it. The second discourse begins with verse 44 of Chapter IV of Deuteronomy. In this Moses mentioned many more "testimonies" and the first ones referred to the Land of Promise which God *shall* give them after their deliverance from captivity. Three places are mentioned in this connection: *Beth-peor,*[4] *Heshbon*[5] and *Pisgah*[6]. In another place *Mount Nebo*[7] is also mentioned in conjunction with Beth-peor. The location of these four places would enable us to ascertain the Land of Promise. All Biblical commentators have to confess that the sites of these places are still unidentified and that "they combined the literal with the metaphorical" and, therefore, they cannot be located now. Peake contents himself with the remarks that "the sites are unknown."[8] The reason why these scholars have been unable to trace the location of these places is because they were looking for them in Palestine. They should have studied the history of the Lost Ten Tribes and searched for these places in the land where these tribes had settled. I will take these places one by one.

Beth-peor means the house (or place) of gaping or opening.[9] Jhelum River in ancient days was called *Behat* in Kashmir; and Bandipur, in Tehsil Handwara (Kashmir), was called *Behatpoor.* It is "the place of gaping or opening" in more than one sense. From this place the Kashmir valley opens out; the river Jhelum also passes through a gap into Wullar Lake. *Beth-peor,* therefore, really stands for *Behatpoor* (Bandipur). (See illustration, page 264).

Heshbon is known by the Biblical reference to the pools of Heshbon. Tristran believed the reference to have been to the pools or streams in the valley.[10] And we find

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1. Nu., 27 : 12-13.
2. Deut., 3 : 29.
3. Deut., 3 : 27.
4. Deut., 4 : 46.
5. Ibid.
6. Deut., 4 : 49.
7. Deut., 34 : 1.
8. Peake, *Commentary on the Bible,* 235.
9. Cruden's Concordance, 578.
10. cf. Cant., 7 : 4.

that about twelve miles south-west of Behatpoor (Bandipur) in Kashmir is *Hashba,* a small village, famous for its pools of fish. It adjoins the spot near *Auth Wattu—the eight ways*—which is locally known as *Maqam-i-Musa,* the Place of Moses.

Pisgah according to Dummelow is "probably the general name for the mountain range which in Deuteronomy (32 : 49) is called Abarim."[1] It is a pity that in religious matters and questions of faith probabilities have had to play a great part. *Pisgah* is a place in Kashmir three miles north-east of *Hashba.* (See illustration, page 264.)

Mount Nebo is a single peak of Mount Abarim,[2] and, therefore, according to Dummelow is another name for Mount Abarim. It signifies "a lofty place."[3] Moses died there,[4] and was buried[5] there "over against Bethpeor," and the *Children of Israel,* not the Hebrew nation, wept for him.[6] *Baal Nabu* (See illustration, page 266), is a peak of a range about eight miles north-west of Behatpoor (Bandipur).[7] From it Bandipur is visible and so is the entire Kashmir valley. There is a tomb on top of this peak which is known as the tomb of Moses. Mount Abarim is the same as Pisgah of Kashmir.

How is it that all these different places in Kashmir, geographically placed within a range of a few miles of the spot said to contain the tomb of Moses, bear the very same Biblical names which are connected with the place where, according to the Bible, Moses was buried? Is this mere coincidence? There are various other common features which I will discuss when dealing with the tomb of Moses. But even these facts, I think, are sufficient to establish that Kashmir is the Land of Promise which God had promised to Moses for the Children of Israel. The matter can, however, be taken further. The Children of Israel were destined to serve other gods of wood and stone, which neither the Hebrews of Moses' time, nor their fathers had known.[8] Nowhere, except in Kashmir, was this prophecy fulfilled. In Kashmir the Kashmiri Pandits worship idols of wood and stone. It can legitimately be contended that the land promised to the Children of Israel, through Moses, must have been some land other than the Holy Land: firstly, because Palestine was never exclusively assigned to the Children of Israel inasmuch as this land was given as an inheritance to the seed of Abraham, Isaac and Jacob, i.e., the twelve tribes. Secondly, the followers of Moses from Egypt were the progeny of only a few of the original inhabitants of Palestine and the greater part of the Hebrew nation, having remained behind, was already in possession of the *good land.* Thirdly, the Children of Israel, having been driven from *their own land,* never returned to it from their captivity. A promise to them that they would possess certain land could only be about a land which they had neither seen before nor possessed at all. But we need not conjecture or speculate as to the location of this Land of Promise, for the Lord Himself has given us sufficient indications of its distinctive

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1. Dummelow, *Commentary on the Holy Bible,* 115.
2. Ibid.
3. Cassel's *Concise Bible Dictionary,* 524.
4. Deut., 34 : 5.
5. Deut., 34 : 6.
6. Deut., 34 : 6-8.
7. Newall, Maj. Gen. D.J.F. *The Highland of India,* 87.
8. Deut., 28 : 64.

features, and we can fix its identity with almost certainty.

The Land of Promise was to be a "heaven on the earth"[1] towards the sun-rising,[2] and was to be a land of hills and valleys that drinketh water of the rain of heaven.[3]

The rains shall fall in this land in due season[4] and this land will extend "even up to *the sea of the plain,* under the springs of the Pisgah.[5]

Palestine cannot answer this description. Dr. G. W. G. Masterman, writing on the General Physical Features of Palestine, says:

> Then the climate, in its broad features, is the same everywhere. A short wet winter is followed by a dry summer season with perhaps no drop of rain for five or six months…and the hot dry summer soon withers the spring's glorious promise of verdure. Miles of country in the later summer produce nothing but a few scanty prickly weeds. The scarcity of timber is marked all over the land. Springs are usually small and infrequent, and not a few become intermittent, or dry up altogether, after the summer draught…the dry and parching south-east wind (the sirocco) from the desert spoils so much of the otherwise pleasant weather in spring and autumn.[6]

Peake, as a contrast to this Biblical description of the Land of Promise, points out that a plentiful supply of rain was always a necessity in Palestine.[7] Again, watering of lands by treadle methods was common in ancient Egypt and Palestine.[8] This was necessary to meet shortage of water at higher levels. But in the Land of Promise irrigation was to be done by natural streams. These descriptions do not apply to Palestine. Of course, the past associations of Kashmiris, being Children of Israel, with Egypt and Palestine, would sometimes make them resort to this kind of device.

But is there any other country, east of the Jordan or Euphrates, except Kashmir, which is famous for its springs, streams and rivers; for its abundance in food and fruits; for the charms of its valleys and meadows? The Land of Promise was to contain *a sea of the plain,* a huge lake of fresh water. Kashmir has its Wullar Lake. Again, Kashmir has actually been described as Heaven on Earth by many famous writers. The Kashmiri historians call it *Bagh-i-Jannat*—the Garden of Paradise, and *Jannat-ud-Dunia*—the Paradise of the World. Saadi, the great Persian poet, sang its praise thus:

If there is a heaven on earth,

It is this, and it's this, and it's this.

Again, the Children of Ham, son of Cush, were to migrate to a land of:

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1. Deut., 11 : 21.
2. Deut., 4 : 41.
3. Deut., 11 : 11.
4. Deut., 11 : 14.
5. Deut., 4 49.
6. Masterman, Dr. E.W.G. *The Holy Land* 7-12.
7. Peake, *Commentary on the Bible,* 236.
8. Deut., 11 : 10.

Fat pastures and good, and the land was wide and quiet and peaceable. [1]

I have yet to come across a better description of Kashmir than this Biblical one.

This land was to be the valley of *Charashim*—the valley of *Craftsman* (See illustration, page 335).[2] It goes without saying that the only valley in the world which is famous for its craftsmen is Kashmir.

The Prophet Isaiah has described the Land of Promise as:

> A place of broad rivers and streams wherein shall go no galley with oars, neither shall a gallant ship pass thereby.[3]

Both these conditions are inapplicable to Palestine because of its sea-coast, but they befit Kashmir. The reference to the absence of "galleys with oars" and "gallant ships" signifies that no enemy fleet can attack, and none will be needed for defense. The broad rivers of Kashmir are steady, but as soon as they leave the valley they follow a circuitous route through mountains and their beds abound with submerged rocks. The rapids thus formed in the rivers make them unfit for navigation, and even a small canoe cannot pass through them.

The Prophet Isaiah had also spoken regarding the Children of Israel and about their sufferings in their captivity. He said:

> Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called *Hephzi-bah,* and thy land *Beulah:* for the Lord delighteth in thee, and thy land shall be married.[4]

The words *hephzi-bah* and *beulah* respectively mean: *she in whom is my delight* and *married;* but they really are allegorical names applied by Deutero-Isaiah to Israel. It has been suggested that *Hephzi-bah* is a distortion of the name of a *Hephzibaal*—delight of the Baal, i.e., delight of the husband, and that Jehovah is the Baal or the husband "who delights over the bride of Zion."[5] The idea underlying these expressions is that people of the land as well as the other fruits[6] arise from the fertilizing influence of the land's *Baal,* i.e., the Divine Husband.[7]

The Mishna and the Talmud have always drawn a distinction between lands artificially irrigated and lands naturally watered, calling the latter the house of *Baal* or the field of *Baal,* or the land of *Baal.*[8] Thus lands fertilized by natural streams, springs and subterranean waters, and not by artificial irrigation, were called the lands of *Baal.*[9]

In short, the prophecy of Isaiah simply foretold that after their sufferings in captivity, the Children of Israel should come to a land which would not be desolate but

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1. I Chron., 4 : 40.
2. I Chron., 4 : 14.
3. Isa., 33 : 21.
4. Isa., 62 : 4.
5. *Ency. Biblica.* Col, 2017, cf. Isa., 62 : 4; Mal., 3 : 12.
6. Deut.. 28 : 4.
7. *Ency. Biblica.* Col. 569.
8. Rel. Sem., 2 : 97.
9. Hastings, *Dictionary of the Bible,* 209-210.

would be fertilized by natural streams and springs and that this land would be married to them or, in other words, they would possess it and live in it.

The Lost Ten Tribes never returned to Palestine. Therefore, Isaiah could not have had the Holy Land in his mind at the time he made this prophecy. On the other hand, Kashmir does answer the description. The Lost Tribes did go there and are till today to be found there. In Kashmir, except when water is lifted, by a local contrivance by foot, up to a height of only about six feet, lands are irrigated by natural streams and springs. Indeed, Kashmir is a land of valleys and springs. It is very significant that *Baal* in the Kashmiri language means a spring.

The word translated as *valleys* in Deuteronomy really stands for meadows. Truly in Kashmir are lofty meadows and natural springs to be found in numbers beyond measure. The term *land of Baal* if applied to Kashmir becomes literally applicable since many places are known as Baal. I give but a few names:

Meadows:[1]	*Springs*[2]
Ainamargh	Achabaal (See illustration, page 268)
Astanmargh	Aharbaal
Chandanmargh	Aishabaal
Chandansarmargh	Chattabaal
Gokalmargh	Gagribaal
Gulmargh (See illustration, page 267)	Gandarbaal
Karmargh	Gungbaal
Khilanmargh	Hazratbaal
Kormargh	Khanabaal
Mahleshamargh	Khandabaal
Nandimargh	Koh Ganjabaal
Nandanmargh	Khwajayarbaal
Nandsarmargh	Manasbaal
Shafimargh	Marbaal
Shajimargh	Sambaal
Sonamargh (See illustration, page 267)	Sarbaal
Tangmargh	Telbaal
Yasumargh	Teraghbaal
Zojamargh	Yarbaal
Zonamargh	Yusubaal[3]

1. *Margh* means a meadow.
2. *Baal* means spring.
3. Just outside Islamabad (Anantnag) there are many sulphur springs and their water is useful for many skin diseases. It is perhaps for this reason that these springs are sometimes connected with Jesus and are named after him.

Lidder Valley. (See Chapter 18).

CHAPTER 19

THE TOMB OF MOSES

Get thee up into this Mountain Abarim, unto Mount Nebo... and die in the mount whether thou goest up...yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give to the Children of Israel.[1]

And when thou hast seen it, thou also shalt be gathered unto thy people.[2]

So Moses the servant of the Lord died there…buried him in a valley in the land …over against Bethpeor: but no man knoweth of his sepulchre unto this day.[3]

These verses record that in obedience to the Divine Command Moses ascended to the top of Mount Nebo and from there he viewed the Land of Promise and thereafter he died at that spot and God buried him. But according to the Christian belief, God not only buried him but buried his sepulchre also. The words *unto this day* indicate that the writer of the account lived and wrote at a much later date.

The Jewish legend surrounds the death of Moses with mystery. It is asserted in the Jewish history called the *Assumption of Moses* that Michael came into conflict with Satan as to the disposal of the body of Moses. This legend is also referred to in the Epistles of Jude.[4] According to eastern Jewish legends when the Israelites murmured and talked of returning to Egypt, Yahweh in his wrath threatened to destroy them, and to make Moses and his clan (*Mosa Khel*) into a nation mightier and greater than they.[5] Yahweh decided that only Moses should with his posterity possess the promised land. Moses should have and did thenceforth disappear and went to that land, but the printed tradition alleged that he was surrounded by a cloud and he disappeared and God had taken him alive into heaven on account of his piety[6]

The first correct note was, however, struck by St. John Chrysostom. In a passage from Homily 26 in the Epistle to the Hebrews (Ch. 3), he wrote:

But tell me, do not the bones of Moses himself lie in a far off land in the East.

But, ignoring Jewish traditions and Christian beliefs, it is obvious that, if Kashmir was the Land of Promise, Moses must have visited the place and his tomb must be somewhere in Kashmir. There can be no possibility of any doubt if it is established that Moses did die in Kashmir.

The traditions of Kashmir, written and oral, assert that Moses did visit Kashmir and died there. Let me quote a few of the historians of Kashmir. Abdul Qadir bin Qazi-ul-Quzat Wazil Ali Khan, in his *Hashmat-i-Kashmir,* writes:

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1. Deut., 32 : 49-52.
2. Nu., 27 : 13.
3. Deut., 34 : 5-6.
4. Jude: 5-9.
5. Nu., 14 : 12.
6. *Jewish Ency.,* Art. Moses, 9 : 53.

> Moses came to Kashmir and people believed in him. Subsequently they continued to believe in him, others did not. He died and was buried here. The people of Kashmir call his tomb the Shrine of the Prophet of the Book.[1]

In *Tarikh-i-Azami* the following passage occurs:

> And this Sang Bibi was also a renowned hermitess and excelled men in meditation and prayer. Near to her tomb is a place which is known as the sepulchre of Moses, the Prophet of God (may our salutations be on him), and people who know assert that many benefits are derived from that place.[2] (See illustration, page 281).

In *Guldasta-i-Kashmir* it is recorded:

> Muslims call this land a replica of heaven on earth and also named it the Garden of Solomon. There are many shrines in the land. They say that Hazrat Sulaiman came here and that Hazrat Musa passed through and died in the land.[3]

Similar references are to be found in *Wajeez-ut-Tawarikh*[4] and *Tarikh-i-Hasan*.[5]

Among European travellers and writers Francis Bernier was the first to note this fact. In his fourth ground for the belief that Kashmiris were descendants of Israel, he said:

> The fourth ground is the belief that Moses died in this city of Kaschmire and that this took place within a league of it.[6]

George Moore, in his *The Lost Tribes,* says:

> Moses himself came amongst them to teach them the worship of one God.[7]

Lt.-Col. H. D. Torrens writes:

> There is a belief too, that Moses died in the Capital of Kashmir and that he is buried near it.[8]

Mrs. Harvey, citing Badi-ud-Din as her authority, states:

> According to one eminent authority Kashmir was inundated on account of the relapse of the inhabitants to idolatry, after having been taught the worship of One God by Moses, who died there and whose tomb is by some said to be still pointed out.[9]

I personally went to the tomb of Moses. (See illustration, page 281). We had to go up on ponies from Aham Sharif, a place about eight miles from Behatpoor (Bandipur). One Ghafar Rishi is the custodian (*Mutawalli*) of the place, and he conducted us there. The tomb itself is in a quadrangular enclosure and in it there are three other covered

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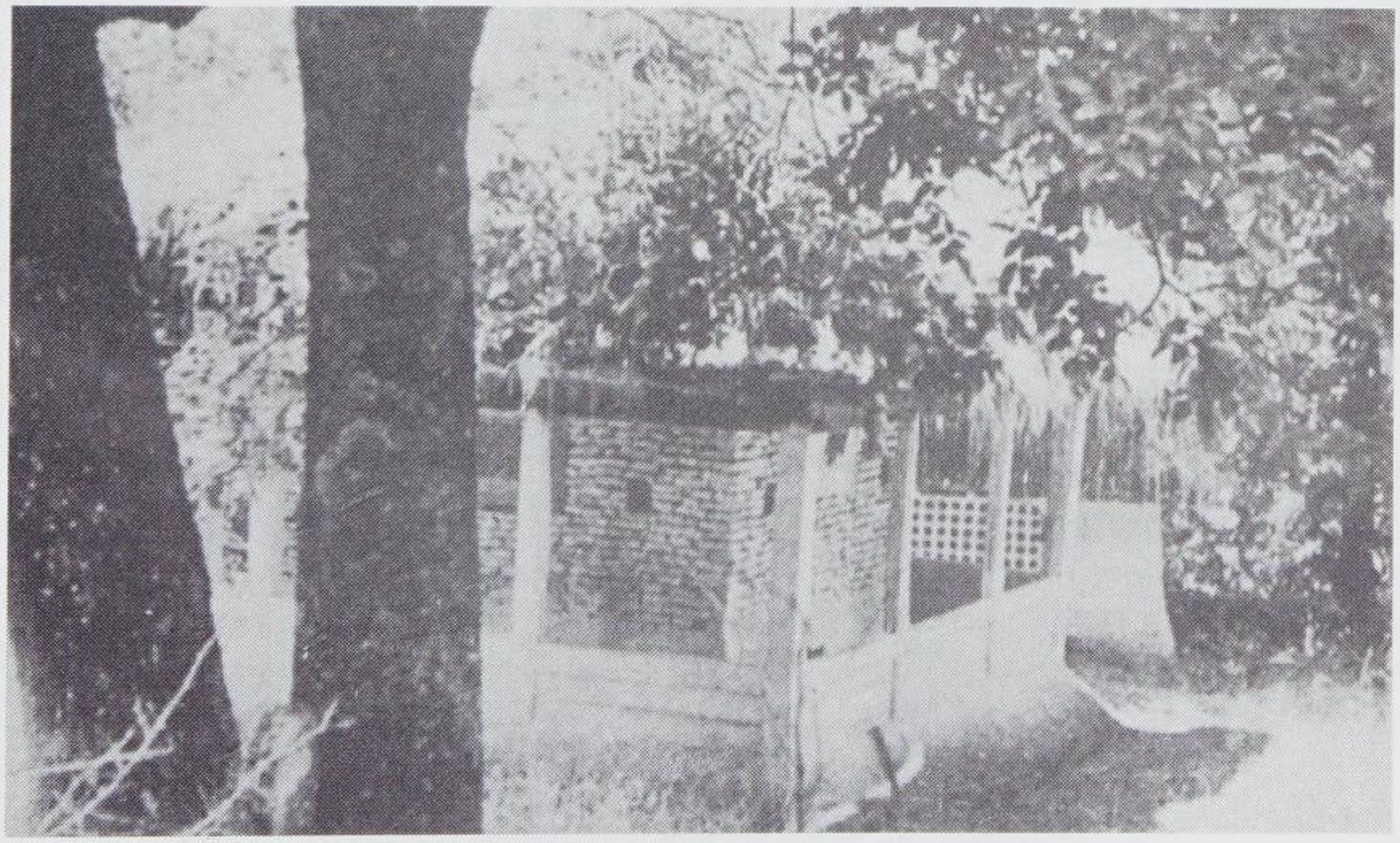
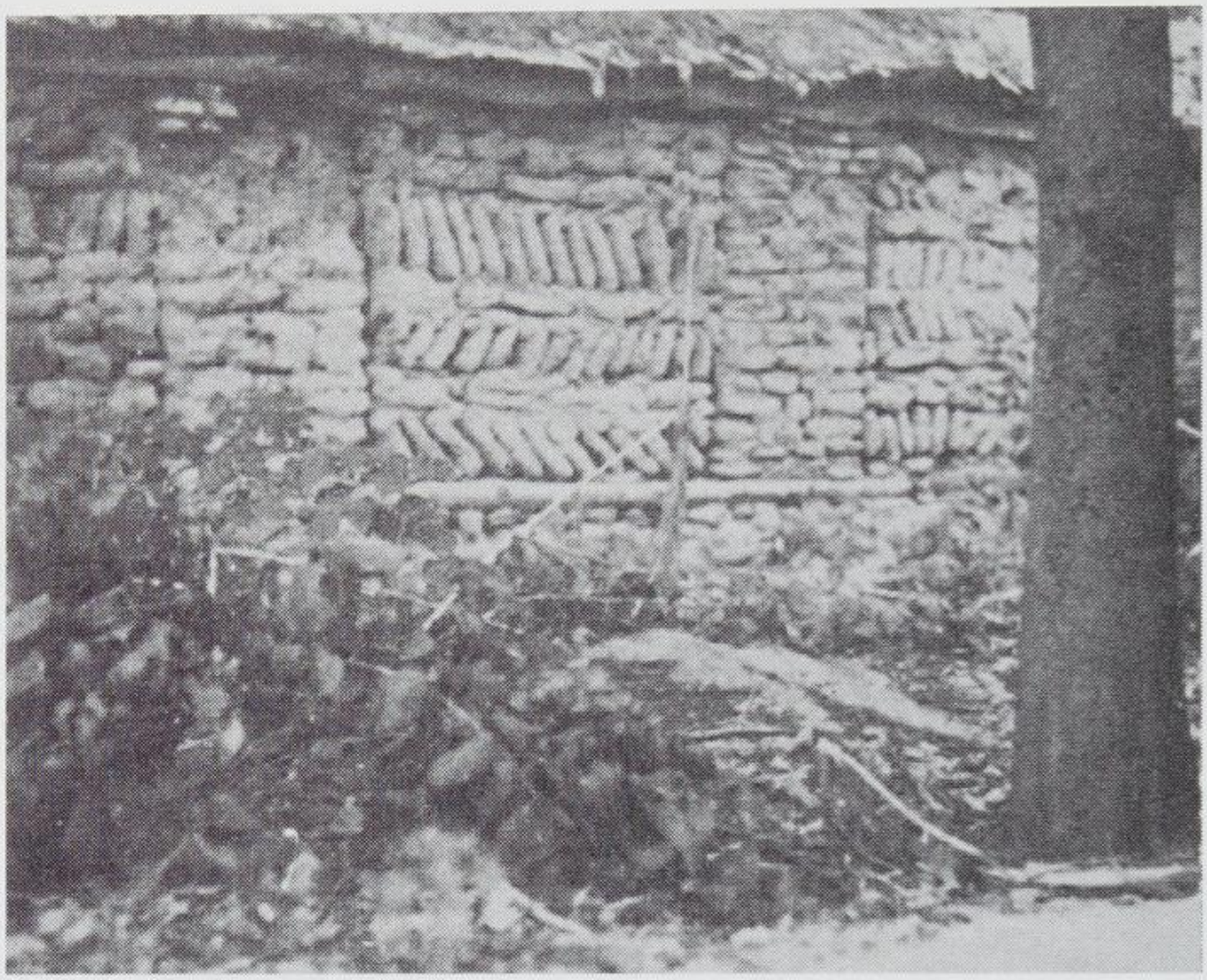
1. *Hashmat-i-Kashmir,* f.7.R.A. Society of Bengal. MS. 192.
2. Khwaja Muhammad Azam, *Tarikh-i-Azami,* 84.
3. Pandit Har Gopal, *Guldasta-i-Kahmir,* 17.
4. *Wajeez-ut-Tawarikh,* Vol. 1 : 28.
5. *Tarikh-i-Hasan,* Vol. 3 : 74.
6. Bernier, *Travels in India,* 174.
7. George Moore, *The Lost Tribes,* 137.
8. Torrens, Lt.-Col., H.D., *Travels in Ladakh, Tartary and Kashmir,* 268.
9. Mrs.Harvey, *The Adventures of a Lady in Tartary, Thibet, China and Kashmir,* Vol. 2: 154.

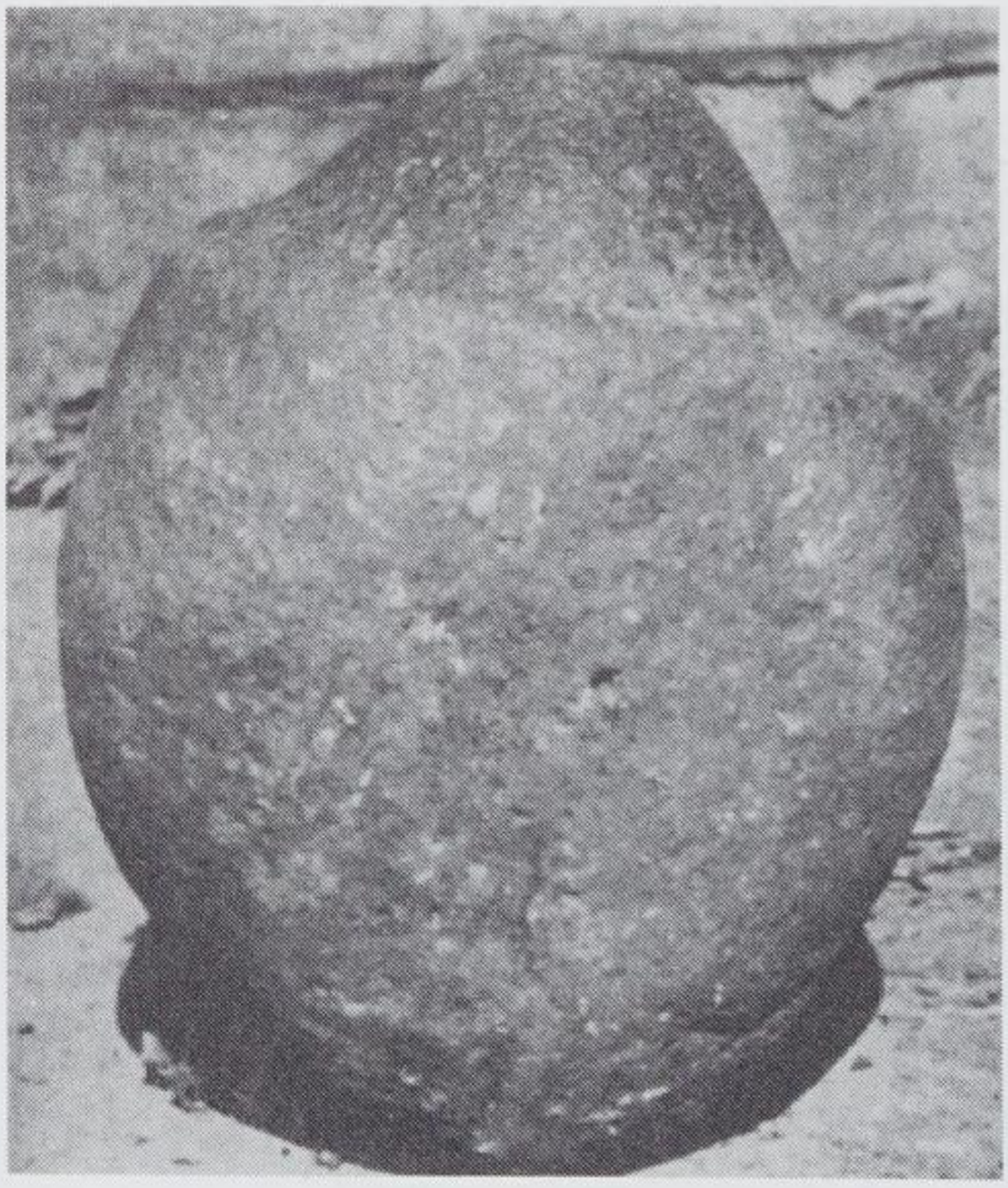
Sepulchre of Moses, with Ghaffar Rishi, its Mutawalli at Mount Nebu, Kashmir. (See pages 280, 283).



Shrine of Sang Bibi behind Sepulchre of Moses.
(See pages 280, 283).



Ayat-i-Maula (Sign of God) in Kashmir with a Jewish grave (East-West) where Moses rested.



Ka Ka Pal or Sang-i-Musa (The Stone of Moses) at Bijbihara (Kashmir). (See page 283).

tombs. One of them is of Sang Bibi, the hermitess, and the other two are of her disciples. All these three tombs, like Muslim graves, are in the north-south direction. The fourth is the tomb of Moses, which, like Jewish graves, is in the east-west direction.

The tomb of Moses has two trees on either side. They were planted about 400 years ago by Hazrat Makhdoom Shaikh Hamza of Kashmir who prayed there for forty days near the tomb of Prophet Moses. He said, it is recorded, that he could smell the aroma of prophethood from the tomb.

The tomb of Moses is on *Nebu baal* (Mount Nebu). From this place Behatpoor (Bandipur), *Sin Betour* (second Mount Sinai) are visible. (See illustration, page 265). *Hashba, Pisgah* and *Maqam-i-Musa,* the Place of Moses, are within a short distance from it.

Are these all mere coincidences?

There is considerable material in support of the tradition that Moses came to Kashmir and died there. Musa is a very popular name among the inhabitants of Kashmir and many places are also named after him. Thus there is *Gund-i-Khalil* or *Gund-i-Musa* in Awantipur. Sir Aurel Stein mentions Kohna-i-Musa near Shadipur[1] and Rampur.[2] There are four *Maqam-i-Musa,* the place of (rest) of Moses in Kashmir known to me and there may be many others. One is near Auth Wattu in Handwara Tehsil. This place is also known as *Ayat Maula, the Sign of God* (See illustration, page 282). Moses came to the valley from this direction and prayed at this spot for forty days. The second is at the junction of the two rivers Jhelum and Sindh near Shadipur. It is sometimes known as *Kohna-i-Musa* and Stein mentions it by this name. The third is at Pisgah and the fourth is near Bandipur.

There is *Sang-i-Musa*—the stone of Moses—at Bijbehara (See illustration, page 282). It is locally known as *Ka Ka Pal*—the stone of Ka Ka. The Ladakhis call Moses Ka Ka. The Pathans call an elderly or saintly person *Ka Ka.*

This stone of Moses is also mentioned in *Rajatarangini.* It weighs about 110 lbs. There is a tradition about this stone which I tested myself. We were told that if eleven people sat round it and put one finger each beneath this stone and called out *Ka Ka, Ka Ka,* the stone would lift itself from the ground. I was accompanied by four other friends[3] and we collected six local people and tried the experiment in the manner indicated. The stone rose to a height of about four feet from the ground and we did not feel its weight at all. We tried it with ten and then with twelve persons. The stone did not move. We tried again with eleven and it kept on rising so long as we all were shouting *Ka Ka, Ka Ka.* This time we carried it shoulder high when one of us began to laugh and the stone fell to the ground. On questioning the significance of eleven persons we were told that out of twelve tribes of Israel one (Levi) had been disinher-

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1. Stein, Sir Aurel, *Rajatarangini,* Vol. 1 : 70.
2. Stein, Sir Aurel, *The Ancient Geography of Kashmir,* 166.
3. They were: Dr. Wazir Ahmad Quraishi, Health Officer, Srinagar, Mr. Amar Nath Mehta of Mohatta & Co., Srinagar, Mr. Abdul Aziz Shora, Editor of the Weekly Roushni, Srinagar and Mr. Muhammad Tufail of the High Court, Lahore.

ited.[1] The remaining eleven tribes must be symbolically represented before the stone of Moses would move itself.

Truth is stranger than fiction. Any one doubting this statement can test it for himself.

If we turn to the Holy Quran we can find material for maintaining that Moses did come to Kashmir. To begin with, Israelites are assured that they will live in the Land of Promise after they had been persecuted.[2] Consequently the Israelites had to enter the Land of Promise after their captivity and subsequent release.

The meeting of Moses with Khwaja Khizr is an incident which lends support to the fact that Moses did come to Kashmir. We are told that Moses with his servant reached the junction of the two rivers.[3] The phrase, *Majma-ul-Bahrain,* does not indicate merely a junction of two rivers, but it really signifies the fact that the two rivers must lose their identity as if they had fallen into the sea. The junction of the rivers Jhelum and Sindh (it must not be confused with the Indus) is at Shadipur and after a few miles they fall into Wullar Lake. At this junction, and in midstream, is a rock on which a platform has been made. It is known as *Maqam-i-Musa,* the resting place of Moses, and sometimes it is called *Kohna-i-Musa,* the corner-stone of Moses. Thus Moses with his companion came upon this junction and "they took refuge on the rock."[4] And it is from this place that they retraced their steps.[5]

On this return journey Moses meets a person, not named in the Book, upon whom God had bestowed mercy and taught him of His knowledge.[6] Commentators agree that this person was Khwaja Khizr. Moses asked permission to follow him:

> So they went (their way) until when they embarked in the boat, he made a hole in it. (Moses) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.[7]

The Holy Quran then mentions the reason for this extraordinary conduct of Khwaja Khizr:

> As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.[8]

Nalsain[9], King of Kashmir, according to the calculations of Wilson, was a contemporary of Moses. He was a wicked and cruel king. During his reign Kashmir was invaded and there was also a rebellion in the land. Nalsain took forcible possession of

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1. It is very significant that even illiterate Kashmiris can name the disinherited tribe, which they call as *Lāvi.*
2. The Holy Quran 7 : 137.
3. Ibid., 18 : 60.
4. Ibid., 18 : 63.
5. Ibid., 18 : 64.
6. Ibid., 18 : 65.
7. Ibid., 18 : 71.
8. Ibid., 18 : 79.
9. Wilson, H.H., Hiscout, *Ancient History of Kashmir,* 81.

all the good boats so that he might cut off the means of communication of his enemies. This is a fact of history and Khwaja Khizr was made aware of the evil intention of Nalsain.

It only remains for me to point out that Khizr, like Moses, is a very popular name among Kashmiris and *Khwaja,* meaning *Master,* is prefixed to the names of respectable Kashmiris.

It would not be without interest to mention that the circumstances alleged to have happened at the supposed ascension of Jesus were also said to have taken place when Moses is supposed to have died. Josephus records that Moses took leave of his people and went to Mount Nebu, "when a cloud suddenly stood over him and he disappeared."[1] Later on a belief was set up that Moses did not die but had in fact been taken up to heaven like Elijah.[2] But here again, as in the case of Jesus, the Holy Prophet disclosed the real truth. He said: "When Moses' death approached he prayed to God to be permitted to see the Promised land." This prayer was granted. Hazrat Abu Hurairah goes on to report that the Holy Prophet added: "He (Moses) died there. If I were there I could have pointed out to you his tomb on the path of a rugged hill."[3]

1. Josephus, *Antiquities,* 4 : 8, 48.
2. *Jewish Ency.,* Art. Moses.
3. *Bokhari,* Vol. 2 , 16.

CHAPTER 20

LOST TEN TRIBES OF ISRAEL

Jacob was named Israel after he had successfully wrestled with a mysterious antagonist near the brook of Jabbok.[1] From there he went to Haran and married Leah, Bilhah, Zilpah and Rachel. He had twelve sons and they were to stand in particular relation to at least one of the twelve tribes. But Joshua had been ordered to exclude the descendants of Levi from enumeration amongst the children of Israel[2] and they were deprived of all inheritance[3] as they had to act as priests.[4] Joseph, on the contrary, was head of two tribes as his sons—Ephraim and Manasseh—were founders of two tribes called after their names; and thus the twelve tribes of Israel were made up.[5]

The term *Israel* signified all the descendants of Jacob at any one time personified as a single individual. It was so applied during his life-time[6] and was also common in the wilderness and during the wandering[7] though more often than not they were styled as "Children of Israel."[8]

Joshua partitioned the Holy Land—*the land of inheritance* given to Abraham—among the Children of Israel and the greater part of Southern Palestine was occupied by the tribes of Judah and Benjamin; while the remaining ten tribes settled in Northern Palestine. The capital of the ten tribes during the longest period of their history in Palestine was Samaria, a town built by Omri, king of Israel (925 B.C.E.) and it continued to be the capital of the Kingdom of Israel till captivity of the ten tribes.

The twelve tribes, after their wanderings, had united themselves and were "judged" or ruled by one of their elected leaders. The "king" was not designed to be a sovereign acting on his own despotic will, but rather had to follow the Divine Will as revealed to the prophets and the decision of a gathering of seventy-two elders, six from each of the tribes. This body so selected was called a "council" and later assumed the form of the Sanhedrin.

King Saul was the first Israelite king of the United Monarchy. On his death, however, civil war broke out and his son Ishbosheth was assassinated after a brief reign of two years. David became king of Judah, and it was not until he had reigned at Hebron for about seven years that he was invited to be the overlord of Israel as well.[9] He captured Jerusalem from the Jebusites and made it his capital. He was succeeded by his son Solomon, "the wisest of all men of West and East."[10] He built a splendid temple for the worship of Jehovah,[1] a

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1. Gen., 32 : 24-28.
2. Nu., 1 : 49.
3. Jos., 14 : 3.
4. Nu., 18 : 7.
5. Reuben (the Reubenites), Simeon (the Simeonites), Judah, Issachar (the Issacharites), Zebulun (the Zebulunites), Dan (the Danites), Ephraim son of Joseph (the Ephramites), Manasseh, son of Joseph (the Manessites), Benjamin (the Benjamites), Naphtali (the Naphtalites), Gad (the Gaddites), Asher (the Asherites).
6. Gen., 35 : 10.
7. Ex., 32 : 4; Deut., 4 : 1.
8. Gen., 46 : 8. Ex., 1 : 1; Nu., 1 : 2; Deut., 29 : 1.
9. 2 Sam., 5 :3.
10. I Kings, 5 : 30.

magnificent palace for himself and other palaces for his wives. During his reign commerce flourished in his kingdom and India was visited by land, sea and air.[2] Ophir, a place near the mouth of the Indus, was reached.[3] We hear of gold, silver, ivory, algum-trees,[4] pheasants and peacocks reaching his court. He also built a great mound, an artificial embankment on the east side of the Temple area towards the valley of Kidron. On top of it he built a small temple for himself, in which later on his son Absalom was buried. The mound was called after Solomon's name and the temple gradually became known as the "Throne" or "Porch of Solomon."[5] (See illustration, page 188).

Solomon was succeeded by his son Rehoboam. He had hardly ascended the throne when, as a result of heavy taxation, a revolt headed by Jeroboam, an Ephramite exile, broke out in 975 B.C.E. As a result of this rebellion all but the two tribes of Israel were lost for ever to the house of David. Jeroboam became ruler of the ten tribes, and the new kingdom was called the Kingdom of Israel. The House of David, however, continued to rule over the Kingdom of Judah. Thus it came about that the term *Israel* began exclusively to be applied to the Ten Tribes, while *Judah* signified the two tribes of Judah and Benjamin. It may also be mentioned here that the term "Jew" originally signified a descendant of Judah, the son of Jacob, or one belonging to the tribes of or to the kingdom of Judah. Later on, this meaning was extended, and the word was applied to those who had returned from captivity, and finally it comprehended any one of the Hebrew race throughout the world.[6] The term *Jewry* was applied to the territory belonging to the kingdom of Judah.[7]

The gulf between the Israelites and Jews thus created was made wide by Jeroboam, who, with a view to prevent his subjects from visiting Jerusalem and their being won over to their old allegiance, established two shrines, one at Dan and the other at Bethel, for the worship of the Golden Calf. The relations of the two kingdoms were naturally those of mutual hostility. War between Israel and Judah went on in a languid way during the first six years of their separate existence.[8] This perpetuated a morbid habit and mistrust between the two groups. King Jehu of Israel (884 B.C.E.) fought with King Athaliah of Judah. King Pekah entered into an alliance with King Rezin of Syria and invaded Judah and carried back a considerable number of captives, but they had to be released at the remonstrance of the prophet Oded.[9] This act of Israel brought about the prediction of Isaiah regarding the destruction of the Israelite and Syrian kingdoms by the Assyrians.[10] King Ahaz of Judah, being terrified for his throne and life, called in the Assyrians. Consequently Tiglath-Pileser conquered Samaria in

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1. I Kings, 6 : 14, 38.
2. The Biblical history has no record of any journey by air, but it is repeatedly mentioned in Oriental traditions.
3. Josephus, *Antiq.*, 8 , 6 : 4.
4. It has sometimes been asserted that Ophir was in Africa or Arabia but the algum-tree, which is sandal wood is neither found in Africa nor in Arabia and exclusively grows in India. Dummelow says that Ophir is identified with the coast near the mouth of the Indus (*Commentary on the Holy Bible*, 218).
5. Josephus. *Antiq.*, 20.19 : 7; *cf. Wars*, 5, 5. 1.
6. Esther, 2 : 5; Matt., 2 : 2.
7. Dan., 5 : 13.
8. I Kings, 14 : 30; 15 : 7, 16; 2 Chron., 12 : 15; 13 : 2-3.
9. II Chron., 28 : 8-15.
10. Isa., 7 : 4-15, 17.

740 B.C.E. and carried some of the inhabitants to Assyria.[1] Pekah was slain and so was Rezin. Thus began the captivity of the ten tribes.

In Samaria, the capital of The Ten Tribes, worship of Baal had been set up.[2] The cup of Israelite iniquities had been filling for years. Hoshea had become king and his iniquities added only the last drop which made the cup full to overflowing. He killed Pekah and then revolted against the Assyrians at the instigation of the Egyptian king.[3] Shalmaneser IV at once invaded the country and in 722 B.C.E. placed Samaria under a siege which lasted for three years.[4] The length to which the siege was drawn out caused a revolt of the military officers in the Assyrian army. Sargon, the leader of the mutiny, killed Shalmaneser and himself became king. He successfully completed the siege and carried almost all the remainder of the Ten Tribes into a captivity from which they never returned.[5] The captives were carried to Assyria, Mesopotamia and Media.[6] The vacant country of Samaria was repopulated by colonists from five districts of the Assyrian empire and these colonists ultimately developed into the Samaritan nation.[7] It is for this reason that the Jews both south and north of that region considered Samaria to be a forbidden country and had an intense antipathy for the Samaritans.

In about 711 B.C.E. Hezekiah, king of Judah, with a view to fight Sargon, entered into an alliance with the king of Babylon. This brought on them the wrath of Sargon, who fell upon them and they were defeated before they had time to put up a united front.[8]

The Assyrian kingdom, however, gradually became decrepit and Nabonasser, one of the Assyrian generals, on entering Babylon, proclaimed himself as the independent ruler of the country. In 686 B.C.E. the Assyrian empire was conquered by the united forces of Babylon and Media, and the empire was partitioned between the victors. Nabonasser was succeeded by his son Nebuchadnezzar (Heb. Nebhu-khad-netstsar)[9] who is known in the East as *Bakht-i-Nassar.*

Early in his reign, Jehoiakim, king of Judah, renounced his allegiance to Babylon. Nebuchadnezzar, therefore, at once put himself at the head of an army consisting of Babylonians and Medes and advanced against Jehoiakim, who ultimately had to surrender and was put to death. It was then the destiny of the two tribes of Judah to be taken to Babylon[10] though this their first deportation was on a limited scale. It was in this captivity that Daniel and his three companions were taken away.[11] The second deportation of Judah followed in 599 B.C.E. in the reign of Jehoiachin. It was on a much larger scale.[12] Then came the crowning captivity of all. Zedekiah, whom Nebuchadnezzar had placed on the throne in place of his father Jehoiachin,

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1. II Kings, 15 : 29.
2. I Kings, 16 : 30-32.
3. II Kings, 17 : 4.
4. II Kings, 18 : 9-10.
5. Josephus, *Antiq.*, 15 , 2 : 2; *Wars,* 2 , 16 : 4.
6. II Kings, 17 : 6; 18 : 11.
7. II Kings, 17 : 24.
8. There is no mention of this event in the Book of Kings or of the Chronicles, but it is referred to by Isaiah (10 : 5-24), and is distinctly recorded in the Assyrian Monuments.
9. II Kings, 24 : 1.
10. II Kings, 24 : 14; II Chron., 36 : 6-7.
11. Dan., 1 : 6.
12. II Kings, 24 : 12-16.

proclaimed independence in the ninth year of his reign.[1] Nebuchadnezzar besieged Jerusalem once again and captured it in 588 B.C.E. As a result of this, the Temple and the houses of aristocracy were burnt, the walls of the city were razed to the ground, and the Temple treasures were carried off. Almost all the inhabitants were taken into captivity and removed to Babylon.[2]

Nebuchadnezzar was extremely cruel to the captives, both of Judah and Israel, who had, as a consequence of the defeat of Assyrians, become his prisoners and they feared and hated him. So much so that all wicked or cruel persons or rulers used to be called by them after his name.

We now enter into another chapter of Israelitish history. Cyrus, about whom Isaiah had prophesied,[3] captured Babylon in 539 B.C.E. He subjected the entire Babylonian empire to his rule and "as for the sons of Babylon," Cyrus said in his tablet, "I delivered *their prisoners.*" This happened in 536 B.C.E. By *their prisoners* Cyrus undoubtedly meant the captives taken from Jerusalem, for Ezra tells us that "the Lord stirred up the spirit of Cyrus, the King of Persia"[4] and he decreed the return of the "Jews to Jerusalem to build the house at Jerusalem which is in Judah."[5] Cyrus also returned for this purpose "the vessels of the house of the Lord which Nebuchadnezzar had taken away from Jerusalem."[6] Ezra gives details of all the families who returned at this time to Jerusalem with Zorobabel[7] and later on with him.[8] If we scrutinize the names carefully, we find that all of them belonged to the tribes of Judah and Benjamin.

But contrary to the decree of Cyrus all the Jews "were not allowed to return[9] as it was feared that their so doing would depopulate his possessions."[10] This is also borne out by the fact that a further "return" became necessary of which Ezra himself was the leader. But even this was confined to a few families only.

The release of the Jews did not mean that they had become independent of the Persian Empire, for Judaea continued to be a part of the empire and the Governor of Judaea, though a Jew, was a nominee of the Persian kings.

Darius Hystaspis, the "King of Kings," the *Dara Gustasp* of Indian and Zend writings, is the next king in point of time. He ruled over a vast empire, extending from the Grecian Archipelago in the West to India in the East: in the North it extended to Bactria (Afghanistan); for he himself says:

> While I was in Babylon these provinces rebelled against me: Persia, Susiania, Media, Assyria, Armenia, Parthia, Margiana Sattagydia and Sakians.[11]

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1. II Kings, 24 : 20.
2. II Kings, 25 : 9-12.
3. Isa, 44 : 28;45 : 1-14.
4. Ezra, 1 : 1.
5. Ezra, 1 : 2; 5 : 13.
6. Ezra, 5 : 14.
7. Ezra, 2 : 2-57.
8. Ezra, 8 : 2-14.
9. Ezra, 4 : 7-24.
10. Edersheim, *The Life and Times of Jesus, the Messiah,* 13.
11. Prof. Sayce, *Herodotus,* 389.

Darius invaded India and led a huge army for that purpose. The details of the invasion of Darius can be gathered from the writings of Herodotus and materially connected by Darius' own inscriptions discovered at Daghestan.

The Persian empire was broken up by the Bactrians, the Scythians and the Parthians. The Parthian empire extended from the Jhelum river in India over 1,500 miles to the west with a varying breadth from south to north of about 100 to 400 miles. Demetrius, the son of Euthydenos, conquered a considerable portion of Afghanistan and Northern India. He was known as the "King of the Indians."

I have striven in these pages of ancient history merely to show how the Ten Tribes became subjects—it would be more correct to say prisoners—of different kingdoms. Before I deal with their movements from country to country it would, I think, be proper to discuss the question whether these tribes ever returned to their "own land."

The return of the Ten Tribes is not mentioned anywhere in the Old Testament. On the contrary, we are told:

> So was Israel carried away out of their *own land* to *Assyria unto this day.*[1]

Zachariah speaking of Israel, in the fourth year of King Darius, said that God had scattered them *among all the nations* and that "no man had passed through or returned" to their own land.[2] It would, in fact, be correct to say that after this the Old Testament and the Western historians lose all traces of the Ten Tribes. Sir Thomas Holditch, in *The Gates of India,* says:

> With the final overthrow of the Assyrian kingdom, we lose sight of the ten tribes of Israel who for more than a century had been mingled with the people of Mesopotamia and Armenia. At least history holds no record of their national existence.[3]

Ignoring the vague speculations of some Western writers, the whereabouts of the Ten Tribes have always remained a mystery to them and has indeed baffled them. On the strength of a reference in the New Testament to "the twelve tribes" it has been suggested that some of the ten tribes had returned to Jerusalem with Zorobabel. But this is incorrect, for at a time when the question of "the return" could not even have been dreamt of, Hezekiah had sent letters "to all Israel and Judah and wrote letters also to Ephraim and Manasseh that they could come to the house of the Lord at Jerusalem to keep the Passover unto the Lord God of Israel."[4] These letters were sent all over "Judah" and "Israel"—and not to Assyria—"to the remnants…that are escaped out of the hands of the King of Assyria."[5] Thus the invitation was confined to such "remnants" of Judah and Israel as had been left behind by Tiglath-pileser and who had not been carried by him to Assyria, and not to the ten tribes in captivity. The reference in the New Testament must, therefore, be taken to mean such members of the Twelve Tribes as had been left behind.

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1. II Kings, 17 : 23.
2. Zach., 7 : 14.
3. Holditch, *The Gates of India,* 49.
4. II Chron., 30 : 1.
5. II Chron., 30 : 6.

There is, however, clear testimony in ancient records to support the fact that the Ten Tribes, properly so called, did not return from their captivity. I have already quoted passages from the Second Book of the Kings and from Zachariah to this effect. In the Second Book of Esdras, we read:

> And whereas thou sawest that he gathered another peaceable multitude unto him, those are the ten tribes which were carried away prisoner out of their *own land* in the time of Hosea, the King, whom Shalmanesar, the King of Assyria led away as captive, and *he crossed them over the waters, as they came into another land.* But they took this counsel among themselves that they would leave the multitude of the heathen and *go forth into a farther country*...that they might raise up their statues which they never kept in their *own land.* And they entered into the Euphrates by the narrow passage of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, even for a year and a half; and the same region is called *Asareth.*[1]

This passage, no doubt, is Apocryphal, but it indicates what was believed by the Jews about the Ten Tribes at a very early period. This passage amounts, at least, to historical evidence of the fact that the Ten Tribes had not returned to their *"own land,"* but rather had left their place of captivity for a place which to their minds was *farther* away from their *own land,* i.e., further towards the East, and to a place called *Asareth.* I might mention here that in *Tabaqat-i-Nasiri* it is stated: that in time of the Shansabi dynasty, a people called *Bani Israel* (Children of Israel) used to live in Asareth and were engaged in trade.[2] Thomas Ledlie in his book, More Ledlian, writing on the origin of Afghans, gives cogent reasons for connecting Asareth with Hazara District in the N.W.F. Province of Pakistan;[3] and the territory of Kashmir adjoins that of Hazara. But the old boundary of *Asret* in Swat was just on the opposite bank of the Indus river and, higher up near Chilas, ran into Kashmir territory.

Josephus, who wrote in the reign of Vespasian, records a speech of King Agrippa to the Jews wherein he exhorted them to submit to the Romans and expostulated with them in the following terms:

> What! Do you stretch your hopes beyond the river Euphrates? Do any one of you think that your fellow-tribes will come to your aid out of Adiabene? Besides, if they would, the Parthians would not permit them.[4]

We learn from this oration, delivered to the Jews themselves, and by a king of the Jews, that the Ten Tribes even at that time were captive beyond the Euphrates and under the Parthians. Josephus himself tells us that so late as his time (latter part of the

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1. 2 Esdras, 13 : 36-39. The First and Second Book of Esdras were accepted by the Church as the "Word of God," and it was not until the Council of Trent (1546 A.C.) that they were rejected as uninspired.
2. *Tabaqai-i-Nasiri,* 179.
3. Thomas Ledlie, *More Ledlian,* Calcutta Review, January 1898.
4. Josephus, *Antiq.,* 11 , 5 : 2.

1st century of the Christian era) the Ten Tribes "were still beyond the Euphrates, an immense multitude and not to be estimated by numbers.[1] That these tribes had not returned even in the time of Jesus is evident from his various utterances. He spoke of them as "lost,"[2] "the lost sheep of the house of Israel,"[3] and "as the children of God that were scattered abroad."[4] He proclaimed that his mission was "to seek and save that which was lost."[5] James, brother of Jesus, addressed his Epistle "to the ten tribes which were scattered abroad."[6] He addressed the twelve tribes because all the descendants of Judah and Benjamin had not returned to Jerusalem.

It is, however, true that on a pledge to return, some very few of the captives used to be "granted leave of absence" and permitted to pay a visit for a limited time to Jerusalem. This was usually done on one of the feast days.[7] They were on these visits described and addressed according to the country from which they had come. This makes intelligent the following address of Peter to these visitors on the day of Pentecost:

> Parthians and Medes and Elamites,[8] and the dwellers in Mesopotamia and in Judaea., and Cappadocia,[9] in Pontus,[10] and in Asia..... be this known unto you, and hearken to my words.[11]

This passage clearly shows that the Ten Tribes were not even at that time residing in their *own land,* for people of Samaria were not mentioned by Peter, although he was addressing the Twelve Tribes.

St. Jerome, who wrote in the 5th century of the Christian era, while discussing the *"Dispersion of Israel"* in his notes on *Hosea,* said:

> *Until this day* the ten tribes are subjects to the kings of the Persians, nor has their captivity ever been loosened.[12]

Again in another connection, he wrote:

> The ten tribes inhabit at this day the cities and mountains of the Medes.[13]

Dr. Alfred Edersheim, discussing in his book *The Life and Times of Jesus, the Messiah,* the fate of the Ten Tribes, says:

> In general it is of the greatest importance to remember in regard to the Eastern Dispersion that only a minority of the Jews, consisting in all of about 50,000 originally returned from Babylon, first under Zorobabel and afterwards under Ezra (537 B.C.E. and 459 B.C.E. respectively). Nor was their inferiority confined to numbers only. The wealthiest and most influential of the Jews remained

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1. Josephus, *Antiq.,* 15 ,2 : 2; Wars, 2 , 16 : 4.
2. Matt., 18 : 11.
3. Matt., 15 : 24.
4. John, 11 : 52.
5. Luke, 19 : 10.
6. Jas., 1 : 1.
7. *Cf.* Zach., 7 : 2-3.
8. According to Prof. Sayce *Elam* was the Assyrian *Accadian* on the borders of South-East Persia.
9. A province in the interior of Asia Minor.
10. A province in the S.E. of Asia Minor.
11. Acts. 2 : 9-14.
12. Tom. 6 : 7.
13. *Ibid.,* 6 : 80.

> behind. According to Josephus, with whom Philo substantially agrees, vast numbers, estimated at millions, inhabited the Trans-Euphrates provinces[1]...the great mass of the ten tribes was in the days of Christ, as in our own times, lost to the Hebrew nation.[2]

There can, therefore, be no question that the Ten Tribes did not return from their captivity to their *own land.* There is no room left for any shadow of doubt in the matter. Has anyone heard of any expedition of the Ten Tribes going forth independently from the country of their captivity to conquer other nations or countries? Has anyone even heard of their rising in insurrection to burst the bonds of their captivity? Has any mention ever been made of their release by their overlords? Ezekiel, no doubt, did prophesy that they would be brought out of the country of their captivity, but it was not towards the land of Israel, for, in the name of the Lord, he had said:

> I will bring them forth out of the country where they sojourn but they shall not enter into the land of Israel.[3]

But to which country or countries were the Ten Tribes taken? To be able to answer this question satisfactorily, we have to retrace the various steps of history. From the Old Testament we learn that Tiglath-Pileser had carried them away to "Halah and Habur and Hara, and to the river Gozan."[4] Sargon had done the same.[5] Halah, according to the researches of Layard and Rawlinson, was in upper Khabur and Habur was a river of that name in Kurdistan which fell into the Euphrates. But Ezekiel, who himself was a captive, spoke of the river Chabur (Khabur).[6] If Habur was in fact a river it could hardly have been properly described by reference to another river (Gozan). Rabbi Aba, the son of Kahana, appears to be more to the point when he says that Halah meant Helzon and Habur stood for Adiabene, the country mentioned by King Agrippa. George Moore mentions another Rabbinical tradition to the effect that the Ten Tribes passed over a river flowing through the land of Cush.[7]

The journey of the Ten Tribes further east is interlinked with the varying fortunes of the great empires which flourished in the East and with the wars which were waged by one against the other. In these early times one of the objectives of wars was the amassing of a great population for manual labour and the creation of new centres of civilization and trade. From time immemorial it has been customary for the captives taken in war to be transported bodily to another field for purposes of colonization. When the world was so scantily populated such methods were natural and effectual. The increasing working power, thus obtained, brought about improvement in the new countries which otherwise could not have been accomplished. Thus walled cities were constructed, canals were excavated and huge palaces and other edifices and monuments were built. All the mighty works of ancient Assyria, Babylon and India were

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1. Dr. Alfred Edersheim, *The Life and Times of Jesus the Messiah,* 8.
2. *Ibid.,* 16.
3. Ezek., 20 : 38.
4. 1 Chron., 5 : 26.
5. 2 Kings, 18 : 11.
6. Ezek., 1 : 1.
7. George Moore, *The Lost Ten Tribes,* 148-150.

literally "the works of man's hands," and the extent of these buildings and monuments must have demanded an immense supply of manual labour. Only conquering monarchs with whole nations as prisoners could have compassed such gigantic works whose remains we now see. This custom of forced labour continued from time to time. Thus it was that the people of Western Asia—Israelites, Jews, Phoenecians, and in their turn, the Assyrians, the Babylonians, and even the Persians and the Grecians, were transported over vast distances by land, and a movement was given to the human races in that part of the world which has complicated the science of ethnology.

The peopling of Australia, New Zealand and America by the British, of Canada by the French, of Brazil by the Portuguese and of Argentina and Chile by the Spaniards and Italians is a modern and more comprehensive process in the distribution of humanity. They are of a more permanent character because they were, so to speak, voluntary emigrations. But ancient, compulsory movements were wholesale and they led to the distribution of people in places which would not ordinarily have invited them. Sometimes settlements for these captives were made in supercession of a displaced or annihilated people, sometimes they were forced on the possessors of the land as an ethnic variety to them. Again, as was done by Tiglath-Pileser, new districts were created for the consolidation of the empire. The outlying provinces of the dominions were also considered as convenient and essential dumping places for such bodies of captives as were not required for public works elsewhere. A few who could fight joined the armies, others who were able-bodied followed the army.

In those days it was a matter of transporting the captives overland and on foot to the farthest limits of these great Asiatic empires. Thus they tramped away to the East or to the South, for nothing was known of the geography of the North or the West. Eastward also lay the land of the sun, whence Solomon was known to have brought to his court gold, silver, ivory, pheasants and peacocks, and from whence also came the mercenary Indian soldiers who had fought in the armies of Tiglath-Pileser, of Cyrus and of Darius.

Nothing could be more natural than that Tiglath-Pileser, who had effected conquests in Asia which had carried him as far as the very borders of India, or that Sargon or Nebuchadnezzar should have deported a portion of the Israelitish nation to colonize their Eastern possessions. Darius later employed the same process to the same ends when he deported Greeks from their Lybian Barke to Bactria. In building the vast Persian Empire a gradual fostering of Eastern Colonies set up an example to be followed by the succeeding kingdoms which one after the other held sway in Central or Western Asia. The Parthians ruled in India itself. Alexander, for example, transported people to Chitral in Northern Pakistan for similar reasons. They are a mixture of Greco-Persian stock and exist even to-day as *Kafirs* of Chitral and the Hindu-Kush.[1] George Moore tells us that the occupation by the Scythians, in fact, of the very provinces in which the Twelve Tribes dwelt, forced them further East.[2] The great Wall of China was

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1. Sir George Scott Robertson, *The Kafirs of Hindu-Kush*, 237.
2. George Moore, *The Lost Ten Tribes*, 110.

also the product of forced labour to prevent the Greeks and the Parthians, and in consequence their prisoners, the Israelites, from going any further.

But though the peopling of far-off lands in those days was necessarily a land process, yet the geographical features of the land determined the direction of the human tide. I have already mentioned that Tiglath-Pileser had, for twenty years before the fall of Samaria and the consequent deportation of the Ten Tribes of Israel, made conquests in Asia and had almost touched the very borders of India. Why he went no further, or why Darius returned soon after his entry into the Punjab, or why Alexander left the greater part of India unexplored can only be explained on natural grounds. The Indus valley would offer to military invaders from the West the first taste of the quality of the climate of the Indian plains. The Indus valley in the hot weather would possess little climatic attraction for Western highlanders. Again, the freezing cold in the winter months of the Himalayas, and the constant snow on "the roof of the world" would have been another deterrent for further progress. The Gobi desert would also prevent any further marches of the army. That is why the armies of Alexander refused to go much beyond the Indus or beyond India, and when forced to do so mutinied against him. He could not enter China and had to return disappointed. The great Assyrian, Babylonian and Persian conquerors before him must have encountered much the same difficulties. It is historically clear, however, that whereas the Assyrians and the Babylonians knew and trod the way to Afghanistan (or Bactria), Bokhara and Samarkand, the Persians, Greeks, Scythians and Parthians entered India. The Parthians even settled and ruled in Northern India. Darius and Alexander on their return went to Tibet and the borders of China. If we examine the map of Asia with a little care we shall see that there are no formidable barriers to the passing of large bodies of people from Nineveh to Herat (Afghanistan), or from Herat to India until we reach the Indus, or from the Indus valley through Hazara, Kashmir, and, in the summer months, on to Gilgit, Ladakh and Tibet itself.

The retreats of Darius and Alexander also gives us the clue to the general lines of communications in ancient days between Mesopotamia, Afghanistan (Bactria), India and Tibet. The invasions of Mahmud of Ghazni are comparatively recent affairs. But the centuries which have rolled by since the days of Tiglath-Pileser have done little to modify these lines of communication from the earliest times with which we come in contact through any human record. We find these high-roads being trodden by the feet of thousands and thousands of weary captives, soldiers and merchants, an intermittent tide of humanity, in numbers unknown to modern times, bringing Western Asia into touch with the East to an extent which we can hardly appreciate.

I have already quoted a passage from the Second Book of Esdras and have also referred to the prophecies of Ezekiel and Zacharias regarding the movements of Israelites away from their own country towards the East. I have mentioned that as a result of the Scythian invasion the Israelites were compelled to move further East. The

Scythians, in fact, ruled over Afghanistan and India.[1] What is more natural than that the Ten Tribes should have moved with their conquerors and rulers to the distant lands in the East and just stop further penetration beyond those places which, we know from history, their conquerors and rulers could not and did not cross? If this be true, we have a right to expect and find the Lost Ten Tribes in Afghanistan, Balkh, Bokhara, Khorasan, Kokand, Samarkand and Tibet and also in Western China and in India — N.W.F.P. (Pakistan) and Kashmir.

The remnants of Israel, of course, would still be found in Mesopotamia and in countries further West.[2] It is a most significant fact that whereas the Jews in Palestine, Arabia, Turkey, Mesopotamia and Persia style themselves as *Yahoodi* (Jews), those from Persia onwards call themselves *Bani Israel* (Children of Israel). Dr. Joseph Wolff, himself a Christian Jew, tells us that he came across Israelites in Persia, Kurdistan, Khurasan, Kokand, Bokhara and Samarkand. In Bokhara, he estimates, they were ten thousand in number. Regarding the Israelites of Bokhara and Khurasan he says:

> They were quite ignorant of his (Jesus') history and suffering and death, which also convinces me that the Jews of Khurasan and Bokhara are of the Ten Tribes, who never returned to Palestine after their Babylonian captivity.[3]

Dr. Joseph Wolff states that the Israelites of Bokhara would not even listen to him until he had recited the *Shema Yisrael,* i.e., the Cry of Israel: "Hear, O Israel, the Lord our God is one Lord."[4] He mentions that they call bitter vines: the *Vines of Sodom,* and also records:

> All the Jews of Turkistan assert that the Turkomanians are the descendants of Togarmat, one of the sons of Gomer.[5]

Syed Abdul Jabbar Shah, the ex-Ruler of Swat, refers to a letter written by the Emir of Turkestan to Xerxes in which it was stated that some of the Ten Tribes were at that time living in his country.[6]

Sir Thomas Holditch also found an Israelitish colony in Balkh, which he described as the Bessos of Darius.[7]

Dr. Wolff mentions that among the Israelites of Bokhara there is a very old tradition that some of the ten tribes are also to be found in China.[8] If we turn to China we find that the Israelites of K'ai-Fung Fu claim their entry through India.[9] Francis

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1. J. H. Wheeler, *History of India,* 1239.
2. *The Ten Tribes, Where are They?* "By One who has been among them." This pamphlet was published in 1893 by the Operative Jewish Convert Institute, London and is attributed to Rev. J. H. Bruhi.
3. Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the Years 1843-1845.*
4. *Ibid.,* See also Deut., 6 : 4.
5. *Ibid.,* See also Gen., 10 : 3.
6. Syed Abdul Jabbar Shah, *Mun'amene-i-Bani-Israil* or *the Afghan Nation,* f. 69.
7. Sir Thomas Holditch, *The Gates of India,* 69.
8. Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the Years 1843-1845,* 11.
9. Rev. J. H. Lord, *The Jews in India and the Far East,* 23.

Bernier, writing in 1664, mentioned that certain Jesuit Fathers of his time had come across Israelites in China and Tibet.[1] Huc and Gabet give a very vivid description of the customs and habits of these forlorn and forsaken Israelites who hardly then knew their prayers in Hebrew.[2] Meer Izzutoollah, who had been British Resident for years in these countries, records that the Tibetan Jews assert that their original scriptures were in a language which had become unintelligible to them.[3] In India itself we have *Bani Israel* in Bombay and on the Malabar coast.

I have so far just stated a few facts, recorded by different travellers regarding the dispersed Israelites. I am really more concerned with the *Bani Israel* of Afghanistan and Kashmir. I will, therefore, deal separately and at some length with the origin, descent, habits and customs of the inhabitants of these two countries.

1. Francis Bernier, *Journey to Kashmir, the Paradise of the Indians,* 171.
2. Huc and Gabet, *Travels in Tartary, Thibet and China,* 105.
3. Meer Izzutoollah, *Travels in Central Asia,* 14.

CHAPTER 21

AFGHANS AND THE KASHMIRIS

Many Western writers have tried to trace and follow the Lost Ten Tribes of Israel from the time of their deportation from Palestine. They have failed in their task because they invariably confined themselves to the Old Testament and, instead of taking it as their starting-point, they centered their theories round it and tried, in vain, to prove that it contained the final truth. They consequently ignored or, rather, rejected every fact which was not, or could not be made, compatible with the Biblical version. The whereabouts of the Lost Ten Tribes, therefore, continued to remain a mystery to them. Now and again a traveler or a scholar, when passing through Afghanistan or Kashmir, tumbled on the truth but his interest was that of a casual observer.

The claim of Afghans to be the *Children of Israel* is not merely founded on tradition. It is supported by ancient monuments, old inscriptions and historical works which are still to be found in manuscripts in their possession. In these books of history the genealogies of the Afghan tribes are given in great detail. The most ancient manuscript available to us is *Rauza ul Albab fi Tawarikh-ul-Akabir wal Ansab — The Garden of the Learned in the History of Great Men and Genealogies* — by Abu Suleman Daud bin Abul Fazal Muhammad Albenaketi which was written in 717 A.H. The author in his *Introduction* says that ever since the times of Moses the ancestors of Afghans had to face great hardships. They were expelled from place to place and exterminated. Jerusalem was sacked more than once and their ancestors, the Israelites, were carried into captivity. In Chapter I a detailed history of Yacub (Jacob) Israel is given and in ChapterII the genealogies of the Afghan tribes are traced to King Talut (Saul).

Mestoufi, the author of *Majma'ul Ansab,* traces Kais, the tribal head of the Afghans, in a series of thirty-one degrees to King Saul and forty-five generations to Abraham, and even beyond, back to Adam.

Bukhtawar Khan in his most valuable universal history *Mirat-ul-Alam, The Mirror of the World,* gives a vivid account of the journeys of the Afghans from the Holy Land to Ghor, Ghazni, Kabul and other places in Afghanistan. Similarly Hafiz Rahmat bin Shah Alam in his *Khulasat-ul-Ansab* and Fareed-ud-Din Ahmad in *Risala-i-Ansab-i-Afghana* give the history of the Afghans and deal with their genealogies. They both prove that the Afghans are the descendants of Israel through King Talut.

I have yet to mention two most famous historical works on the subject. The first is *Tarikh-i-Afghana* (History of the Afghans) by Niamatullah, which was translated by Bernard Dork in 1829, and the second is *Tarikh-i-Hafiz Rahmatkhani,* by Hafiz Muhammad Zadeek which he wrote in 1184 A.H. These works were founded upon the History of Kujoo, the celebrated historian and genealogist. These books deal with the early history of the Afghans, their origin and wanderings in general. They particularly discuss the *Yusuf Zyes* and their occupation of Kabul, Bajoor, Swat, Peshawar and other

places. The two authors after tracing the descent of the Afghans from Jacob through King Saul came to the conclusion that Afghans are the Children of Israel—*Bani Israel.*

Among recent authors Syed Jalal-ud-Din Afghani[1] and Syed Abdul Jabbar Shah,[2] ex-Ruler of Swat, deserve to be mentioned specially. Both these writers give the genealogies of different Afghan tribes and ultimately trace them all to King Saul, and even beyond. They discuss the question exhaustively and come to the irresistible conclusion that the Afghans represent the Lost Ten Tribes of Israel.

If we turn to Western travellers and writers we find that they also have come to the same conclusion. The first to come to our notice is Henry Vansittart. In a letter which appeared in *Indian Researches* he commented on the Israelitish descent of the Afghans and mentioned the circumstances under which they had become Muslims. He opined that the claim of the Afghans to be *Bani Israel* was more than justified.[3]

Sir Alexander Brunes in his *Travels into Bokhara,* which he published in 1835, speaking of the Afghans said:

> The Afghans call themselves Bani Israel, or the children of Israel, but consider the term *Yahoodi,* or Jew, to be one of reproach. They say that Nebuchadnezzar, after the overthrow of Jerusalem, transplanted them into the towns of Ghore near Bamean and that they were called after their Chief Afghana…they say that they lived as Jews till Khalid summoned them in the first century of the Mohammadans to assist in the war against the infidels. For their services on that occasion Kayse, their leader, got the title Abdoolrasheed, which means the son of the Mighty. He was also told to consider himself as the Butan (an Arabic word) or mast of the tribe, on which their posterity would hinge…since that time the Afghans are sometimes called *Putan* (or Pathan) by which name they are familiarly known in India.
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> Having precisely stated the traditions and history of the Afghans I see no good reason for discrediting them, though there may be some anachronism, and the dates do not exactly correspond with those of the Old Testament…The Afghans look like Jews and the younger brother marries the widow of the elder. The Afghans entertain strong prejudices against the Jewish nation, which would at least show that they have no desire to claim, without just cause, a descent from them.[4]

Sir Alexander Brunes was again in 1837 sent as the first British Envoy to the Court at Kabul. For some time he was the guest of Amir Dost Muhammad Khan. He questioned the King about the descent of the Afghans from the Israelites. The Amir replied that "his people had no doubt of that, though they repudiated the idea of being Jews, whom they treat with hereditary contempt. They found their claim not merely on tradition, but on an ancient record in their possession named *Munjoo-i-Ansab.*"

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1. *Tarikh-i-Afghana* (History of Afghans).
2. *Mun'ameen-i-Bani Israel,* MS.
3. *Indian Researches,* 1788, Vol. 2 : 69.
4. Sir Alexander Brunes, *Travels into Bokhara,* Vol. 2 : 139-141.

G.T. Vigne in his *Travels in Kashmir, Ladakh and Iskardoo,* quotes Lieut. Wood as saying that the Esau Khel of Khaibar Pass speak of the greatness of their tribes in former days. Vigne points out that Esau and Zaka, which latter is the same as Issachar, are Jewish names and they "existed before the Mohammadans came." Vigne goes on to explain that, as among Jews, if *Maha* is added to a name of a tribe, it would give the name of their principal town, so, he says, is the case with the Afghans and cites by way of illustration, the village of *Mahazaka* in the N.W.F. Province.[1]

Dr. Joseph Wolff "was wonderfully struck with the resemblance which the Yusuf Zayes and the Khaibaries, two of their (Afghan) tribes, bear to the Jews."[2]

William Moorcroft travelled, during 1819 to 1825, through various countries adjoining India, including Afghanistan. "The Khaibarees" he says, "are tall and have a singularly Jewish cast of features."[3] At Push Kyun he came across a very old copy of the Old Testament in Hebrew.[4]

J.B. Frazer in his book, *An Historical and Descriptive Account of Persia and Afghanistan,* which he published in 1843, says:

> According to their (Afghans') own tradition they believe themselves to be descendants from the Jews....they preserved the purity of their religion until they embraced Islam.[5]

J. P. Ferrier wrote his *History of the Afghans* in 1858. It was translated by Capt.W. M. Jesse. He too was disposed to believe that the Afghans represented the Ten Tribes of Israel. In support of his views he recorded, among others, a very significant fact:

> When Nadir Shah marching to the conquest of India arrived at Peshawar, the chief of the tribe of Yoosoof Zyes presented him with a Bible written in Hebrew and several other articles that had been used in their ancient worship and which they had preserved. These articles were at once recognised by the Jews who followed the camp.[6]

George Moore published his famous work the *Lost Tribes* in 1861. He gave numerous facts to prove that these tribes are traceable to the Afghans and the Kashmiris. After giving details of the character of the wandering Israelites, he said:

> And we find that the very natural character of Israel reappear in all its life and reality in countries where people call themselves *Bani Israel* and universally claim to be the descendants of the Lost Tribes. The nomenclature of their tribes and districts, both in ancient Geography, and at the present day, confirms

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1. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo,* Vol. 1 : 128.
2. Dr. Joseph Wolff, *Narrative of a Mission to Bokhara in the Years 1843-1845,* 12.
3. Moorcroft and Trebeck, *Travels in Himalayan Provinces of Hindustan and the Punjab; in Ladakh and Kashmir, in Peshawar, Kabul, Kunduz and Bokhara,* 12.
4. *Ibid.,* 22.
5. J.B. Frazer, *An Historical and Descriptive Account of Persia and Afghanistan,* 298.
6. J.P. Ferrier, *History of the Afghans,* 4.

this universal natural tradition. Lastly, we have the route of the Israelites from Media to Afghanistan and India marked by a series of intermediate stations bearing the names of several of the tribes and clearly indicating the stages of their long and arduous journey.[1]

Moore then goes on to say:

Sir William Jones, Sir John Malcolm and the missing Chamberlain, after full investigation, were of the opinion that the Ten Tribes migrated to India, Thibet and Cashemire through Afghanistan.[2]

Moore has mentioned only three eminent writers on the subject. But reference can also be made with advantage to General Sir George Macmunn,[3] Col. G. B. Malleson,[4] Col. Failson,[5] George Bell,[6] E. Balfour,[7] Sir Henry Yule[8] and Sir George Rose.[9] They, one and all, independently came to the same conclusion. I will mention yet another : Major H.W. Bellew went on a political mission to Kandahar and published his impressions in his *Journal of a Mission to Kandahar,* 1857-8. He then wrote in 1879 his book —*Afghanistan and Afghans.* In 1880 he was sent, once again though on another mission, to Kabul, and in the same year he delivered two lectures before the United Services Institute at Simla: *A New Afghan Question,* or *Are the Afghans Israelites?* and *Who are the Afghans?* He then published another book: *The Races of Afghanistan.* And finally he collected all his facts in *An Enquiry into the Ethnography of Afghanistan* which was published from Woking in 1891.

In this work he mentions *Killa Yahoodi*[10] (Fort of the Jews), as being the name of the eastern boundary of their country, and also speaks of *Dasht-i-Yahoodi*[11] (Jewish plain), a place in the Mardan District of N.W.F.P. (in Pakistan). He also speaks of an Afghan tribe called Kushan[12] and of various places beginning or ending with Kush. Finally he concludes:

The Afghan's accounts of Jacob and Esau, of Moses and the Exodus, of the Wars of the Israelites with the Amalekites and conquest of Palestine, of the Ark, of the Covenant and of the election of Saul to the Kingdom, etc., etc., are clearly founded on the Biblical records, and clearly indicate a knowledge of the Old Testament, which if it does not prove the presence of the Christians at least corroborates their assertion that the Afghans were readers of the Pentateuch up to the time of the appearance of Mohammad.[13]

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1. George Moore, *The Lost Tribes,* 151.
2. *Ibid.*
3. General Sir George Macmunn, *Afghanistan from Darius to Amanullah,* 215.
4. Col. G.B. Malleson, *The History of Afghanistan from the Earliest Period to the outbreak of the War of 1878,* 39.
5. Col. Feilson, *History of Afghanistan,* 49.
6. George Bell, *Tribes of Afghanistan,* 15.
7. E. Balfour, *Ency. of India,* Art., Afghanistan.
8. *Ency. Brit.* Art., Afghanistan.
9. The Hon'ble Sir George Rose, *The Afghans, the Ten Tribes and the Kings of the East,* 26.
10. H.W. Bellew, *An Enquiry into the Ethnography of Afghanistan,* 34.
11. *Ibid.,* 4.
12. *Ibid.,* 81.
13. *Ibid.,* 191.

A contributor in the *Civil & Military Gazette,* a daily newspaper of Lahore, after comparing the Afghan names with those of the Israelites and certain other corresponding features of the two peoples, expressed the view that they are descendants of the Lost Tribes.[1]

Thomas Ledlie wrote an article in the *Calcutta Review,* which he subsequently elaborated and published in two volumes. He expressed his views on the subject very clearly:

> The Europeans always confuse things, when they consider the fact that the Afghans call themselves *Bani Israel* and yet reject their Jewish descent. Indeed, the Afghans discard the very idea of any descent from the Jews. They, however, yet claim themselves to be of *Bani Israel.*[2]

Ledlie then goes on to explain:

> Israelites, or the Ten Tribes, to whom the term *Israel* was applied—after their separation from the House of David, and the tribe of Judah, which tribe retained the name of Judah and had a distinct history ever after. These last alone are called Jews and are distinguished from the *Bani Israel* as much in the East as in the West.[3]

Among the recent writers Dr. Alfred Edersheim says:

> Modern investigations have pointed to the Nestorians and latterly, with almost convincing evidence (so far as it is possible) to the Afghans as descendants from the Lost Tribes.[4]

Sir Thomas Holditch in his *The Gates of India* says:

> But there is one important people (of whom there is much more to be said) who call themselves *Bani Israel,* who claim a descent from Cush and Ham, who have adopted a strange mixture of Mosaic Law in Ordinances in their moral code, who (some sections at least) keep a feast which strongly accords with the Passover, who hate the *Yahudi* (Jew) with a traditional hatred, and for whom no one has yet been able to suggest any other origin than the one they claim, and claim with determined force, and these people are the overwhelming inhabitants of Afghanistan and Kashmir[5]

Describing the women of Afghanistan he said:

> The women have handsome features of Jewish cast.[6]

It is obvious, therefore, that tradition, history, written records, both ancient and modern, point to the one conclusion that the Afghans are the descendants of the Lost Ten Tribes of Israel.

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1. November 23, 1898.
2. Thomas Ledlie, *More Ledlian, Calcutta Review,* January, 1898.
3. *Ibid.,* 7.
4. Dr. Alfred Edersheim, *The Life and Times of Jesus, the Messiah,* 15.
5. Sir Thomas Holditch, *The Gates of India,* 49.
6. *Ency. Brit.,* Art., Afghanistan(14th Edition).

Now let me turn to the Kashmiris. Here again we find that their traditions, history, written records, both ancient and modern, establish their descent from the Lost Ten Tribes of Israel. The Kashmiris claim to be *Bani Israel* and call themselves *Kashar,* which is a Hebrew word meaning *right.*

Unfortunately, no history of Kashmir from ancient Hindu sources, except Kalhana's *Rajatarangini,* is available, and the *Rajatarangini,* as its very name indicates, deals with the Kings of Kashmir and not with its people. The first real historian of Kashmir was Mulla Nadiri who started writing his *Tarikh-i-Kashmir* (History of Kashmir) in the reign of Sultan Sikandar (1378-1416 C.E.) and completed it in the reign of Sultan Zain-ul-Abidin, for the author just mentions, towards the end of the book, the commencement of the reign of this Emperor. The next historian was Mulla Ahmad. He wrote *Waqāya-i-Kashmir* (Events of Kashmir) during the reign of Sultan Zain-ul-Abidin. Though independent of the history of Mulla Nadiri, it really is a continuation of that work. In both of these books it is categorically stated that the inhabitants of Kashmir were descendants of Israel. The next book of history, mentioning this fact is *Hashmat-i-Kashmir* by Abdul Qadir bin Qazi-ul Quzat Wasil Ali Khan. He wrote in 1820 C.E. and stated that *Ahl-i-Kashmir Bani Israel and,*[1] *the inhabitants of Kashmir are the Children of Israel;* and further on he states that they had come from the Holy Land.[2] He gives detailed facts which support this claim and with these I will deal elsewhere. Mulla Muhammad Khalil of Murjanpur (Kashmir) wrote his *Tarikh-i-Khalil* in 1866 C.E. Discussing the origin of the people of Kashmir, and dealing with King Vasukula, he says:

> In his reign *Muslims* came and settled here from a distant land.[3]

Now according to the calculations of Kalhana, Vasukula ruled from 765 to 705 B.C.E. For the present I think it would suffice merely to point out that the earlier dates of Kalhana are not reliable. H. H. Wilson wrote a very lengthy and exhaustive article—*The History of Kashmir* in which he calculated that Vasukula began his reign in 218 B.C.E. But Wilson, as I will show later, had also made a mistake in his calculations, and if Khalil is correct, the ancestors of the present inhabitants of Kashmir must have come in about the third century before the ministry of Jesus. It tallies to a great extent with the history of the captivity of Israel. But I need hardly point out that there could not be any Muslims at that time. The author was also aware of this fact, but he was only quoting a passage from Mulla Nadiri. He, therefore, left the quotation intact and explained:

> You should know that at that time the last Holy Messenger (Muhammad) had not even been born and these Muslims were the followers of earlier prophets, *the People of the Book.*[4]

The term *People of the Book (Ahl-i-Kitab)* has been used in the Holy Quran, and the Muslims have done so ever since, with reference to Jews or Christians or both, for

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1. Abdul Qadir, *Hashmat-i-Kashmir,* MS. No. 42, Royal Asiatic Society, Bengal f 68 b.
2. *Ibid.*, Folio 77 b.
3. Mulla Muhammad Khalil, *Tarikh-i-Khalil,* MS. Folio 23.
4. *Ibid.*

they had been given the Book—*Torah* or *Injil* respectively. But at the time under consideration, even Jesus had not been born. It is, obvious, therefore, that both Mulla Nadiri and Khalil were speaking of Jews only.

Pandit Narain Kaul, a Kashmiri Pandit, wrote his *Guldasta-i-Kashmir* in 1884. He described Kashmiri Muslims and Pandits as being of Jewish countenance and descent.[1]

Pandit Ram Chand Kak, until very recently the Prime Minister of Kashmir, was at one time Superintendent of the Archaeological Department of Kashmir. In his *Ancient Monuments of Kashmir,* published in 1933, he says:

> Moses is a very common name here, and some ancient monuments still to be seen disclose them to be a people came out of Israel. For instance, the remains of an edifice built in a high mountain is called to this day the Throne of Solomon (*Takht-i-Sulaiman*).[2]

Before mentioning the views of Western travellers, writers and historians, I ought to refer to a book of Shia traditions—*Asūl-i-Kāfi* which was written over a thousand years ago. This book mentions that in ancient times there was king in Kashmir whose forty courtiers were well versed in the knowledge of the *Torah* (the Law of Moses) and they used to read the sayings of Abraham and the Psalms.[3] Who else but the Jews would have done so unless it be contended, without the least justification, that they were in fact Christians?

Al-Beruni, who came to India with Mahmud of Ghazni, also wrote about Kashmir. Speaking of the inhabitants of Kashmir he said:

> They are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it.....in former times they used to allow one or two foreigners to enter their country, particularly the Jews.[4]

Now I will turn to the Western travellers, writers and historians who have written about the Kashmiris. I will begin with Francis Bernier. He was a courtier of Emperor Aurangzeb for many years. M. Thevenot had questioned him:

> Whether it be true that the Jews during a long period, resided in the Kingdom of Kashmir, and whether they be in possession of the Holy Scripture, and if so, whether there be any discrepancy between their Old Testament and our own.[5]

In his ninth letter to M. de Merveilles, which Bernier wrote during December, 1644, regarding his journey to Kashmir, he answered this question in the following terms:

> I should be so much pleased as M. Thevenot himself if Jews were found in

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1. Pt. Narain Kaul, *Guldasta-i-Kashmir,* Part I, 73.
2. Pt. Ram Chand Kak, *Ancient Monuments of Kashmir,* .75.
3. *Asul-i-Kafi,* 334.
4. *Al-Beruni's India* (Tr. Dr. Edward C. Sachau) Vol. I, 206.
5. Bernier, *Travels in the Moghul Empire: Journey to Kashmir, the Paradise of the Indians,* 430.

these mountainous regions. I mean such Jews as he would so much desire to find, Jews descended from the tribes transplanted by Shalemanesser, but again we may assure that gentleman that although there seems ground for believing that some of them were formerly settled in these countries, yet the whole population is at present either pagan or Mohammadan. In China indeed there are probably people of that nation, for I have lately seen letters in the hands of our reverend Father, the Jesuit of Delhi, written by a German Jesuit of Pekin, wherein he states that he had conversed with Jews in that city who adhered to the form of Judaism and retained the books of the Old Testament. They are totally ignorant of the death of Jesus.

> There are however many marks of Judaism to be found in this country. On entering the Kingdom after crossing the Peer-Punchal Mountains, the inhabitants in the frontier villages struck me as resembling Jews. Their countenances and manners, and that indescribable peculiarity which enables a traveller to distinguish the inhabitants of different nations, all seemed to belong to that ancient people. You are not to ascribe what I say to mere fancy, the Jewish appearance of these villagers having been remarked by our Father, the Jesuit, and some other Europeans long before I visited Kashmir.[1]

Bernier then gave detailed reasons for his views. One of them was:

> A third is the common tradition that Sulaiman visited the country and that it was he who opened a passage for the water by cutting the mountain of Barehmooleh and that the small and extremely ancient edifice was built by him and is therefore called the *Throne of Solomon* to this very day.[2]

And Bernier then concluded:

> You will see then, my dear Sir, I am not disposed to deny that Jews may have taken up their residence in Kashmir…the purity of their law, after a lapse of ages, may have been corrupted until having long degenerated into idolatry, they were induced, like many other pagans, to adopt the creed of Mahomed.[3]

The translator of Bernier's Travels appended the following note on page 430:

> In recent times visitors to Kashmir seeing the names of Rahim-Ju, Jul-Ju, Las Ju, have imagined that the bearers of these names were of Jewish nationality. The Jewish cast of features of many of the inhabitants of Kashmir is noted by many modern travellers.

The Jesuit father referred to by Bernier was Catrou. He wrote his *General History of the Moghal Empire* in 1708 C.E. and stated in it that "the Kashmiris are descendants of the Jews."[4]

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1. Bernier, *Travels in the Moghul Empire: Journey to Kashmir, the Paradise of the Indians*, 430-432.
2. *Ibid.*, 432.
3. *Ibid.*, 433.
4. Catrou, *General History of the Moghul Empire*, 195.

S. Manouchi, a physician, was also in the service of Emperor Aurangzeb. He had access to the official records and, like Benier, accompanied the Emperor to Kashmir. In his *Memoirs* he spoke of a Jew at the Court of Akbar and also wrote:

> There is an old tradition that these Jews who were led captives by Shalemanesser settled in Kashmir and that the people of that country are the descendants of these Jews. It is certain, though we find no remains in Kashmir of the Jewish religion, the people there being all either Guntus (Hindus) or Mohammadans, that there are several vestiges of a race descendants from the Israelites. The air of the face and the looks of their present inhabitants have something of what is peculiar to the Jews, which distinguishes them from all other people.[1]

George Forster wrote his famous *Letters on a Journey from Bengal to England* in 1873, and describing his visit to Kashmir, he said:

> On first seeing the Kashmirians, in their own country, I imagined from their garb, the cast of their countenance which was long and of a grave aspect, and the forms of their beards, that I had come among a nation of Jews.[2]

The Rev. Claudius Buchanan toured Southern India extensively. His object was to trace the history of the White and Black Jews living in that part of the country and their connection with the Christians of St. Thomas. In his *Christian Researches in Asia* he mentioned his discovery of an ancient manuscript of the Book of Moses in Hebrew. It was written on a roll of leather 48 feet in length. He was told that it was brought from Kashmir.[3] He also recorded that "the Cabul Jews, who travel into the interior of China, say that in some synagogues the law is still written on a roll of leather made of goatskin, dyed red."[4]

Thus the Jews of South India set up a connection with the people of Kashmir. It is not without significance that "there is a tradition in Maharashtra that white people like Kashmiris got drifted in a storm on the Malabar coast."[5] Muhammad Din Fauq also mentions a similar tradition of the Kashmiri Pandits. According to them, he says, they had come from Persia and beyond and some of their people had settled on the Malabar coast.[6]

Wilson, writing in 1841, in his *Travels in Himalayan Provinces,* says:

> The physical and the ethnic character, which so sharply marks off the Kashmiris from all surrounding races, has always struck observant visitors to the valley and they have universally connected them with the Jews.[7]

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1. James Hough, *The History of Christianity in India,* Vol. 2 : 287, 288.
2. George Forster, *Letters on a Journey from Bengal to England,* Vol. II : 20.
3. Claudius Buchanan, *Christian Researches in Asia,* 229.
4. *Ibid.,* 229.
5. Pandit Anand Kaul, *The Kashmiri Pandits,* 21.
6. Muhammad Din Fauq, *Aqwam-i-Kashmir* (Tribes of Kashmir), Vol. 1, 15-16.
7. H. Henry Wilson, *Travels in Himalayan Province,* 129.

G.T. Vigne in his *Travels in Kashmir, Ladakh and Iskardoo,* which he published in 1842, mentions certain Jewish tombs near Takht-i-Sulaiman in Srinagar[1] and says:

> I could easily be persuaded to judge only from appearance that some of the Kashmiris were originally descendants from a Jewish stock.[2]

Baron Ch. Hugel in his *Voyages and Travels in Kashmir and the Punjab* (1845) speaking of the Kashmiris said:

> Some of the old men might have served as models for Patriarchs.[3]

J.B. Ireland in his *From Wall Street to Cashmere,* which he wrote in 1853, said:

> The (Kashmiri) men are generally of medium size and usual build of country people amongst us, only not quite so strongly formed, with a mulatto complexion, but with considerable of the "Moses" in their faces.... The women have a composite face of Greek, Jew and Indian.[4]

Mrs. Harvey in the *Adventures of a Lady in Tartary, Thibet, China and Kashmir* (1854) speaks of "Harout and Marout *Bauri* (well) near Martand"[5] and mentions that Moses died in the land "whose tomb is by some said to be still pointed out."[6]

I have already quoted a passage from George Moore. He also says that according to the traditions of Kashmir, Solomon visited them and that Moses himself came amongst them to teach them the worship of One God.[7]

Lt.-Col. H.D. Torrens in his *Travels in Ladakh, Tartary and Kashmir* (1862) says:

> On legends…a supposition that the Kashmiris are descendants of the Jews has been built—a supposition which is borne out by the personal appearance of the race, their garb, the cast of their countenance, and the form of their beards. There is a belief too that Moses died near the Capital of Kashmir and that he is buried there…[8]

Dr. Keith Johnston in his *Dictionary of Geography* (1867) wrote:

> The natives of Kashmir are of a tall, robust frame of body, with manly features, the women full formed and handsome with aquiline noses and features resembling the Jews.[9]

George Bell in his *Letters from India and Kashmir* (1874) expressed the view:

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1. G.T. Vigne, *Travels in Kashmir, Ladakh and Isakardoo,* 395.
2. *Ibid.,* 396.
3. Baron Ch. Hugel, *Travels in Kashmir and the Punjab,* 78.
4. J.B. Ireland, *From Wall Street to Cashmire,* 393, 495.
5. Mrs. Harvey, *The Adventures of a Lady in Tartary, Thibet, China and Kashmir,* Vol. 3 : 154.
6. *Ibid.,* Vol. 2 : 200-201.
7. George Moore, *The Lost Tribes,* 137.
8. Lieut.-Col. H. D. Torrens, *Travels in Ladakh, Tartary and Kashmir,* 268 n.
9. Dr. Keith Johnston, *Dictionary of Geography,* Art, *Kashmir.*

Mohammadans or Hindus by religion, the people of Kashmir, are in features a fine cast of Jews, a race of fair women and brave men. They are not credited with the latter quality, but such at least is their look and bearing…All the gruesomeness of the Jewish quarters at Frankfort or at Rome, the raggedness and squalor that characterises the filthiest of nations, prevails in an exaggerated degree among the far-famed Kashmiris.[1]

Soft, oval faces, large almond-shaped eyes fringed with abundant lashes, noses finely of Jewish type, classic lips, invariably pearl-white teeth, rounded arms, slender fingers bright with henna, and forms tall and well proportioned are often seen.[2]

Major H.W. Bellew in his *Kashmir and Kashgar* (1875) refers to the dress of Kashmiri men and women and the pleasing features of their children and infers, from these and other facts, their descent from Jews.[3]

In *Kashmir and its Shawls* (1857) the following passage occurs:

> There is a tradition of long standing, recently revived, that some portion of the so-called lost tribes of Israel found their way to Kashmir on their dispersion. If based on any correct foundation, the fact of weaving in its higher departments having existed for hundreds of years in the valley might be accounted for by the expatriated Jews carrying with them the arts they learned from their Babylonish conquerors.[4]

Cowley Lambert visited Kashmir and wrote his experiences in *A Trip to Kashmir and Ladakh* (1877). He says:

> Physically, the men are tall, well-built and mostly good-looking, many of them fair and ruddy with light hair and blue eyes, though the greater part are very dark, and have a most unmistakable Jewish cast of face…Women wear the same kind of smock frock, rather longer than men, on their heads they have a flat cloth cap.[5]

Fredric Drew in his *The Northern Barrier of India* (1877) described the Kashmiris and Kashtwaris thus:

> They have a wide straight up and high forehead and a fine shaped head, with a well cut square brow, with middle aged and older people the nose acquires a decided hook of handsome outline.[6] (See illustration, page 391).
>
> They are noisy and quarrelsome, ready to wrangle. In intellect they are superior to their neighbours. In perception and clearness of mind and ingenuity they far outwit their rulers. In disposition they are talkative, cheerful and humorous.[7]

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1. George Bell, *Letters from India and Kashmir,* 177.
2. *Ibid.,* 182.
3. Major H.W. Bellew, *Kashmir and Kashgar,* 66.
4. *Kashmir and its Shawls,* 17.
5. Cowley Lambert, *A Trip to Kashmir and Ladakh,* 24..
6. Fredrec Drew, *The Northern Barrier of India,* 124.
7. *Ibid.,* 125.

> The Kashmiri Pandits have that same fine cast of features which is observed in the cultivating class.[1]

James Milne in his *The Road to Kashmir* (1879) says that "the three races (Afghans, Afridis and Kashmiris) have large, aquiline features and skins which have well been described as subdued Jews."[2]

Mrs. J.C. Murrey Ansley (1879) also speaks of the Kashmiris having "a decided Jewish type of features."[3]

W. Wakefield in his *The Happy Valley* (1879) also refers to the cast of countenance of the Kashmiri being somewhat like the Afghans, Jewish in character.[4]

E.F. Knight in *Where Three Empires Meet* (1893) describes the Kashmiris:

> These…fine-looking and bearded, in white robes, some having quite the features of Hibernian celts, some of Jewish cast of countenance, while many are something between the two types, might have passed for a sample of that rather anomalous creature, the Irish Jew.[5]

Sir Walter Lawrence in his *Valley of Kashmir* (1895) described the hooked nose as a prominent feature of the Kashmiris and says that "the prevailing type is distinctly Hebrew."[6]

Sir Francis Younghusband, who for many years was the Representative of the British Crown (the Resident) to the Court of the Maharaja of Kashmir, in his book on *Kashmir* says:

> The visitor…will often see strikingly handsome women, with clear cut features, long dark eyes, well-marked eyebrows and a general Jewish appearance.
>
> Here may be seen fine old patriarchal types, just as we picture to ourselves the Israelitish heroes of old. Some, indeed, say…that these Kashmiris are the lost tribes of Israel and certainly as I have already said, there are real Biblical types to be seen everywhere in Kashmir and especially among the upland villages. Here the Israelitish Shepherd tending his flocks and herds may any day be seen.[7] (See illustration, page 233).

Scott O'Connor in his *Charms of Kashmir* (1920) describes Kashmiri Pandits as "like pictures out of a German Bible."[8]

C.E. Tyndale Biscoe, a Christian missionary who lived in Kashmir for many years, agrees with others who think "that the Kashmiris belong to the lost tribes if Israel, as many of them have such Jewish noses, also their love of money and of getting the better of their neighbours is a strong one."[9]

1.Fredrec Drew, *The Northern Barrier of India,* 128.
2. James Milne, *The Road to Kashmir,* 135.
3. Mrs. J. C. Murrey Ansley, *Our Visit to Hindustan, Kashmir and Ladakh,* 74.
4. W. Wakefield, *The Happy Valley,* 97.
5. E. F. Knight, *Where the Three Empires Meet,* 40.
6. Sir Walter Lawrence, *The Valley of Kashmir,* 318.
7. Sir Francis Younghusband, *Kashmir,* 107, 112.
8. V. C. Scott, O'Connor, *The Charm of Kashmir,* 18.
9. C.E. Tyndale Biscoe, *Kashmir in Sunlight and Shade,* 153.

John Noel wrote an article, *The Heavenly High Snow Peaks of Kashmir* in Asia Magazine, New York, 1930. In this article he wrote:

> Immensely strong are those picturesque, broad-shouldered Kashmiri peasants and yet docile and meek in temperament. One thing about them strikes you with enormous force. They seem more perfectly Jewish than the purest Jews you have ever seen, not because they wear a flowing cloak-like dress that conforms to your idea of Biblical garments, but because their faces have the Jewish cast of features. The curious coincidence—or is it a coincidence?—is that there is a strong tradition in Kashmir of its connection with the Jews.[1]

The last writer of whom I will take note is an Indian, V. Rangacharya, who published his *History of Pre-Musalman India* in two volumes in 1937. Dealing with the ethnological aspect of the ancient tribes of India he describes the inhabitants of Kashmir to the North-West Frontier and of Kashtwar to be "very Jewish."[2]

The personal observations of these Eastern and Western writers point to the same conclusion, but there are other cogent grounds which force us to support it. It is not unknown to history that emigrants carry with them not only their habits, customs and traditions but also the very names of places of their home-land. These they apply to spots in the country to which they emigrate. A comparatively recent illustration can be found by a comparison of New York, New Jersey, New London etc., of the United States of America with York, Jersey, London in the British Isles. In doing so the succeeding generations of these emigrants not only remember the country of their origin but also the names of their ancestors, for many places both in the old and new countries are named after them. Again, sometimes, tribes are named after the places of their origin. Indeed, we can trace very far back the tendency of naming tribes after the places of origin and of naming places after the names of famous and illustrious persons of the clan or tribe. Even in more recent times, we come across such names. For instance in Pakistan Lawrence-pur, Campbell-pur, Abbott-abad, Montgomery etc. are names of flourishing towns. We also notice that even tribes are named after persons of repute. If we proceed in tracing back the names of tribes and places of a country to another which is far away, we would be justified in asserting that the inhabitants of one of them migrated from the other. But such an inference would only be justified if the known facts cannot be explained on any other hypothesis. In this connection, mutual trade or the settlement of ruling nations or conquering armies cannot be ignored.

Turning to Kashmir and Afghanistan we find innumerable names of places and tribes which can be traced to the Israelites of old. We can, however, ignore the questions of mutual trade between Palestine and Kashmir or of the Israelites coming to these countries as conquering settlers. History will not furnish us with any material to support these conjectures. The preponderance of places and tribes named after the

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1. John Noel, *The Heavenly High Snow Peaks of Kashmir,* in *Asia Magazine,* New York, October, 1930.
2. V. Rangacharya, *History of Pre-Musalman India,* Vol. I, 367.

Israelites of old and new places in Palestine can, therefore, be explained only on the hypothesis of migration. I give below only a few names for purposes of comparison:

KASHMIR

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Abri	(M)[1]	Ibri	1. Ch., 24 : 27
Akwan	(P)	Achan (Heb. Akhan)	Jos., 7 : 1
Amal	(M)	Amal	1 Ch., 7 : 35
Asaul	(P)	Asahel	2 Ch., 17 : 8
Asheriya	(G)	Aser (Heb. Asher)	Gen., 30 : 13
Atal (Bat)	(P)	Atal. In Hebrew it means "to be dark."	
Attai	(M)	Attai	1Ch., 12 : 11.
Azri	(M)	Azriel	1 Ch., 5 : 24.
Bal	(M)	Baal	1 Ch., 5 : 5
Bala	(G)		
Balah	(G)	Bala	Jos., 19 : 3
Bakru	(P)	Bochru (Heb. Bakheru)	1 Ch., 8 : 38
Baktu	(P)	Baca (Heb. Bekha)	Ps., 84 : 6.
Banniya	(G)	Bannah	1 Ch., 11 : 30
Bellu	(M & P)	Bela	1 Ch., 7 : 6
Bera	(M & P)		
Baru	(G)	Beera	1 Ch., 5 : 5
Bura	(M & P)		
Basaya	(G)	Basseiah (Heb. 1 Baeseyah)	1 Ch., 6 : 40.
Beroth	(P)	Beeroth	2 Sam., 4 : 2
Betya	(P)	Betah	2 Sam., 8 : 8
Bilgai	(G)	Bilgah	Neh., 12 : 5
Buhana	(M)	Bohan	Jos., 15 : 6
Buir	(M & P)	Beor	
Butt[2]	(G, M & P)	Bath	Song., 7 : 4 1 Kings, 7 : 26
Caleb	(P)	Caleb	1 Ch., 2 : 18
Dand	(M)		
Dangar	(M)	Dan	1 Ch., 2 : 1
Dar	(M)		
Dhar	(G)	Dor	1 Kings, 4 : 11
Darku	(P)		
Dara	(M)	Dara	1 Ch., 2 : 6
Dattu	(P)	Dathan	Nu., 16 : 1
Dum	(M)	Dumah	1 Ch., 1 : 30

1. *M* indicates a *Muslim, G* a *Gujar* of Kashmir and *P* a Kashmiri *Pandit.*

2. Butt have a *got Kashu.*

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Gabba	(M)	Gabbi	Neh., 11 : 8
		Geba or Gabbe (Heb. Gabba)	Jos., 17 : 24
Gaddar	(P)	Gedor	1 Ch., 4 : 4
Gadha	(M)	Gad (Heb. Gadh)	1 Ch., 2 : 2
Gaddi	(M)	Gaddi	Nu., 13 : 11
Gaggar	(M & P)	Gerar	2 Ch., 14 : 13
Ganai	(M)		
Gani	(M)	Guni	1 Ch., 7 : 13
Gareb	(M & P)	Gareb (Heb. Gharebh)	1 Ch., 11 : 40
Gomer	(M & P)	Gomer	Gen., 10 : 2
Gunzo	(P)	Ginnetho	Neh., 12 : 4
		or	
Gundu	(P)	Gimzo	2 Ch., 28 : 18
Hahput	(M)	Hatipha (Heb. Hatipha)	Neh., 7 : 56
Haqqaq	(M)	Hukok (Heb. Huqqoq)	1 Ch., 6 : 75
Iqqash (k)	(P)	Ikkesh (Heb. Iqqak)	1 Ch., 11 : 28
Ishai	(M)	Ishui	1 Sam., 14 : 49
Israel[1]	(G)	Israel	Gen., 32 : 28
Kahan-Masu[2]	(P)	Kanah (Heb. Qanah)	
Kahana[3]	(P)	or Cohen	Jos., 19 : 28
Kak	(P)		
Kalkul	(P)	Chalcol (Heb. Kalkul)	1 Ch., 2 : 6
Kanaz	(P)	Kenaz	Jd., 3 : 9
Kunzru	(P)		
Kanjuit	(M)	Kirjath	Jos., 18 : 28
Kar	(M & P)	Careah (Heb. Quriah)	2 Kings, 25 : 23
Karrah	(M)	Korah	Nu., 26 : 9
Katju	(P)	Cuth (Heb. Kath)	2 Kings, 17 : 30
Kaul	(P)	Caul[4]	Isa., 3 : 18
Kadu	(M & P)		
Kaddua	(G)	Cauda[5] (Heb. Kauda)	Acts, 27 : 16
Khadu	(P)		
Kitchlu	(M & P)	Kithlish	Jos., 16 : 40
Kotru	(P)	Keturah	Gen., 25 : 4
Kush	(P)	a got of Butt tribe.	
Laddu	(M)	Lud	1 Ch., 1 : 17
Lavi	(M)		
Laveh	(G)	Levi	1 Ch., 2 : 1
Libian	(M)	Lebana	Neh., 7 : 48

1. It is a very common name among Gujars.
2. Kahan-Masu exclusively act as priests.
3. A famous family of Rainewari who act as priests.
4. See Authorised Version.
5. See Revised Version.

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Magre	(M)		
Mangre	(M)	Magor[1]	Jer., 22 : 3
Magar	(G)		
Mahlu	(M)	Machir (Heb. Makhir)	Jos., 17 : 1
Maikri	(M)	Mahali	
Malla	(M)		Ex., 6 : 19
Maula	(G)	Maaleh	Jos., 15 : 3
Mallak	(G, M & P)	Malluch (Heb. Malluk)	1 Ch., 6 : 44
Matri	(P)	Matri	1 Sam., 10 : 21
Meer	(M)	Meres	Esther, 1 : 14
Meresh	(G)		
Mir	(M)	Mearah	Jos., 13 : 4
Mahsa	(M)		
Mahsi	(G)	Massah (Heb. Mahssa)	Ex., 17 : 7
Minto	(M)	Minnith	Jd., 11 : 33
Misri[2]	(P)		
Moza	(P)	Moza	1 Ch., 8 : 36
Mushran	(M & P)	Mushi	1 Ch., 6 : 19
Mathu	(P)		
Mattu	(P)	Mathat	Luke, 3 : 29
Mauthan	(G)		
Musa		Moses	
Naik	(M)		
Naiku	(M)	Nechoh (Heb. Neko)	2 Kings, 23 : 29
Nehru	(P)	Nahor	1 Ch., 1 : 26
Nephzu	(P)	Nepheg (Heb. Nephez)	1 Ch., 3 : 7
Opal	(M & P)	Ophel	2 Ch., 27 : 3
Upal	(M & P)		
Ogar	(P)	Og	Deut., 3 : 11
Ogrey	(M)		
Padhe	(P)		
Paddar	(M & P)	Padon	Neh., 7 : 47
Paudh	(G)		
Pareh	(M)	Paruah	1 Kings, 4 : 17
Phalu	(P)	Phallu	Gen., 46 : 9
Pau	(P)	Puah	1 Ch., 7 : 1
		or	
		Pua	Nu., 26 : 23
Poot or Put	(P)	Phut or Put	1 Ch., 1 : 8
Raina	(P)	Rinnah	1 Ch., 4 : 20
Raphu	(P)	Raphu	Nu., 13 : 9
			1 Ch., 8 : 2
Rathar	(M)	Rethma (Heb. Rithmah)	Nu., 33 : 18
Razdon	(P)	Rezon	1 Kings, 11 : 23

1. See Revised Version.
2. There is no Jewish tribe of this name, but it indicates that these people had come out of Egypt *(Misr)*.

Tribes, Castes and Sub-Castes (Gots)		Biblical Names	Reference
Reshu	(M & P)	Rhesa (Aramaic, Resha)	Luke, 3 : 27
Resh	(M & P)		
Reshi	(M & P)		
Reu	(P)	Reu	Gen., 11 : 18
Reu-wal	(G)	Reuel	Nu., 2 : 14
Reual	(P)	Sechu	1 Sam., 19 : 22
Sachu	(P)	Shem	Gen., 5 : 32
Sam	(G)	Saphir	Mich. 1 : 11
Sapru	(P)	Sia	Neh., 7 : 47
Sapra	(G)	or (Sia or Siah)	
Seh	(P)	Siah	Ezra., 2 : 44
Shahmiri	(M)	Shamir	1 Ch., 24 : 24
Shaul 1	(M)	Shaul[1]	1 Ch., 4 : 24
Shavi	(M)	Shaveh	Gen., 14 : 17
Shora	(M)	Sherah	1 Ch., 7 : 24
Shuah	(P)	Shuah	1 Ch., 4 : 11
Sulaimaniah	(G)	Solomon	1 Kings, 4 : 30
Tamar	(G)	Tamar	2 Sam., 13 : 2
Tellah	(M)	Tellah	1 Ch., 7 : 25
Thabal	(P)	Thubal (Heb. Thebhal) or Tubal	Gen., 10 : 2 / 1Ch., 1 : 5
Thapal	(P)	Tophel (Heb. Thophel)	Deut., 1 : 1
Tiku	(P)	Tekoa	1 Ch., 2 : 24
Toh	(P)	Tou or Tohu	1 Ch., 18 : 9 / 1Sam., 1 : 1
Tola	(P)	Tola	1 Ch., 7 : 1
Voppha	(P)	Vophsi	Nu., 13 : 14
Yadu	(G & M)	Jahdu (Heb. Yahdu)	1 Ch., 5 : 14
Wain	(M)	Vaniah (Heb. Vanyah)	Ezra., 10 : 36
Wani	(M)		
Zadu	(P)	Zadok	1 Ch., 24 : 3
Zartan	(P)	Zaretan	Jos., 3 : 16
Zaru	(P)	Zarah	Gen., 46 : 12
Zattu	(P)	Zattu	Ezra., 10 : 27
Zebu	(P)	Zebah	Jd., 8 : 10

AFGHANISTAN, BOKHARA, N.W.F.P. (Pakistan), SWAT, etc.

Tribes.	Biblical Names	Reference.
Ajah	Ajah	Gen., 36 : 24
Aka Zye	Achaia (Heb. Akaia)	1 Cor., 16 : 15
Ama-Zye	Amma (Amazites)	2 Sam., 2 : 24

1. Both in Hebrew and Kashmiri *shaul* means a *fox*.

Tribes	Biblical Names	Reference
Amon-Zye	Amon	1 Kings, 22 : 26
Ava-Zye	Ava	2 Kings, 17 : 24
Ayub-Khel / Ayub-Zye	Job (Heb. Iyobb)	Job. 1 : 1
Aziel-Khel	Aziel	1 Ch., 15 : 20
Azorees	Azor	Matt., 1 : 13
Baboo-Zye	Bebai	Ezra., 2 : 11
Bajor	Bezer	1 Sam., 11 : 8
Barak-Zye	Barak	Jd., 4 : 6
Bezak-Zye	Bezek	1 Sam., 11 : 8
Biroo-Zye	Beera	1 Ch., 5 : 6
Daud-Khel / Daud-Zye	David (Heb. Davidh)	1 Sam., 16 : 13
Gadha[1]	Gad (Heb. Gadh)	1 Ch., 2 : 1
Ghaznees	Gaza	Jos., 13 : 3
Hamor-Khel	Hamor	Gen., 33 : 19
Haroon-Khel	Aaron (Heb. Aharon)	Ex., 4 : 14
Hoti-Wal	Hittites	Jd., 3 : 5
Ibrahim-Khel / Ibrahim-Zye	Abraham	Gen., 17 : 5
Issa-Khel / Issa-Zye	Jesus (Jesu)	Matt., 1 : 21
IIyas-Khel	Elias i.e., Elejah (Heb. Eliyahu)	1 Kings, 17 : 1
Ishaq-Khel	Issac (Heb. Itshaq)	Gen., 17 : 19
Kada / Khadu-Khel	Cauda (Heb. Kauda)	Acts., 27 : 16
Karak-Zye	Karka	Jos., 15 : 3
Mallak	Mallauch (Heb. Malluk)	1 Ch., 6 : 44
Malhi / Malla-Zye	Maleh	Jos., 15 : 3
Maikri-Khel	Machir (Heb. Makhir)	1 Ch. 7 : 14
Mano-Zye	Meonothai	1 Ch., 4 : 14
Mattru	Matri	1 Sam., 10 : 21
Mered-Zye	Mered	1 Ch., 4 : 17
Milo-Zye	Millo	2 Sam., 5 : 9
Mosa-Khel	Moses (Heb. Mosheh)	Ex., 2 : 10
Maryam-Khel	Mary (Heb.Miryan)	Matt., 1 : 16
Muhib-Wal	Moab (Moabites)	Gen., 19 : 37
Nadab-Zye	Nadeb	1 Ch., 6 : 3
Nassarees / Nazarees[2]	Nazareth (Heb. Nassara)	Matt., 2 : 23
Sam-khel		
Shamo-Khel / Shamo-Zye	Shem	Gen., 5 : 32

1. A sub-division of Ata-Khel. See H.W. Bellew's, *An Enquiry into the Ethnography of Afghanistan,* Woking 1891.

2. A sub-division of Bakhtiayarees.

Tribes	Biblical Names	Reference
Shuavi-Khel	Shaveh	2 Sam., 18 : 8
Soories	Shur (Heb. Suryia)	Ex., 15 : 22
Sulaiman-Khel		
Sulaiman-Zye	Solomon (Heb. Shelemoh)	1 Kings, 11 : 30
Teko-Zye	Tekoh	1 Ch., 2 : 24
Yahya-Khel	John (Heb. Yohanan)	Luke., 1 : 13
Yakub-Khel Yakub-Zye	Jacob (Heb. Yaaqob)	Gen., 25 : 26
Yunus-Khel	Jonah (Heb. Yonah)	Jonah. 1 : 1
Yusuf-Zye	Joseph	Gen., 30 : 24
Zabdees	Zabad	1 Ch., 7 : 21
Zaka-Khel[1]	Zaccai	Ezra., 2 : 9
Zakaria-Khel	Zechariah (Heb. Zekaryah)	Zech., 1 : 1
Zazees	Zaza	1 Ch., 2 : 33

BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND ADJOINING COUNTRIES

Tribes	Biblical Names	Reference
Achan	Achan	Jos., 7 : 1
Ahir	Ahir	1 Ch., 7 : 12
Aliahi	Aliah	1 Ch., 1 : 51
Bedhani	Bedan (Heb. Bedhan)	1 Ch., 7 : 17
Dard	Dara (R.V. Darda)	1 Ch., 2 : 6
Doru	Dor	1 Kings, 4 : 11
Gabour	Geber	1 Kings, 4 : 13
Likiri	Likhi	1 Ch., 7 : 19
Makhri	Machir (Heb. Makhir)	1 Ch., 7 : 14
Oshmar	Ishmaiah	1 Ch., 27 : 19
Raispian	Reshaph	1 Ch., 7 : 25
Rakemah	Rakem	1 Ch., 7 : 16
Rezai	Rezia	1 Ch., 7 : 39
Sared	Sared	Nu., 26 : 26
Sharzuir	Sharezer	Zech., 7 : 2
Shuahshaki	Shashak	1 Ch., 8 : 14
	Shushi	1 Ch., 4 : 11
Yuday[1]	Judah	1 Ch., 2 : 1
	Zuar	Nu., 10 : 15
Zuari	Zabad	1 Ch., 7 : 21
Zerbadi	Zebadi	Jos., 7 : 1

1. According to Vigne they are of the tribe of Issachar and that *Esau* and *Zaka* are names which existed among the Afghans before they became Muslims.

KASHMIR AND ADJOINING STATES.

Name of Place	Biblical Name	Reference
Ach-bal (Anantnag)		
Ach-hame (Palwama and Srinagar)	Ash-bal is a secondary name of Eshbal.	Gen., 46 : 21
Ach-Kot (Baramulla)		
Ach-nambal (Anantnag)		
Ach-pur (Handwara)		
Aguru (Kulgam)[2]	Agur	Prov., 30 : 1
Ajas (Srinagar)	Ajah	Gen., 36 : 24
Alvan (Handwara)	Alvan	1 Ch., 2 : 24
Amanuh (Kulgam)	Amon	1 Kings, 22 : 26
Amonu (Anantnag)		
Amariah (Srinagar)	Amariah	1 Ch., 23 : 19
Aner-wan (Srinagar)	Aner	1 Ch., 6 : 70
Ara-gam (Anantnag)		
Ara-gattru (Kulgam)	Ara	1 Ch., 7 : 38
Ara-Mullat (Kul-gam)		
Arah-bal (Kulgam)	Arah	1 Ch., 7 : 39
Arch (Srinagar)	Archi	Jos., 16 : 2
Aror (Avantipura)		
Aru (Anantnag and Handwara)	Areor	Jos., 12 : 2
Asam (Muzzaffarabad)	Ashema	2 Kings., 17 : 30
Asham (Srinagar)		
Assu (Anantnag)	Ashur	1 Ch., 2 : 24
Astor (Kulgam and Gilgit)	Ashtoreth	1 Kings, 11 : 5
Avend (Anantnag)	Aven	Amos., 1 : 5
Babel (Anantnag)	Babel	Gen., 11 : 9
Bahan (Kulgam)	Bohan	Jos., 15 : 6
Balpura (Avantipur)	Baalpeor	Nu., 25 : 3
Baman (Handwara)	Bamah	Ezek., 20 : 29
Bani-ruth (Kulgam)	Means "the tribe of Ruth"	Ruth 1: 1
Barzilla (Kulgam and Srinagar)	Barzillai	2 Sam., 17 : 27
Ben-hama (Baramulla and Handwara)	Means "Tribe of Ham"	Gen., 10 : 1
Berat (Anantnag)	Beriah	1Ch., 7 : 23
Behatpoor[2] (Handwara)	Bethpeor	Deut., 34 : 6
Beyar (Uri)	Bear	Gen., 36 : 32
Birsu (Avantipur and Srinagar)	Birsu	Gen., 14 : 2
Bona (Baramulla)	Baana	Neh., 3 : 4
Dan-sok (Kulgam)	Dan	1 Ch., 2 : 1
Doru (Anantnag and Gilgit)	Dor	1 Kings, 4 : 11
Gadha-bara (Srinagar)	(Meaning Bazar of Gadh) Gad	1 Ch., 2 : 1
Gochan (Anantnag)	Goshen	Jos., 11 : 16
Hara-mok (Anantnag)	Hara	1 Ch., 5 : 26
Harwan (A lake in Srinagar)	Haran (well of)	2 Kings, 19 : 12
Heshba (Handwara)	Heshbon	Deut., 4 : 49

1. Sub-divisions (*Tehsils*) of Kashmir are mentioned in brackets.
2. Old name of Bandipura.

Name of Place	Biblical Name	Reference
Hosiah (Anantnag)	Hosea	Hos., 1 : 1
Kahan (Avantipura)	Kanah	Jos., 19 : 28
Kalkol (Kulgam)	Calcol (Heb. Kalkol)	1 Ch., 2 : 6
Keran (Karnah)	Cheran (Heb. Keran)	1 Ch., 1 : 41
Kir-gam (Kulgam)	Kir	Amos., 9 : 7
Kirouth (Kulgam)	Kirjath	Jos., 18 : 28
Kashu (Kulgam) Kashi (Kashtwar Jammu Province) Kashtwar (Kulgam and also a district in Jammu Province)	Cush	Gen. 10 : 6
Koh-i-Hama (Handwara)	The mount of Ham	Gen., 10 : 1
Koh-i-Maran (i.e., Hariparbat in Srinagar)	Maran-atha	1 Cor., 16 : 22
Lasharoun (Srinagar)	Mara Lasharon	Ruth, 1 : 20 Jos., 12 : 18
Lavi-Pura (Handwara)	Levi	1Ch., 2 : 1
Lidder (Anantnag) Loderu (Avantipura)	Lodebar	2 Sam., 9 : 4
Lyddan (Palwana)	Lydda	Acts, 9 : 32
Mahora (Uri)	Mehir	1 Ch., 4 : 11
Mamre (Srinagar)	Mamre	Gen., 14 : 13
Mattan (Anantnag)	Mattan	2 Kings, 11 : 18
Median-pura (Kulgam)	Midian	1 Ch., 1 : 46
Mizar-gam (Anantpura)	Mizar	Ps., 22 : 6
Nabubaal(Handwara)	Mt. Nebo	Deut., 34 : 1
Nabzo (Handwara)	Nebaz	Nu., 22 : 40
Nain-wa (Avantipura)	Nain	Luke, 21 : 40
Nine-wa (Anantnag)	Nineveh	Gen., 10 : 11
Nekanur-pura (Kulgam)	Nicanur	Acts, 6 : 5
Paru (Anantnag)	Paruah	1 Kings, 4 : 17
Pattan (Baramulla)	Padan	Neh., 7 : 47
Perah (Jammu Province)	Parah	Jos., 18 : 23
Phallu (Kulgam)	Phallu	Gen., 46 : 9
Phalgam (Anantnag)	Phlegon	Rom., 16 : 14
Pishgah (Handwara)	Pisgah	Deut., 3 : 27
Poonch (capital of Poonch State)	Phenice	Acts, 11 : 19
Rei (Kulgam)	Rei	1 Kings, 1 : 8
Rissi-pura (Avantipura)	Rissah	Nu., 33 : 21
Shopeon (Kulgam)	Shopham	Nu., 32: 35
	Shupham	Nu., 26 : 39
Sopur (Handwara)	Shapher	Nu., 33 : 23
Sukait (capital of Sukait State)	Succoth	Gen., 33 : 17
Suru (near Bhawan)	Shur	Gen., 16 : 7
Taharan (Kulgam)	Tahan or Tahrea	Nu., 26 : 35 1 Ch., 9 : 41
Takht-i-Sulaiman (Srinagar)	Throne of Solomon	1 Kings, 4 : 30
Tarelu (Avantipura)	Taralah	Jos., 18 : 27

Name of Place	Biblical Name	Reference
Teman-Kot (Handwara)	Teman	Jer., 49 : 7
Tekru (Avantipur)	Tokoa	1Ch., 2 : 24
Tema-pura (Kulgam)	Tema	Gen., 25 : 15
Terich (Uri)	Teresh	Esther, 2 : 21
Uri (Uri)	Uri	Ex., 31 : 2
Yus-maidan (Kulgam) Yus-margh (Handwara) Yusu-nag (Kulgam) Yus-para (Kulgam)	Yusu (Jesus)[1]	
Zelu (Avantpur)	Zelah	Jos., 18 : 28

AFGHANISTAN, N.W.F. (including SWAT) AND ADJOINING STATES AND N.W.F.P. (Pakistan).

Name of Place	Biblical Name	Reference
Agrur (Hazara & Swat)	Agur	Prov., 30 : 1
Asret (Swat)	Ashtoreth	1 Kings, 11 : 5
Bajor (N.W.F.)	Besor or Bezer	1 Sam., 30 : 9 Jos., 21 : 36
Beora-wai (N.W.F.)	Beor	Gen., 36 : 32
Cherat (N.W.F.P.)	Cherith	1 Kings, 17 : 3
Chilas (N.W.F.)	Shilas or Chloe	Acts, 15 : 22 1 Cor., 1 : 11
Dober (Swat)	Debir	Jos., 21 : 15
Dor (River in Hazara)	Dor	1 Kings, 4 : 11
Ghazni (Afghanistan)	Gaza	Gen., 10 : 19
Gaur (Afghanistan) Gur-nai (Swat)	Gur	2 Kings, 9 : 27
Hazara (N.W.F.P.)	Asoreth, Hazeroth	Nu., 12 : 16
Havellian (N.W.F.P.)	Havilah	Gen., 25 : 18
Herat (Afghanistan)	Hara Hirah	1 Ch., 5: 26 Gen., 38 : 1
Hiel (Border of Hazara Dist. N.W.F.)	Hiel	1 Kings, 16 : 34
Ilai (Border of Hazara Dist. N.W.F.P.)	Ilai	1Ch., 11 : 29
Jalala (N.W.F.P.)	Galilee	Matt., 3 : 13
Jamrud (N.W.F.P.)	Jamruth	Jos., 21 : 29
Jared (Kagan Valley N.W.F.P.)	Jared	Gen., 5 : 15
Kabul (Afghanistan)	Cabul (Heb. Kabul)	1 Kings, 9 : 13
Kaidon (Swat)	Kidron	1 Kings, 2 : 37
Kara Korum (N.W.F.)	Karkor	Jd., 19 : 27
Khaibar (N.W.F.P.)	Chebar[1] (Heb. Khabur)	Ezek., 1 : 1
Kohallah (N.W.F.P.)	Kolaiah	Neh., 11 : 7
Kohat (N.W.F.P.)	Kohath	Jos., 21 : 5
Koh-i-Sulaiman (Afghanistan)	Solomon	1 Kings, 4 : 30
Kullali (Swat)	Kallai	Neh., 12 : 20
Mansehra (N.W.F.P.)	Mosera Mosoroth	Deut., 10 : 6 Nu., 33 : 31

1. These places were named after Jesus as he visited Kashmir twice and died there.
2. Also a river in Kurdistan.

Name of Place	Biblical Name	Reference
Moosa-Kai (N.W.F.)	Moses (Heb. Mosheh)	Ex., 2 : 10
Nikaia[1] (Afghanistan)	Necoh	2 Kings, 23 : 29
Pakhaur (N.W.F.P.) (i.e., Peshawar)	Peshur (Heb. Pakhaur)	Ezra., 2 : 38
Sadoom (Mardan Dist. N.W.F.P.)	Sodom	Deut., 29 : 23
Samarkand	Samaria	1 Kings, 16 : 32
Sham-bala (upper Syria)	Waziristan (N.W.F.)	
Sham-Payen (lower Syria)	Syria	
Shaul (Hazara Dist. N.W.F.P.)	Shaul	1 Ch., 4 : 24
Terah (N.W.F.)	Terah	Gen., 11 : 24
Toru (N.W.F.P.)	Tyre	2 Sam., 5 : 11
Tikaal (near Peshawar N.W.F.)	Tekel	Dan., 5 : 27
	Zidon	Jd., 18 : 28
Zaida (N.W.F.P.)	or	
	Sidon (Zidon)	Jer., 47 : 4

BALTISTAN, GILGIT, LADAKH, PAMIR, TIBET AND ADJOINING COUNTRIES.

Name of Place	Biblical Name	Reference
Alit-shur (Pamir)	Aloth	1 Kings, 4 : 16
Alash (Pamir)	Alush	Nu., 33 : 13
Astor (Dardistan)	Ashtoreth	1 Kings, 11 : 5
Babel (Gilgit)	Babel	Gen., 11 : 9
Baltal (Ladakh)	Bethul	Jos., 19 : 4
Barzillah (Pass)	Barzillai	2 Sam., 17 : 27
Bosekka (Ladakh)	Bozkak (Heb. Bosqath)	Jos., 15 : 39
Bushan (Pamir)	Bashan	Deut., 3 : 1
Buttal (Baltistan)	Bethel	Gen., 12 : 8
Dardistan	Darda	1 Ch., 2 : 6
Dottan (Baltistan)	Dathan	Nu., 26 : 9
Gilgit	Gilgal	Jos., 4 : 19
Gilgatta (Local name for Gilgit)	Golgotha	Matt., 27 : 33
Gur-aise (Gilgit)	Gur	2 Kings, 9 : 27
Guzana (Ladakh)	Gozen	2 Kings, 19 : 12
Haait (Pamir)	Hai	Gen., 12 : 8
Hadattah (Pamir)	Hadid (Heb. Haddidh)	Ezra., 2 : 33
Hasorah (Yarkand)	Hazor	Jos., 15 : 23
Hussor (Ladakh)		
Himis (Ladakh)	Hamath[2]	1 Ch., 18 : 9
Huel (Ladakh)	Hiel	1 Kings, 16 : 34
Jehial (Gilgit)	Jehiel	1 Ch., 15 : 20
Jehi	Villages on the Hussar river in Ladakh.	
Jewry		
Kirjuth (Ladakh)	Kirjuth	Jos., 18 : 28
Kegiz (Pamir)	Keziz	Jos., 18 : 21

1. Ancient name of Jalalabad during the Greek invasion.
2. In Oriental languages *S* is often transliterated as *th*.

Name of Place	Biblical Name	Reference
Ladakh	Ladakh	1 Ch., 4 : 21
Lasa (Tibet)	Lasha	Gen., 10 : 19
	Laish	Jd., 18 : 14
Leh (Ladakh)	Leah	Gen., 29 : 16
	Lehi	Jd., 15 : 9
Liker (Tibet)	Likhi	1 Ch., 7 : 19
Lotson (Pamir)	Lotan	1 Ch., 1 : 39
Melichi (Pamir)	Malachi	Malachi, 1 : 1
Mina (Tibet)	Miniu	Jer., 2 : 17
Minat (Iskardu)	Minneth	Ezek., 27 : 17
Moserah (Zenskar)	Moseroth	Nu., 33 : 31
Nuba (Pamir)	Nobah (R.V.)	1 Sam., 21 : 1
Odudy (Pass in Tibet)	Oded	2 Ch., 15 : 1
Pishon (River in Zenskar)	Pison (river)	Gen., 2 : 11
Rabath (Pamir)	Rabbah	2 Sam,. 12 : 26
Rezin (Zanskar)	Rezin	Neh., 7 : 50
Samaryah (Zanskar)	Samaria	1 Kings, 16 : 32
Shamidah (Pamir)	Shemida	Nu., 26 : 32
	Tebeth	Esther., 2 :16
Tibet	Tibhath	1 Ch., 18 : 8
Zanuka (Zanskar)	Zanoah	Jos., 15 : 34
Zojilah (Pass in Baltistan)	Zelah	Jos., 18 : 28

I have selected at random these names. They furnish a most convincing proof that the Afghans and Kashmiris are descendants of the Lost Tribes of Israel. If this inference is justified, we have a right to expect that their customs and habits should, to a great extent, in spite of the centuries that have rolled by, be the same, or at least in some form or other there should be some connection between them. I give below by way of comparison the distinguishing features of the Israelites and of Afghans and Kashmiris.

I. Birth.

(a) *Israelites:* The law of purification of women, after childbirth, is given in the Third Book of Moses called Leviticus (Ch. 12). In Chapter 15 of the same Book the law of uncleaness of men and women is stated. The period of purification is thirty-three days in case of a male child and sixty-six if a female child is born. The mother is considered to be *unclean* and has to bathe herself and wash her clothes after the seventh day. During these days no one is allowed to enter her place of confinement, and those that must do so have to bathe themselves and wash their clothes every time they come out of it.

(a) *Afghans and the Kashmiris* (all tribes) treat the mother as unclean. The women take a bath on the seventh day. The period of purification is fixed at 40 days and no distinction is made on account of the sex of the child. The Kashmiri Pandits do not allow any visitor to the place of confinement. Even going into the house is avoided. Those that do enter the house, do not take their meals or even a drink there as it is considered unclean.[1]

1. Tyndale Biscoe, *Kashmir in Sunlight and Shade,* 153.

(b) *Israelites:* The child during the period of purification is wrapped up in a cover of white cloth and a string or tape is wound round it.

(b) *Afghans and the Kashmiris:* Afghans do so even now for a much longer period. This method is called *Gundakh.* The Kashmiris, except for certain high class families, do not do so now.

(c) *Israelites:* Circumcision of the male children is enjoined among the Jews.[1]

(c) *Afghans and Kashmiris:* It is true that the Muslims are required by their religion to do so, but this was done by Afghans[2] and Kashmiris, even before the advent of Islam. Some of the Kashmiri pundits do so even now.

(d) Jews, Afghans and Kashmiris shave the head of the newly born child on the seventh day.

II. Marriage.

(a) Like Jews, Afghans and Kashmiris used to execute a deed of marriage even before they embraced Islam. The Kashmiri Pandits also execute marriage deeds.

(b) In earlier days Israelites, Afghans and Kashmiris made no difference between a betrothal and marriage. The free intercourse of the betrothed couple among Afghans was called *Changal Bazi,* which is derived from *Changala* (betrothed girl).

(c) *Israelites:* A bridegroom had to pay to his father-in-law cash or in kind for the bride's hand. This usually took the form of personal service. The man had to live with and serve his father-in-law for an agreed term. Thus we hear of Jacob serving Laban for seven years[3] and of Moses doing the same in the house of Jethro.[4]

(c) *Afghans and Kashmiris:*This kind of service or payment in cash was, and among a few families even now is, extracted by the Afghan or Kashmiri fathers-in-law. The institution of *Khana-damadi* (resident son-in-law) is in vogue. Among Afghans and among low class Kashmiris, a bridegroom who is not a *Khana-damad,* has to pay in cash.[5] Hazrat Syed Ahmad migrated from India in 1826 C.E. to the country of Yusuf Zayes. He introduced, rather enforced, many reforms. He put a stop to this practice.[6] This custom of payment in cash is rarely met with now, but the institution of *Khana-damadi* still persists.

(d) *Levirate Marriages.*

Israelites: "If brethren dwell together and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her husband's brother (or

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1. Lev., 12 : 3.
2. Thomas Ledlie, *More Ledlian, The Calcutta Review,* January, 1898.
3. Gen., 29 : 20.
4. Ex., 2 : 21; 3 : 1. See also *Jewish Ency.,* Art. *Moses.*
5. Syed Abdul Jabbar Shah, *Mun'ameen-i-Bani Israel or the Afghan Nation,* MS. f. 53.
6. *Ibid.,* f. 59.

next kinsman) shall go in unto her and take her to him to wife, and perform the duties of an husband's brother unto her."[1]

Afghans and the Kashmiris: In spite of the injunction of the Holy Quran to the contrary: "O ye who believe! It is not lawful for you that you should take women as heritage."[2] Afghans and Kashmiris follow this custom to this day. It is true that Hazrat Syed Ahmad stopped it, but only among the Yusuf Zayes.[3] The Kashmiri Pandits make the younger brother or next of kin, if there be no younger brother, accompany the bride-groom, on the marriage day, to the bride's house. He also is dressed like the bridegroom. He is called *pout-maharaza* i.e., the after bridegroom. Levirate marriages are a usual feature among them.[4]

(e) *Israelites:* Inter-marriages with non-Israelites were forbidden. Thus we hear of Ezra compelling Jews to divorce their Gentile wives.[5]

(e) *Both Afghans and Kashmiris* do not as a rule marry out of their tribes.

(f) *Israelites:* The punishment for adultery was death,[6] and the guilty person was stoned to death.[7]

(f) *Afghans and Kashmiris:* Kashmiris in ancient times and Afghans even today in some out of way places impose capital sentence in similar circumstances and in this very manner.

III. Mourning

(a) *Israelites:* (i) The Jews, like children, were always and even now are demonstrative in their grief,[8] with the result that it is less permanent than if they suppressed their feelings. The events which occurred at the death of Jacob provide us with an illustration. After walking for about 2,500 miles, without any great outward manifestation of sorrow, they suddenly burst forth on reaching the threshing floors of Atab, east of Jordan.[9]

(a) *Afghans and Kashmiris:* (i), (ii), (iii) Those who have visited Afghanistan, the N.W.F.P. (Pakistan) and Kashmir and have had occasion to witness the sorrows of these people will read in the preceding paragraph an exact description of their grief and of their lamentation. Sir George Robertson, the British Resident at Gilgit, witnessed in a village similar lamentations of the whole village on the death of the sons of the headman of the village, and this he described as a "Biblical form of grief."[10]

The lamentations of Afghan and Kashmiri women are well known. They observe the same number of days of daily mourning and they meet twice a week for the same purpose till the fortieth day.

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1. Deut., 25 : 5., cf. Gen., 38 : 8.
2. The Holy Quran, 4 : 19.
3. Syed Abdul Jabbar Shah, *muna'meen-i-Bani Israel or The Afghan Nation,* f.59.
4. Pandit Hargopal, *Guldasta-i-Kashmir,* 31.
5. Ezra, 9 : 2, 12.
6. Lev., 20 : 10.
7. Deut., 22 : 22-24; cf. John, 8 : 5.
8. 1 Sam., 11 : 5.
9. Gen., 50 : 10.
10. Sir George Robertson, *The Kafira of Hindu Kush,* 352.

Israelites: (ii) The wailing of Jewish women approaches the character of a tune. They suddenly burst forth into loud cries, all keeping in unison. Then they cease abruptly as a congregation does in finishing a verse of a hymn. After a very brief interval they begin again so as to carry through another verse of crying. Thus it was that the singing men and singing women spoke of Josiah in their lamentations.[1]

Israelites: (iii) The Jewish women mourn their dead for seven days continuously,[2] and thereafter intermittenly for thirty-five days.

Israelites: (iv) There used to be special "wailing women" to lead the untrained sufferers, and "professional wailers"[3] were employed to sing lamentations or *Kina* (wake songs) and the mourners also joined in these lamentations;[4] for audible lamentations are required to be made for the dead.[5]

Afghans and Kashmiris: (iv) have their *Madha-khans,* for similar purposes.

Israelites: (v) On hearing bad news or in the presence of a sudden calamity, the Jews had to "lament and howl,"[6] and it was customary to rend clothes to put on sack-cloth[7] and to sprinkle dust and ashes upon the head. [8] An other way of the manifestation of grief was to pull out hair from beard and head and to put on sack-cloth.[9]

Israelites: (vi) When mourning the Israelites used to spread *Shulam,* a mat made of straw, on the ground and squat on it.

Afghans and Kashmiris: (v) (vi) act in exactly the same manner in these circumstances.

The usual dress of poor Kashmiri men and women is like sack-cloth of old.

Shulam is also used by Afghans and Kashmiris on such occasions.

(b) The Funeral Procession

Israelites: The Jews carry the dead in a wooden coffin over their shoulders (See illustration, page 389) and professional wailers sing lamentations or wake songs in front of the bier, while the relatives and friends of the dead follow behind. (See illustration, page 416).

Afghans and Kashmiris: In Kashmir even to-day the dead body is carried on the shoulders in a wooden coffin. In case of a non-Kashmiri Muslim, dying in Kashmir, his body is carried on a *charpai* (bedstead) without a wooden coffin and there are no *Madha khans.* Among the Afghans and Kashmiris, the professional *Madha-khans* sing lamentation songs in front of the bier. One of the couplets which they sing is:

"Beware! the sweet cup of life shall not be vouchsafed to thee again.

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1. 2 Chron., 35 : 25.
2. Gen., 50 : 10.
3. Jer., 9 : 17.
4. R.H. Kenneth, *Ancient Hebrew Social Life and Customs as indicated in Lau, Narrative and Metaphor,* 53.
5. 2. Chron., 35 : 25.
6. Jer., 4 : 8.
7. Gen., 37 : 34; Jos., 7 : 6; 2 Sam., 14 : 31.
8. Jos., 7 : 6, 1 Sam., 4 : 12, 2 Sam., 1 : 2, Esther, 4 : 1, Isa., 58 : 5-7.
9. Gen., 37 : 34; 1 Kings, 20 : 31; Isa., 22 : 12.

Forget not, that thou too shall meet death in the near future."

(c) The Burial

Israelites: Jewish graves are like a chamber with a small window in one side. The direction of Jewish graves is East to West, with the head towards the East. The idea underlying this is that on the Day of Resurrection, when the dead bodies will rise, they will be facing Jerusalem and will walk towards it. (In this description, I am referring to countries east of Jerusalem.) (See page 234.)

Afghans and Kashmiris: Afghan and Kashmiri graves are usually of a type known as Moosai (*i.e.,* of Moses). They are also like a chamber and invariably have a small window in one of its sides. Nowadays the direction of their graves, like those of other Muslims, is North to South. But I have come across many ancient graves in Kashmir which are in the East-West direction. One of them is conspicuously visible in Ranewari Kedal, Srinagar, a few in Qulipura, Srinagar. Other similar graves are to be found in village Qavil in Palwama Tehsil and also in village Maqqam which is about fourteen miles towards Srinagar from Tungmargh. In Bijbehara I found a tomb in the same direction, which, according to Mufti Muhammad Sadiq, bears a Hebrew inscription (See illustration, page 351). He also speaks of another tomb in Srinagar with a similar inscription,[1] but I have not been able to trace it. Vigne records that there were Jewish graves on or near Takht-i-Sulaiman.[2]

In ancient graveyards in Afghanistan, Swat & N.W.F.P. similar Jewish tombs are occasionally met with, but here I do not speak from personal observation. Hindus cremate their dead, but it is a peculiar and significant fact that graves are to be found in such Kashmir Temples as belong to the pre-Muslim period.

(d) *Israelites:* The Jewish graveyards have iris plants and brimage trees.

(d) *Afghan and Kashmiri* graveyards have also iris plants and brimage trees. Kashmiri Pandits consider both of these unlucky and will not walk under the shade of a brimage tree.

(e) *Israelites:* Jewish women used to visit graveyards on festival days.

(e) *Afghan and Kashmiri* women do the same but the festivals now observed are those of Muslims.

IV. Food

(a) *Israelites:* The Jews have to eat unleavened bread during certain prescribed periods.[3]

(a) *Afghans and Kashmiris: Kulchas* and *Lawas* are the unleavened bread of the Jews. Dr. Neve, who spent almost his entire life in Kashmir, while describing Srinagar,

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1. Mufti Muhammad Sadiq, *Qabr-i-Masih,* 24.
2. G.T. Vige, *Travels in Kashmir, Ladakh and Iskardo,* 1 : 395.
3. Ex., 12 : 15.

said, "Then we pass a line of bakers shops with a row of wheat and maize cakes (Kulchas), and large flat chuppatis (Lawas) like the unleavened bread of the Jews, and it is wonderful how like in appearance to Jews many of the people are."[1]

Afghans have their own substitutes for these *Kulchas* and *Lawas.*

(b) *Israelites:* Eating of blood in any shape or form is forbidden[2] and the name of the Lord has to be invoked at the time of killing. The animal is bled to death and this type of meat is called *Kosher* (Heb. *Kasher*) meaning *right.*

(b) *Afghans and Kashmiris:* Muslims, it is true, do not eat blood and, therefore, bleed animals to death. This is due to Islamic laws and such meat is called *halal* (right). But Kashmiris and Afghans did this before they embraced Islam. What is more significant, and unexplainable on any other hypothesis except their Israelitish descent is that the Kashmiri Pandits (Hindus) refuse to eat any meat which is not *halal* or *Kosher.* Sir Walter Lawrence, who was the first Settlement Officer in Kashmir, wrote: "A curious fact has been brought to my notice, *viz.,* Hindus in Kashmir will insist on having any birds they eat made *halal* in a Mussalman fashion."[3] Marion Doughty also noted that "the Hindus *halal* such birds and beasts as they may eat.[4]

Kashmiri Pandits carry their abhorrence of blood eating to the limit of refusing to eat any fruit, vegetable or cereal in red colour. Thus they will not eat rosy apples, tomatoes, red carrots etc.[5] They, like Jews, also do not eat *dal masur* and *rawan* which are red varieties of cereals. I have questioned many Jews and Kashmiri Pandits, but they have not been able to give me any definite answer as to why they consider them taboo. I think that it can be attributed to the Jewish custom of the sacrificial offering in the form of pouring of blood in the field when it is ploughed for the first time. This at once explains why the Jews fled from the Philistines who "were gathered together into a troop where was a piece of ground full of lentils."[6] I cannot say whether the Afghans and Kashmiris ever followed this practice of making the sacrificial offerings, but I feel that this must have been the case.

(c) *Israelites:* Fishes without fins and scales are forbidden.[7]

(c) *Afghans and Kashmiris:* Afghans neither eat eels (which they call *marmahi*) nor another variety of fish named *kata sara* or *nai* — that is fishes without fins and scales. The Kashmiris do not eat eels. The Kashmiri Pandits will not eat *ram gad,* a small fish without fins or scales, but they, when questioned, cannot explain their aversion to this type of fish.

(d) *Israelites:* Jews do not eat the sinews of the hollow of the thigh near the joint.[8]

(d) *Afghans and Kashmiris* are most particular in removing them before cooking meat.

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1. Dr. E.F. Neve, *Beyond the Pir Punjal,* 291.
2. Deut., 12 : 23.
3. Sir Walter Lawrence, *The Valley of Kashmir,* 254.
4. Marion Doughty, *Afoot through the Kashmir Valley,* 75.
5. Dr. E.F. Neve, *Beyond the Pir Punjal,* 291.
6. 2. Sam., 23 : 11
7. Lev., 11 : 9-11. Deut., 14 : 9-11.
8. Gen., 32 : 32.

(e) *Israelites:* Fat of all kinds is forbidden. Jews eat oil and use it in their cooking.[1]

(e) *Afghans and Kashmiris:* Kashmiris do not eat fat of any kind. They cook their meals in oil only. Even *ghee,* clarified butter, is not used. In their ceremonial meals , marriage feasts, for instance, oil only is used.

This does not apply to rich Afghans, but even they prefer and use almond oil in place of *ghee.* The poor, of course use oil only. The use of fats and *ghee* is nowadays on the increase, but this is due to modern tendencies which have led some Jews even to eat the flesh of swine.

(f) *Israelites:* The flesh of swine is forbidden.[2]

(f) *Afghans and Kashmiris:* The Holy Quran also forbids this. But Syed Jalalud Din Afghani records that Afghans did not eat the flesh of swine even before their conversion to Islam. Kashmiri Pandits also do not eat the flesh of swine.

V. Observance of the Sabbath and other Festivals

(a) *Israelites:* The Jews are forbidden to light fires on the Sabbath day.[3]

(a) *Afghans and Kashmiris:* This is no longer observed by Afghans or Kashmiri Muslims; but Kashmiri Pandits, who were more conservative, did not light their fires on Saturdays. Nowadays this is confined to new hearths only and they will not repair a broken hearth on that day.

(b) *Israelites:* Jews were forbidden to go on a long journey on the Sabbath day[4] but were permitted, if unavoidable, to go on "Sabbath day journeys," which were for very short distances.[5]

(b) *Afghans and Kashmiris* consider it unlucky (*manhūs*) to start a journey on a Saturday. They abstain, so far as possible, from visiting friends on that day.

Kashmiri Pandits do not go out at all in certain directions on that day and in any case will not move into a new house on that day. The Gujars of Kashmir do not undertake any journey on that day and do not plough their fields on Saturdays. A peculiar custom prevails amongst them. On a Saturday they will not milk their cows, but engage non-Gujars to do it for them.

(c) Like Jews, Afghans and Kashmiris reckon their week as beginning with Saturday (*Shamba*).

(d) Kashmiris used to and Afghans even now observe and celebrate *Eid-i-Fassakh* which corresponds with the Jewish Passover.

(e) The Kashmiri Pandits observe the Feast of Khir at a place called *Khir Bhawani*

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1. Lev., 7 : 22-25.
2. Lev., 11 : 7.
3. Ex., 35 : 3.
4. Matt., 24 : 20-21.
5. Acts., 1: 12.

exactly in the manner and on the day the Jews celebrate the Feast of Tabernacles. They also observe a feast which is very similar to the Jewish feast of Door-closing. It is noteworthy that, like Israel of old, they observe only one day for celebration of the New Year,[1] and not two days as Jews do nowadays.

VI. Habits and Customs

(a) *Israelites:* Jews were ordered not to "round the corners of their heads" nor to "mar the corners of their beards."[2] They, therefore, kept their distinguishing feature of "side-locks" and "peaks" of beards. Unmarried Jewish girls had their tuft or clump of hair on their foreheads.

Israelites were cursed for their iniquities and as a punishment they were ordained to be bald-headed.[3]

(a) *Afghan and Kashmiri* children, and most of the countrymen even to-day, keep side-locks of hair. These locks are called *ghuncha-i-kakul.* The peaks of their beards have always been noted by foreign visitors. The unmarried girls also keep a tuft or clump of hair on their foreheads.

Kashmiris are bald-headed as a nation. Swati Afghans consider bald-headedness to be a sign of legitmacy.

(b) *Israelites:* Jewish girls and even grown-up women in countries less "civilized," such as Poland, braid their hair in many thin strands which are knitted together.

(b) *Afghans and Kashmiris:* The mode of dressing the hair of grown-up Afghan girls and particularly Kashmiri girls, is most peculiar and is not to be seen among any other eastern nation. "The hair is drawn to the back of the head, and finally braided into a number of separate plaits, covering the head together and forming a semi-circle. They are gracefully braided together and their terminations are mixed and worked up with a course woollen thread into a large 'pigtail' like a plait."[4]

(c) *Israelites:* Jews are required to write the name of God on their door-posts.[5] They kiss the *Mezuza* as they enter or go out of their house. This is also put on the entrances to the synagogues. Jews are also enjoined to wear phylacteries and to write the words of God and "bind them for a sign upon their hands."[6]

(c) *Afghans and Kashmiri* Muslims do not now have anything written on their door-posts. They did so in ancient times. Kashmiri Pandits used to write the name of God just inside the front gate. Afghans and Kashmiris, however, have a metal plate, with names of God inscribed thereon, suspended at the entrance of their *Ziarats* (shrines) which they kiss as they enter the gate or come out of it.

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1. Nu., 29 :1.
2. Lev., 19 : 27.
3. Jer., 48 : 37.
4. Wakefield, *Happy Valley,* 107. See also Dr. E.F. Neve, *Beyond the Pir Punjal,* 293.
5. Deut., 6 : 9; 11 : 20.
6. Deut., 11 : 18.

Afghans and Kashmiris are well known for carrying *Ta'weez* (amulets), containing mostly words of God, round their wrists, arms and necks.

(d) *Israelites:* Jews were directed to make their houses with "windows of narrow lights".[1]

(d) *Afghans and Kashmiris* have till to-day in their houses the same type of windows through which only "narrow" light can come into the rooms.

(e) *Israelites:* The tribes of Israel, though they had "heads of tribes" and "fathers of families," were tribal and not personal in their attachment and loyalty.

(e) *Afghans and Kashmiris:* The attachment of Afghans in particular is tribal. The interests of the tribe are so completely paramount that the private wish of the Khan, the head of the tribe, is utterly disregarded if it is at variance with the honour or advantage of the tribe.

(f) *Israelites:* To avoid transfer of property Moses declared:

> "So shall not the inheritance of the children of Israel remove from tribe to tribe; for everyone of the children of Israel shall keep himself to the inheritance of the Tribes of his father.[2]

The next verse forbids even inter-marriage between the different tribes.[3]

(f) *Afghans and Kashmiris:* The division of Afghans and Kashmiris into tribes, and their preservation of that distinction have the same foundation. They restricted their marriages within their own particular tribe. With the introduction of Islam inter-tribal marriages became frequent but no Afghan or Kashmiri girl could be married to a non-Afghan or non-Kashmiri. These limits are even now respected, though not so rigidly.

(g) *Israelites:* Among the Jews the well-known goel or kinsman had to avenge the murder of another member of the family. The law of retribution as laid down by Moses was: "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot."[4]

(g) *Afghans and Kashmiris* are most revengeful. They very rarely forgive a wrong done to them, and never forget it. Among the Afghans the measure of "life for a life..." is rigidly enforced. The death of a member of a tribe has to be avenged by another and the tribe of a murderer has to deliver him up or face the consequence of an inter-tribal war. It is true that *qisās* is sometimes taken and the guilty thus escapes physical punishment. I have not been able to find out that this method of revenge ever obtained among Kashmiris. The Gujars of Kashmir, however, killed their murderers under similar circumstances.

(h) *Israelites:* In the days of the United Monarchy the Israelites had a "counsel" of 72 elders—six of each tribe—who used to advise the king. Later on this counsel

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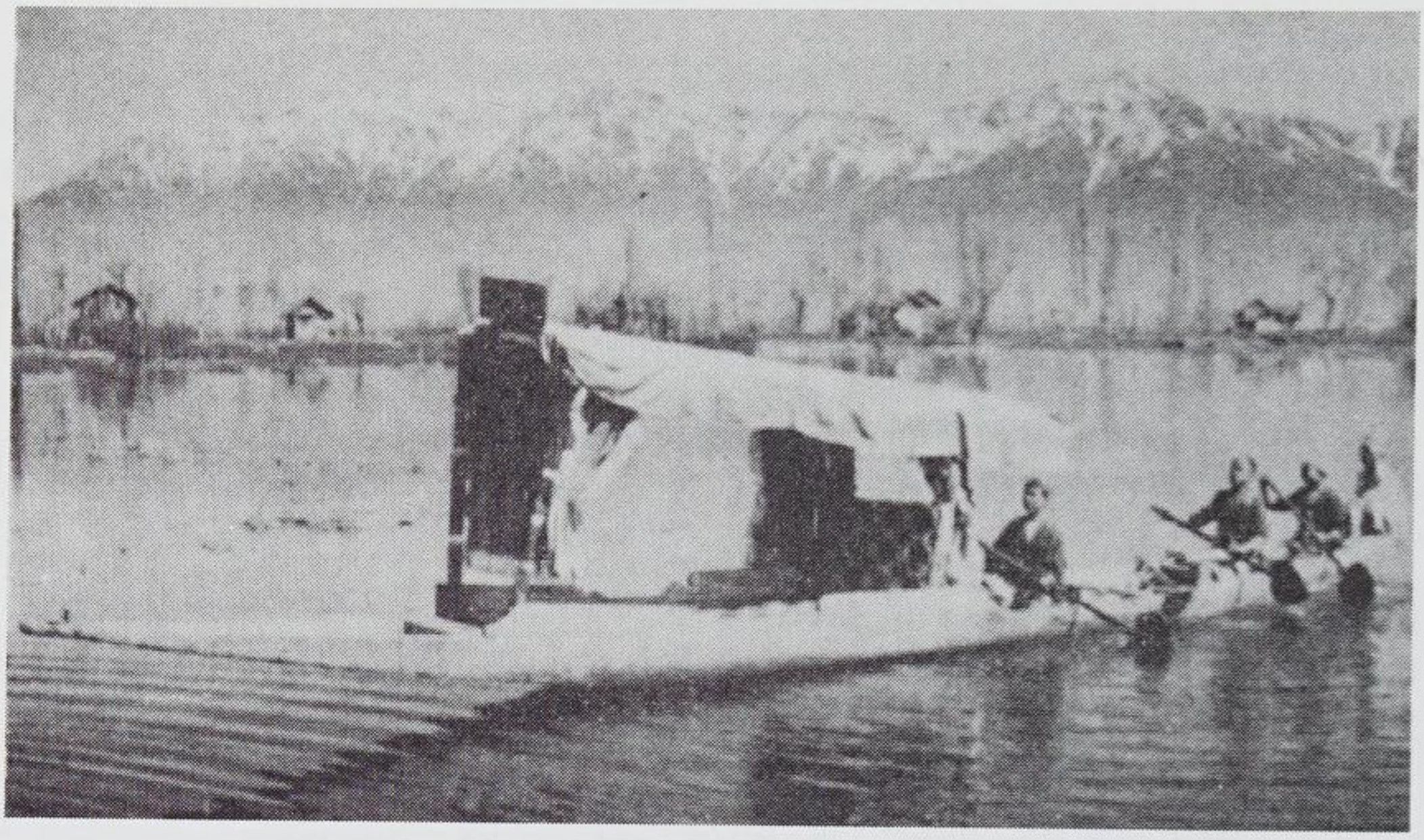
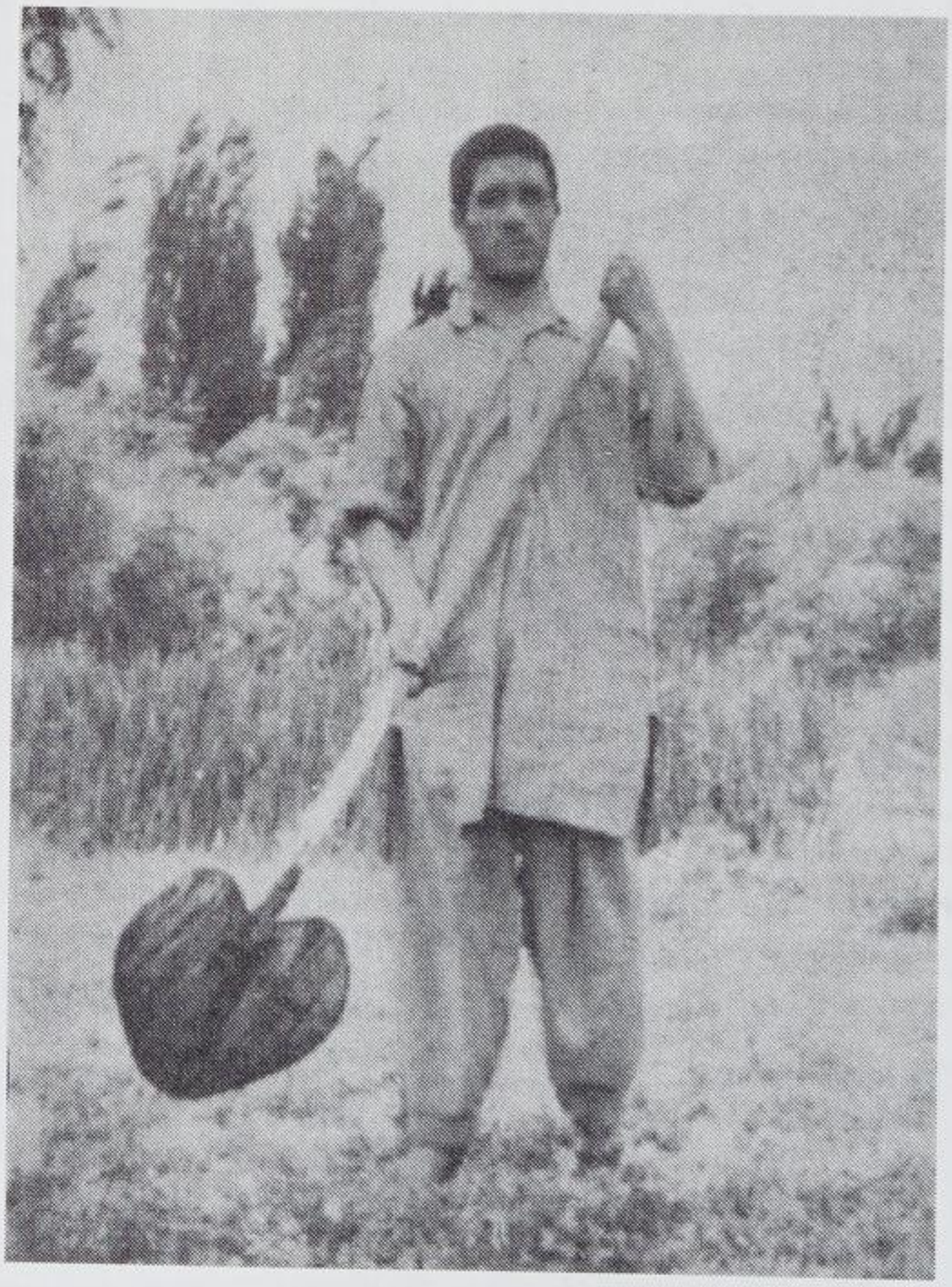
1. I Kings, 6 : 4.
2. Nu., 36 : 7.
3. Nu., 36 : 8.
4. Deut., 19 : 21.

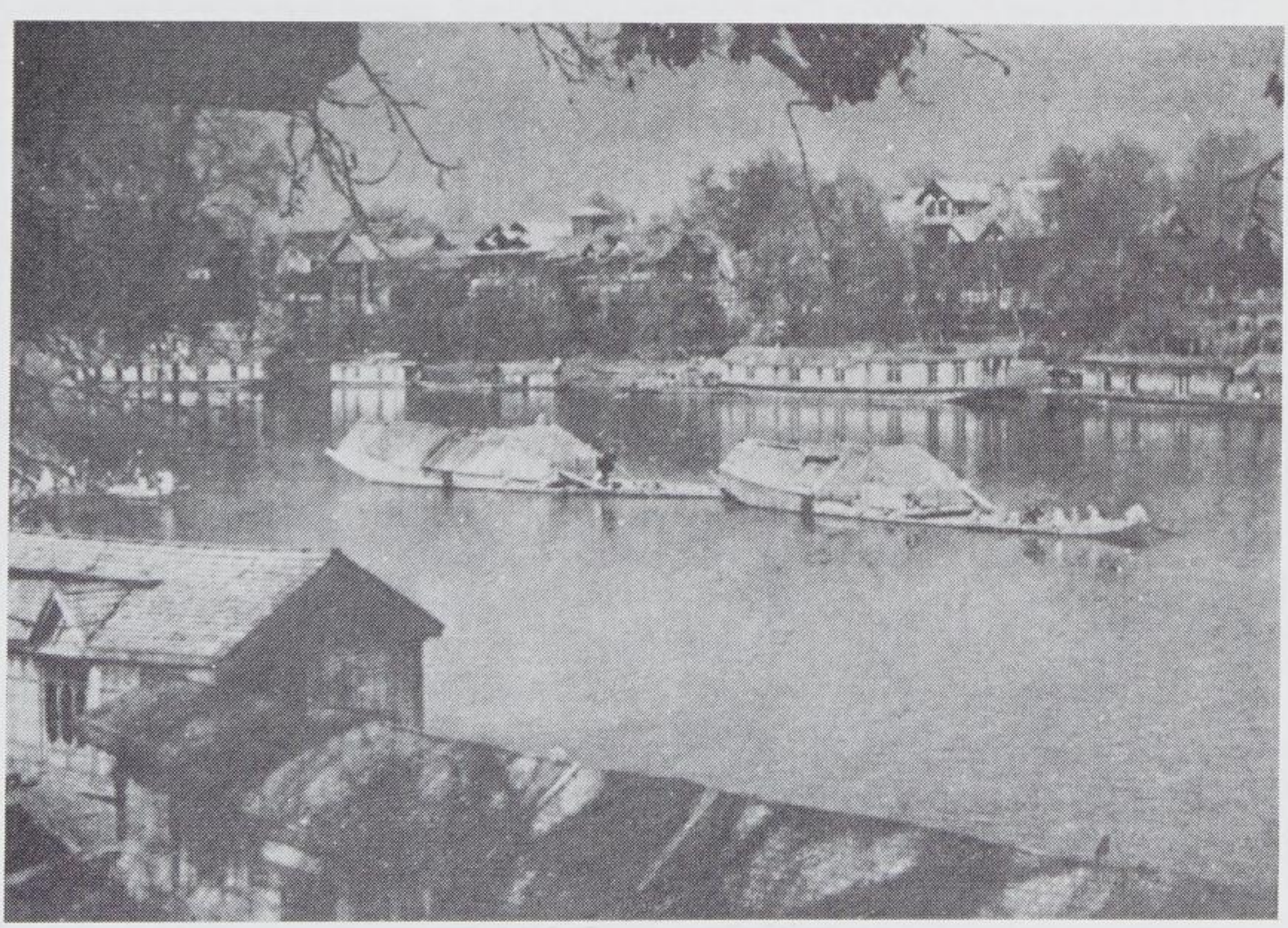


Shikara in Dal Lake (Srinagar). (See page 333).



Hanji holding an oar. (See page 333).

Katchu (Ark) of Kashmir. (See page 333).



Katchus in the Jehlum river.
(See page 333).

became known as the Sanhedrin. This body was supreme in all civil matters. In matters of crime it could impose and execute all sentences except capital punishment which required confirmation by the King and, during the days of the Roman Empire, by the Roman Pilate.

(h) *Afghans and Kashmiris:* Afghans have their tribal *jirgahs*. In the *Lohi-Jirgah* representatives of all tribes in the locality sit together and decide all matters. In the N.W.F.P. the *Jirgah* system was recognised by the Frontier Crimes Regulations and it could deliver and execute its sentences except of death. The sentence of capital punishment required confirmation by a regular Court. Kashmiris have their meetings of *Vaderahs* and the Jirgah of Gujars is not only independent but is deemed to be omnipotent.

(i) *Israelites:* Enticers to idolatry and false prophets were stoned to death.[1]

(i) *Afghans and Kashmiris:* In similar circumstances Kashmiris used to, and the Afghans do even now, inflict capital punishment not by hanging, crucifying or beheading, not by burying alive or burning, but by stoning to death.

(j) *Israelites:* Jews had a special tribe, the Levites, to perform the functions of priests. The priests later became known as *Cohens*.

(j) *Afghans and Kashmiris:* The *Kahanas* of Kashmir attend to the religious ceremonies among Kashmiri Pandits. The Mulla Khel acted as priests as the very name of their tribe indicates.

(k) *Israelites:* Israelites did not accept charity. It was reserved for the Levites.

(k) *Afghans and Kashmiris:* Neither Afghans nor Kashmiris used to accept charity. Unfortunately poor Afghans and Kashmiris not only accept charity nowadays but even ask for it.

(l) Like the Jews of old, Afghans and Kashmiris weigh their loads of grain as so many "ass-loads." The *Khar-war* (an ass-load) is a measure recognised by the Kashmir State.

(m) *Israelites:* The Jewish calendar has an intercalary month every three years. They begin their day from the preceding sunset[2] and divide their nights and days into six watches[3] which were later called *hours*[4].

(m) *Afghans and Kashmiris:* The difference between the Jewish and Kashmiri calendar is but slight, the variation being of twelve hours only. The Kashmiri calendar also has an intercalary month every third year. In this year and in this month Kashmiri Pandits specially visit their ancient temples for devotional purposes.[5] Kashmiris

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1. Deut., 13 : 10.
2. Gen., I: 8; Lev., 23 : 32.
3. Ex., 14 : 24; Deut., 28 : 20. Jd. 7 : 19, I Sam., 11 : 11. 2 Sam., 4 : 5.
4. Dan., 4 : 19.
5. Sir Alexander Buckley, *Journey to Leh*, 315.

divide the year into six parts. They count the day from sunset to sunset[1] and divide the day and night into thirty *gharis* each.[2] Thus two and a half *gharis* make an hour. Ten *gharis* make a *pahar.*[3] Thus they have *pahar* (first watch) *dopahar* (second watch) and *sehpahar* (third watch) for the day and the same watches for the night. Afghans have the same six watches.

(n) Afghans, particularly Khataks, Kakars, Tarins and Sulaiman Khels have a peculiar dance called the *raqs-i-gow-shala*—the dance of the (golden) calf.[4] This dance always recalls the days of Moses, for on his return from Mount Sinai he saw the Israelites dancing round a golden calf which they had made during his absence.[5]

(o) The Hebrew word for ark means a vessel, that which contains anything. It was shaped like a chest with a flat bottom and a roof.[6]

Kashmiri boats, in all their different sizes and various designs, are all of one shape and one resemblance. Whether it be the high and painted house-boat, or the ponderous and unadorned *khachu* (which literally means "a vessel") (See illustration, page 331); whether it be the swift *parinda* with its elongated canopy and many oars, or the more leisurely travelling mat-roofed *donga,* whether it be the *shikara* (See illustration, page 330) of the fisherman or the *gour* of the market-vegetable seller or cultrop-picker, they are all of one pattern, one build — a flat keelless bottom, straight ribless sides and tapering ends that rise out symmetrically fore and aft, prow and stern, alike for advance or retreat. So much so that the Hon'ble Mrs. C.J. Bruce was forced to observe that these "boats of gabled roof and flat bottom are not unlike the famous Noah's Ark of our young days."[7] In such boats the Hanjis not only live themselves but carry with them from place to place all their belongings, including cattle, sheep and fowls. These Hanjis, in fact, "claim Noah as their ancestor."[8]

The *Jallas* in the Kabul, Swat and Upper Indus rivers are also of the same shape.

There is another peculiar feature of these boats. Their oars have heart-shaped blades, (See illustration, page 330) the like of which cannot be seen elsewhere in India. I saw at Kalundia, a lake 15 miles east of Jerusalem, where the Imperial Airways flying boats used to alight, boats with oars of similar shape. The same can be seen any day on the Euphrates and nowhere else. On this basis alone Swinburne connected the Kashmiris with the Lost Ten Tribes of Israel.[9]

(p) *Israelites:* Jews had their money-changers,[10] who used to make a charge for converting a higher coin into that of smaller denominations.

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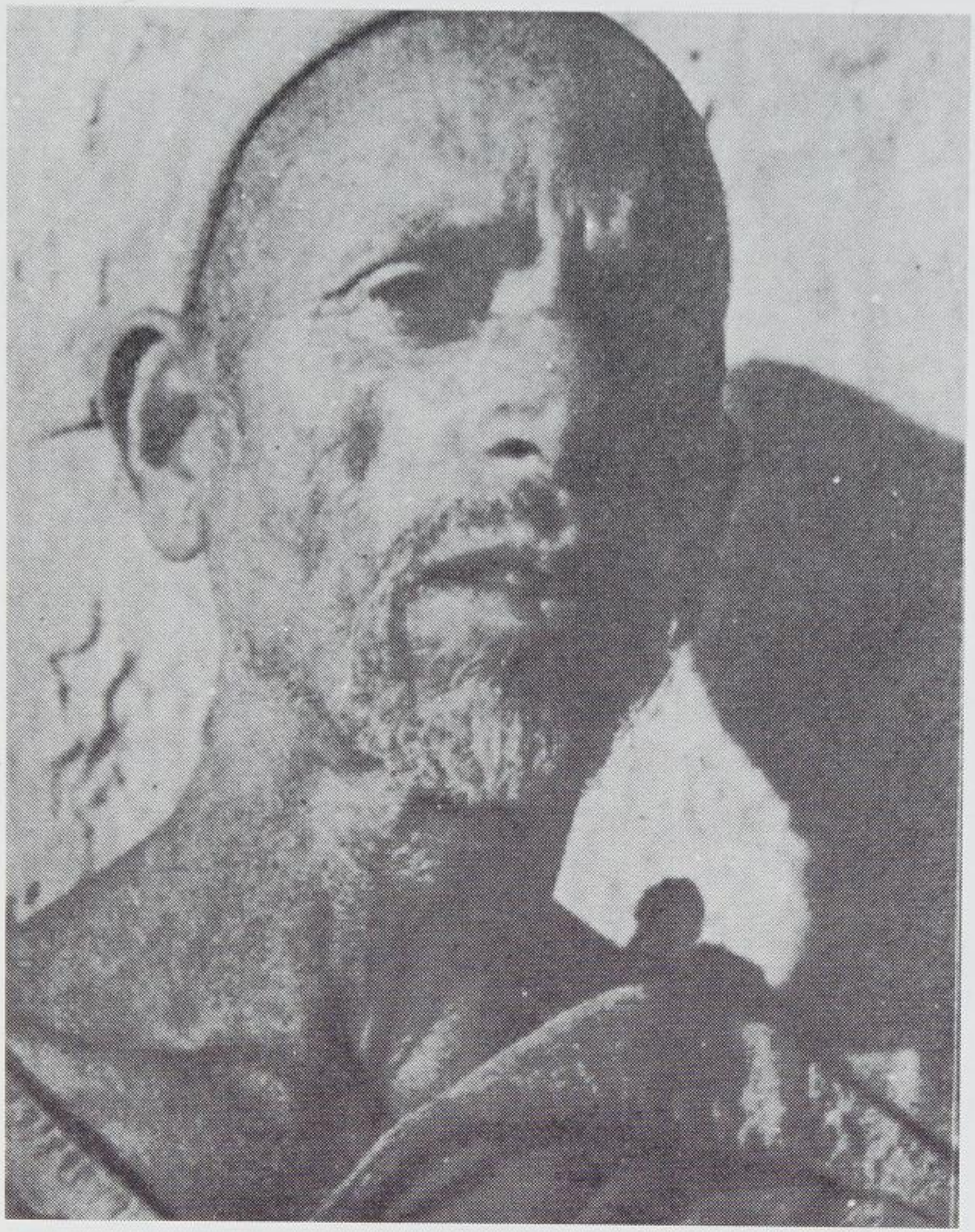
1. Fredric Drew, *The Northern Barrier of India,* 30. See also Sir Walter Lawrence, *The Valley of Kashmir,* 252.
2. E.F. Knight, *Where the Three Empires Meet,* 72.
3. Sir Alexander Buckley, *A Journey to Leh,* 315.
4. Syed Abdul Jabbar Shah, *Munameen-i-Bani Israel* or *The Afghan Nation,* f. 54.
5. Ex., 32 : 19.
6. Dummelow, *Commentary on the Bible,* 15.
7. Hon'ble Mrs. C.G. Bruce, *Kashmir,* 34.
8. *The Imperial Gazetteer of India* (Kashmir and Jammu Section), 1909.
9. Major T.R. Swinborne, *A Holiday in the Happy Valley,* 71.
10. *Cf:* Matt., 21 : 12.

Kashmiri women singing Rehu. (See page 338).

Kashmiri Artisans at work. (See pages 276, 339).



Famine-stricken Kashmiris showing similarity of dress with sackcloth. (See page 344).

Kashmiri woman

Jewish women (Palestine).

(See page 344).

(p) *Afghans and Kashmiris:* The money-changers, with piles of different coins lying in front of them, could be seen any day, until recently, in the bazaars of Kabul, Ghazni and Herat, in the Kisakhani Bazar of Peshawar and also on the northern side of Amira Kadal in Srinagar.

(q) *Israelites:* Jews prized their songs and used to sing together in their synagogues and also while at work together in their fields and elsewhere. These songs were either in praise of Jehovah or depicted His love for Israel or dealt with the greatness of the Israelitish Prophets or lauded the mightiness of their Kings. At night time, after their day's work, they used to sit and sing together. Young Jewish girls and even grown-up women, in two groups, facing each other, used to sing these songs in the streets of their villages.

(q) *Afghans and Kashmiris:* Kashmiris are very fond of singing, whether at work in the field or during the day, or when making shawls or carpets during the day or night, they always sing together in chorus. Their songs are usually composed in praise of God or the various saints of the valley. Henry Boys noticed that his Kashmiri coolies, after their day's work, almost invariably sat round their fire and sang such songs.[1]

Young Kashmiri girls up to the age of twelve and sometimes even grown-up women stand closely arm in arm in two rows facing each other. With rhythmical movements, backwards and forwards, they sing together, particularly in the month of Ramazan. Such songs are called *Rahu* or *Raph* (See illustration, page 334). Afghans also are fond of singing but they usually sing at night after their day's work is finished.

(r) Like Jews, Afghans and Kashmiris (rich families are now an exception) sleep without any clothes and bathe naked in public places. Hazrat Syed Ahmad had to forbid the Yusuf Zayes from bathing naked in the Indus river and Swat river and he forced them to give up this shameful habit. Kashmiri Pandits can even now be seen bathing almost naked on the banks of the Jhelum in Srinagar, but they have a piece of cloth about six inches in width to cover their private parts.[2]

(s) Jews, proverbially, talk with their hands.[3] In fact, the Gestapo of Hitler required no further proof of a person's being a *Jude* if he was seen talking in this manner. If the Gestapo had seen two Afghans or Kashmiris having a friendly discussion on Unter den Linden, they would certainly have been sent to Jewish concentration camps.

(t) Kashmiri Pandits, though Hindus of a very conservative type, do not treat the Kashmiri Muslims as untouchables. They invariably employ Kashmiri Muslim women as wet-nurses for their children. It is significant that Kashmiri Pandits do not

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1. Henry Boys, *Seven Hundred Miles in Kashmir,* 54.
2. Muhammad Shah Saadat, *Jannat-ud-Dunia,* 11.
3. This reminds one of a joke which illustrates this peculiar habit of Jews. A motorist wanted to pass another car ahead of him. Every time he tried to do so, a hand, like a signal, was shot out from the preceding car. Ultimately he resolved to ignore the signal. As he passed that car, he saw two Jews in the car having an argument, and the hands which had been taken for signals were the hands of the two Jews who were "talking with their hands."

eat with or take their meals from the Brahmins of India.[1] Kashmiri Muslims and Pandits visit and venerate the same holy places in Kashmir.[2] These peculiar features cannot be explained except on the ground of their common origin.

(u) Afghans and Kashmiris, like Jews, are industrious and sharp business men. With them, like the British, honesty is the best policy and not a virtue. They are good copyists and can copy any design or manufactured article. They are excellent handicraftsmen (See illustration, page 335). It might be possible to trace the weaving of Kashmir shawls through a long list of historic data to the days of Moses, to the handiwork of that of Aboliah of the tribe of Dan who is described as an embroiderer in "blue and purple and scarlet"[3] and as a "cunning workman" and who learnt his art of engraving and weaving from the Egyptians before the Exodus, or to the days when "the goodly Babylonish garment" tempted the cupidity of Achan, son of Carmi, at the sack of Jericho.[4]

(v) Like Jews, Afghans and Kashmiris name their subtribes after various animals. *Shaul* means a fox in Kashmiri and also in Hebrew. It is also the name of a tribe among the Kashmiris and among the Jews (Shaulites). Among Afghans *Gidhar* (fox) is a tribe. Similarly, *Kargha* (crow) and *Yagore* (bear) are tribes among Afghans while exactly the same, though with a difference of words, are the names of tribes among Kashmiris and Jews.

(w) According to the early Jewish classification the bat figured as a bird[5] while modern science places it with the mammals. But according to the Kashmiri tradition it is a bird.[6]

(x) The Israelites in their captivity had their full training in the works of irrigation for they were made to excavate canals and to carry water to places of higher level. Sir Thomas Holditch in his *The Gates of India* says that "there are no practical irrigation engineers who can rival the Afghans and the Kashmiris in their knowledge of how to make water flow where water never flowed before."[7] They draw water in the manner common to Israel and Egypt, by an earthen bucket dropped from one end of a rope tied to a bar, balanced across a high pole, having a weight attached to the other end. The bar, instead of being managed from below, is worked from above. (See illustration, page 340).[8]

(y) Like Jews, Kashmiris are very fond of using nicknames, and, therefore, practically every name has its counterpart.

(z) The Kashmiri butcher's chopper is semi-circular in shape. In days of old Israelites used to have choppers of a similar shape. (See illustration, page 340).

(aa) In face of sudden calamity or great sorrow or adversity the Jews used to rend

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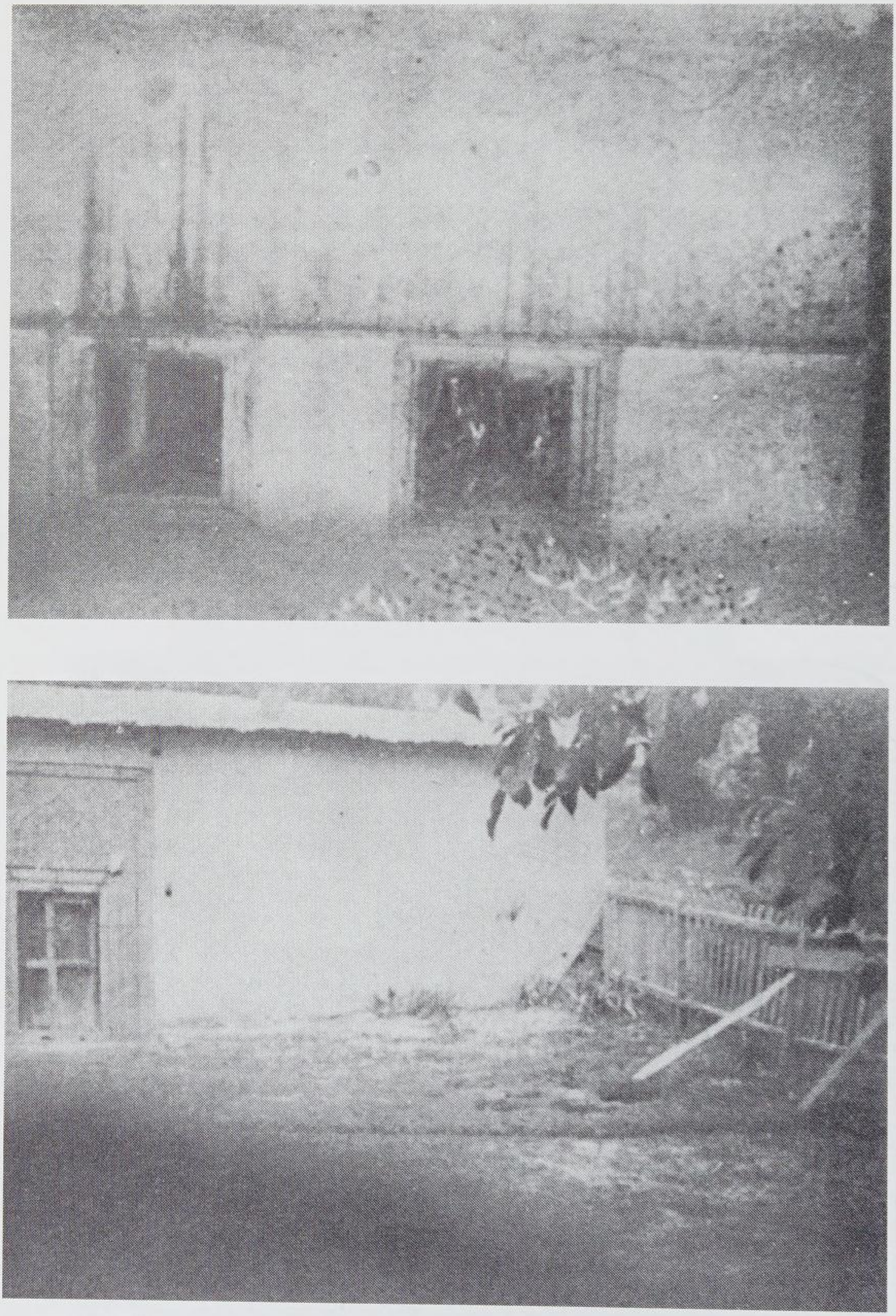
1. Pandit Hargopal, *Guldasta-i-Kashmir,* 70.
2. Major-General D.T.F. Newall, *The Highlands of India,* 108.
3. Ex., 36 : 8.
4. Jos., 7 : 18-21.
5. Lev., 11 : 13, 19; Deut., 14 : 12, 18.
6. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo,* Vol. 1, 327.
7. Sir Thomas Holditch, The Gates of India, 7.
8. George Bell, Letters from India & Kashmir, 77.

Irrigating high-level land in Kashmir. (See page 339).

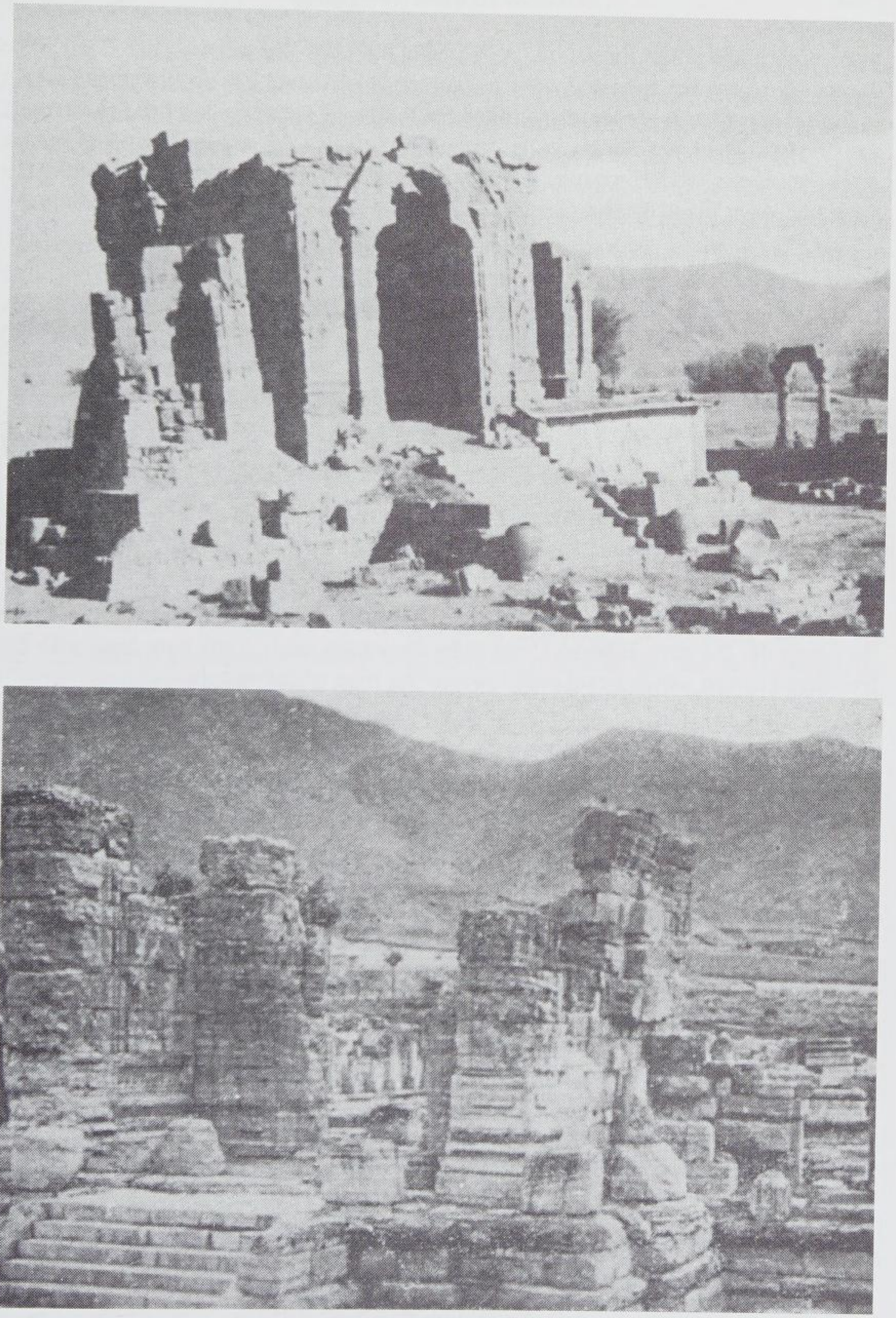
Kashmiri Butcher (See page 339).

Jewish women in Jerusalem on their way to market.
(See page 344).

Kashmiri women husking rice.
(See page 344).



Two views of Chah-i-Babel (Well of Babylon) in Kashmir. (See page 344).



Two views of the Temple at Martand, Kashmir. (See page 345).

their clothes and cover themselves with sackcloth (See illustration, page 336).[1] The dress of the Kashmiri men and women *(phiran)* is loose and like sackcloth and is rent in front. Their sleeves are loose and rolled up *(nour)*. The women tie a band *(hul)* round their waists. Their head-dress is flat, round cap *(qasabah)* and it is covered with a square sheet of cloth thrown over it. Elderly Afghan women, like Jewish women of the same age, wear black dresses (See illustration, page 337, 341).

(bb) Most of traditions of Afghans and Kashmiris are founded on Biblical records. They speak of their great past, of the glories of Solomon, of the deluge and of their captivity. Their folklore and fables resound with Jewish stories and deal with angels like Harut and Marut. There is a well in Afghanistan, and also in Kashmir, about 150 yards to the north of Martand, called *Chah-i-Babel*—the well of Babylon (See illustration, page 342), in which these two angels are said to be hung up.

(cc) The word *Bakht-i-nassar* (Nebuchad-Nezzar) is an abusive word among Afghans and Kashmiris. A tyrant or a cruel person is described by this name.

(dd) The Kashmiris suffix the word *ju* or *joo* to their names, which indicates their origin. A ruler of the country took the title of Sultan Mir Jeu. This reminds us of King Jehu of Israel.[2]

(ee) Both Afghans and Kashmiris claim to be *Bani Israel*—Children of Israel, but they consider the term *Yahoodi* (Jew) to be one of reproach. They hate Jews with the traditional hatred which Israel bore towards the tribe of Judah.

(ff) Certain archaeological discoveries conclusively prove that Afghans and Kashmiris are the descendants of Israel of old. There is, to begin with, the most remarkable and constant surprise with which modern explorers always meet. It is the extraordinary quality of domestic crockery, the remains of which surround ancient cities of Afghanistan and Kashmir. They are of one variety, the so-called Celadon. Chips and fragments of *Celadon* are to be found from Babylon to Seistan, from Seistan to India, in Afghanistan and in Kashmir, and not beyond.[3] The Jews were once famous for this type of crockery and it is not without significance that the Srinagar museum abounds with this crockery, which has been excavated from different places in the valley.

I do not claim to have exhausted the subject, but these comparisons, I venture to think, are more than sufficient to establish the point under discussion. Regarding the inhabitants of Kashmir I am, however, able to carry the point still further.

The ancient temples of Kashmir are the most remarkable monuments of India. They establish undoubted traces of Israelite influence. Some think that they exhibit Greek influence but Sir Vincent A. Smith, the famous historian of India, in his *Early History of India,* proves, after a thorough discussion, that "there is no evidence that Greek architecture was ever introduced in India.[4] Both Sir Aurel Stein[5] and Vigne[6] rely on the

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1. 2 Kings, 19 : 1.
2. 1 Kings, 19 : 17.
3. Sir Thomas Holditch, *The Gates of India,* 71.
4. Sir Vincent A. Smith, *The Early History of India,* 227.
5. Sir Aurel Stein, *Rajatarangini,* 2 : 290.
6. G.T. Vigne, *Travels to Kashmir, Ladakh and Iskardoo,* 1 : 392.

famous report of Professor Bruel and agree with him that none of the Kashmir ruins were of Buddhist or Brahmanical origin. Professor Bruel mentions the fact that the main entrance of the ancient temples of Kashmir face westward, i.e., the entrance is towards the east of the main building—like the Jewish synagogues in the east—whereas the Hindu temples invariably are in the reverse direction. General Sir Alexander Cunningham, in his *Essay on the Arian Order of Architecture*, expresses the view that the stereotyped style of the temples of Kashmir points to a different origin. "These temples," he says, "so widely differ from the ever-varying forms and plastic vagaries of the Hindu architecture that it is impossible to conceive their evolution from a common origin."[1] Professor Wells admitted the probability that the Kashmir pediments may have been borrowed from those of the Syrian and he formed his opinion upon the fact that the trefoiled arch of the Kashmir temples rises high into the tympanum of the pediments, a practice which was introduced into classical architecture by the Jews at an early stage. Vigne, however, is more precise in his observations. He says:

> I had been struck with the great general resemblance which the temples bore to the recorded disposition of the Ark, and its surrounding curtains, and in imitation of which the temple at Jerusalem was built; and it became for a moment a question whether the Kashmirian temples had not been built by Jewish architects, who had recommended them to be constructed on the same plan, for the sake of convenience merely. It is, however, a curious fact that in Abyssinia, the ancient Ethiopia, which was also called Kush, the ancient Christian churches are not unlike those of Kashmir and that they were originally built, in imitation of the temple, by the Israelites who followed the Queen of Sheba to Aksum, the capital of Tigre, where she resided with her son Menelik, whom she had by Solomon, and who took possession of the Throne of Kush.[2]

The ancient temples of Kashmir consist of a central rectangular building, surrounded by a court or quadrangle, and a rectangular colonnade facing inwards. There are two temples of Kashmir to which I will refer particularly. The most celebrated of the temples of Kashmir, both in extent and splendour, is that of Martand near Mattan, about eight miles from Islamabad. The mass of the building consists of one lofty central edifice with a small detached wing on each side of the entrance, the whole standing in a large quadrangle, surrounded by a colonnade of fluted pillars, eighty-four in number, with intervenant trefoil-headed recessions. Dr. James Ferguson, who for many years was in charge of the Archaeological Department of the Government of India, is the last authority I will quote on the subject. Discussing this very aspect and speaking of the temple at Martand (See illustration, page 343), he says:

> This temple is a very small building, being only 60 feet in length by 38 feet width: the width of facade, however, is eked out by two wings as adjuncts which make it of 60 feet. As General Cunningham estimates, its height, when

1. General Sir Charles Cunningham, *An Essay on the Arian Order of Architecture as exhibited in the Temples of Kashmir*, 85.

2. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo*, 1 : 395.

> complete, was 60 feet; also it realizes the problem the Jews had so earnestly set themselves to solve—how to build a temple with three dimensions equal but yet not cubic. Small, however, as the Jewish temples was, it was twice as large as this one. At Jerusalem it was 100 cubits, or 150 feet in length, breadth and height. At Martand these dimensions were only 60 feet. But it is one of the points of interest in the Kashmir temples that they reproduce, in plan at least, the Jewish temple, more nearly than any other known building.[1]

The second temple which I will mention is the edifice known as *Takht-i-Sulaiman* —the Throne of Solomon (See illustration, page 188). This temple is built at a height of 1500 feet on a detached hill facing the Dal Lake and the town of Srinagar. It is built on a high octagonal plinth approached by a long flight of steps enclosed by two side-walls which originally bore four Persian inscriptions and to which I will refer later on in another connection. The date assigned to this temple in Princep's Tables is prior to 250 B.C.E. This temple is an exact replica of the tomb of Absalom, the third son of David, in the woods of Ephraim, not far from Jerusalem in the Valley of Josephat.

This temple, as its very name indicates, is dedicated to the Great King Solomon whose memory in Kashmir is held in profound veneration. Kashmiri Pandits used to visit it frequently and with the lapse of time began to describe it as the temple of Sandiman which really is a perversion of Sulaiman, because no less an authority than Professor Radha Kant Dev tells us that *Sandiman* is neither a Sanskrit word nor a Hindu name.[2] On the other hand Bernier[3] (1644), George Forster[4] (1783), Vigne[5] (1812), Mrs. Harvey[6] (1854), Moore[7] (1861), Col. Torrens[8] (1862) and General Newall[9] (1887) all note the Kashmiri tradition that King Solomon visited Kashmir by air and rested on this hill. All Kashmiri historians note this fact. I mention a few: Saif-ud-Din,[10] Mohd. Saif-ud-Din Kashmiri[11] and Pandit Hargopal.[12] Khwaja Hasan quotes Mulla Ahmad as mentioning in his *Waqiat-i-Kashmir* that "Hazrat Sulaiman came by air and stopped at the hill and therefore the place is named *Takht-i-Sulaiman.*"[13] It was because of this tradition that Hazrat Syed Ali of Hamadan, the great saint who visited Kashmir in 1372 C.E., named the valley as *Bagh-i-Suleman*—the Garden of Solomon, and Mir Saadullah gives this very name to his famous epic history of Kashmir.

I may also mention the fact that there is a Takht-i-Suleman on the Hindu Kush, and tradition has it that Solomon also landed there by air.

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1. Dr. James Ferguson, *Indian and Eastern Architecture,* 286.
2. Prof. Radha Kant Dev, *Shabd Kalpadruma,* 1 : 241.
3. Bernier, *Travels in the Moghal Empire, Journey to Kashmir, the Paradise of the Indians,* 432.
4. George Forster, *Letters of a Journey from Bengal to England,* 2 : 11.
5. G.T. Vigne, *Travels in Kashmir Ladakh and Iskardoo,* 1 : 397
6. Mrs. Harvey, *The Adventures of a Lady in Tartary, Thibet, China and Kashmir,* 1 : 246.
7. George Moore, *The Lost Tribes,* 137.
8. Lt.-Col. H.D. Torrens, *Travels in Ladakh, Tartary and Kashmir,* 268n.
9. Major-General D.J.E. Newall, *The Highlands of India,* 51.
10. Saifuddin, *Lub-i-Tawarikh, f,* 3B.
11. Muhammad Saifuddin, *Maujiz-ul-Tawarikh,* f. 5.
12. Pandit Hargopal, *Guldasta-i-Kashmir,* 17, 47.
13. Khwaja Hasan, *Tarikh-i-Hasan, 3* : 10.

It suffices to say for the present that Solomon did rule over an eastern country and this is also borne out by the traditions of Kashmir.

The Kashmiri Language

When the monuments of Kashmir first attracted the attention of archaeologists, not a single syllable of the ancient inscriptions or coin-legends could be read. The knowledge of the ancient alphabet had centuries ago passed into oblivion. Experts were trying to decipher it as if the inscriptions were in a language belonging to the Sanskrit group. The researches of Sir George Gregson, however, proved that the Kashmiri language was non-Indian and did not belong to the Sanskrit group. Professor E.J. Rapson says that in fact there were two languages of Semitic origin which were known as the *Brahmi* and *Kharoshthi.* After stating that these two languages were "brought into India through Mesopotamia by merchants," he goes on to say that *Kharoshthi,* which is particularly the alphabet of North-Western India, is a variety of the Aramaic script which prevailed generally throughout Western Asia in the fifth century B.C. Like most other Semitic alphabets, including *Brahmi* in its earliest form, it was written from right to left. Like the cuneiform characters this language also disappeared.[1] The "old" Persian gave way to the "new" and in about the time of Darius Pahlavi became a mixture of Babylonian and Amardian[2] (Elamite). As is borne out by the Archaemenian documents Greek and Syrian (which was mostly Arabic) script and words gradually became introduced.[3] The Syrian culture brought about the *sulus* script[4] and thus the New Persian with Arabic admixture resulted in *Kashar,* the language of Kashmiris.[5] Richard Temple in his introduction to the *Sayings of Lal Ded,* the hermitess of Kashmir, rightly points out that Kashmiri contains forty per cent of Persian words, fifty of Arabic and ten per cent of other languages.[6]

The Kashmiri language is peculiar and distinct from that spoken in any other part of India. Difficult to pronounce and difficult to understand, and unlike other Indian languages and dialects, it is generally incomprehensible to strangers. Mufti Muhammad Sadiq asserts that its nucleus to some extent is drawn from the Hebrew language. He has given a very lengthy and comprehensive list of Kashmiri words which in pronunciation and meaning are identical with Hebrew words.[7] But his is by no means an exhaustive list. I give just a few words which have escaped his notice:

Hebrew	*Meaning*	*Kashmiri*	*Meaning*
Abital	Father of dew	Abtal	Under water
Achor	Affliction with sorrow	Achor	Causing grief
Asiel	Created by God	Asiel	An angelic person
Atal	To be dark	Atal	Bat
Bacha	Weeping	Baca	Howling

1. Prof. E. J. Rapson, *Ancient India,* 18.
2. Cassells, Bible Dictionary, Art, *Darius,* 154.
3. Ency. Brit., Art. *Persia.*
4. Sir Henry Rawlinson, *Persia,* 159.
5. E. Balfour, Ency. of India. Art. *Kushmir.*
6. Richard Temple, *Sayings of Lal Ded,* 65.
7. Mufti Muhammad Sadiq, *Qabr-i-Masih,* 72-110.

Hebrew	*Meaning*	*Kashmiri*	*Meaning*
Baal	Natural Stream	Baal	Spring
Beri	Man of Well	Beuri	Well
Dumeh	Silence	Domb	Quiet
Gozan	A stone quarry	Gozan	A mountain peak
Hatipha	Seized or Caught	Hapat	Bear
Manakhah	Resting Place	Malakhah	Graveyard
Shaul	Fox	Shaul	Fox

It would, therefore, not be incorrect to say that the Kashmiri language in its origin was Semitic.

The Name: Kashmir

The very origin of the name of Kashmir is wrapped in mystery. It has been asserted that the derivative of the name of this country and its inhabitants is found in ancient Hindu literature. The *Mahabharata,* it is alleged, also refers in several passages to Kashmir and its Rulers. Ancient historians of Hindu origin enter in whimsical etymologies of the word Kashmir. Thus, according to Kalhana, the first known Hindu Historian of Kashmir, and subsequent Hindu writers, the name is derived from Kasyapa-Mir, i.e., the country of Kasyapa. It is asserted that Kasyapa was a *rishi* who drained the waters of the valley, which originally was a lake, through Baramulla, and the country was named after him. But there is neither any linguistic nor any other evidence to support this conjecture. Sir William Jones rejected this theory and suspected "the whole fable of Kasyapa and his progeny to be astronomical."[1] Wakefield argues that had the Hindu version been correct, Kashmir or at least Srinagar, its capital, would have been named Kasyapapur or Kasyapa-Nagar and it would have thus indicated its connection with the name of the founder in the usual manner in which Indian places are named. Besides, he contends that the explanation of the Hindus does not explain the names of the adjoining places like Kashgarh, Kashtiwar or the mountains of the Hindu Kush.[2] Sir Aurel Stein also disapproves of this suggestion of the Hindus and says:

Neither the etymologies of *Kashyap* (Kasyapa) and *Mar,* nor the name of Kasyapapura are in any way known to our sources. Indeed Al Beruni describes it as one of the old names of Multan.[3]

Stein also mentions that the notes of Hekataios (*circ.* 549-486 B.C.E.) make it clear that Kaspatyros or Kaspapyros, whichever form may be more accurate, must have been situated in that territory where the Indus first became navigable, i.e., the ancient Ghandara; and he relies on the geographical position assigned by Ptolemy (to be found in his Geography and in his Table-maps) to Kashyapura and Zerdros (i.e., Sutlej) in the neighbourhood of Multan.

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1. Sir William Jones, *Kashmir, Indian Researches,* 1 : 268.
2. W. Wakefield, *The Happy Valley,* 6.
3. Sir Aurel Stein, *Ancient Geography of Kashmir,* 13.

It cannot be denied that the valley was in fact in ancient times a huge lake. But the drawing of water was through natural causes and Kashaf, an attendant of Solomon, as Kashmir tradition asserts, may have given impetus to the process but to suggest that it was entirely due to human agency is fantastic. Sir Thomas Wardle, the renowned geologist, expressed the correct view when he said that the water "found its outlet by volcanic agency through the narrow gorge at Baramula."[1] He points out that 'the whole country is a mass of volcanic disturbances, ancient and modern, much of it is contemporaneous with, as well as prior to, the carboniferous epoch." He goes on to say that "Kashmir is in a line of seismic weakness and earthquakes are still frequent and shocks are severe."[2]

It is wrong, therefore, to assert that the country was named after the Hindu *rishi,* Kasyapa or Kashaf of Solomon. The Moghul Emperor Babar was more accurate when he, in his *Tauzak-i-Babari,* pointed out that the name was derived from the hill-tribe Kash or Cush living in the neighbourhood of Kashmir.[3] A Persian manuscript of the text adds that *Mir* means a mountain. Erskine, in his *Introduction,* improved upon this etymology of Babar by extending it to Kashgar, the *Casiaregio* and *Casu montes* of Ptolemy.[4] In *A'in-i-Akbari* the suggestion of Babar figures still more prominently.[5] This suggestion found favour with Count Tieffenthaler and was also accepted by Haider Malak Chadauara, a Muslim historian of Kashmir.[6] Vigne also supports this view and he urges that to the same people must be attributed the naming of Kash in Mesopotamia, and in Ethiopia, and he pertinently points out that Afghans call Chitral Little Kashgar. He also mentions various other places bearing the same name.[7]

In the language of the inhabitants themselves, the name is pronounced as *Kashir* (of Kash) and their language they call *Kashar* (Heb. right). This form is the direct derivation of Kashmir, with regular loss of the final vowel and assimilation of M to the preceding sibilant. Again, all ancient travellers write it with a C and not K. Now Kash or Cush was the son of Ham, and a grandson of Noah.[8] Is it, therefore, a mere coincidence that the Kashmiri boatmen, *Hanjis* or *Manjis,* proudly declare themselves to be the descendants of Noah?[9] The sons of Noah had been blessed by God and the Lord had said to them:

> Be fruitful and multiply and replenish the earth.[10]

They did so and the land occupied by the children of Ham was to be of :

> Fat pastures and good, the land was wide, and quiet, and peaceable.[11]

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1. Sir Thomas, Wardle, *Kashmir,* 290.
2. *Ibid.,* 291.
3. *Tauzak-i-Babari:* Memoirs of Babar, tr. by Leyden and Erskine, 313.
4. *Ibid., Introduction,* 27.
5. *A'in-i-Akbari,* 2 : 381.
6. Haider Malak Chadouara, *Waqiat-i-Kashmir,* 35.
7. G.T. Vigne, *Travels in Kashmir, Ladakh and Iskardoo,* 2 : 44.
8. Gen., 10 : 1, 6.
9. *Imperial Gazetteer of India* (Section Kashmir and Jammu), 1900.
10. Gen., 9 : 1.
11. 1 Chron., 4 : 40.

But the Biblical prophecy does not end there. The Israelites were to be cut off for ever from their land of inheritance.

> Then I will cut off Israel out of the land which I have given them.[1]
>
> And the Lord shall scatter you among the nations and ye shall be left few in number among the heathens, whither thy Lord shall lead ye. And there ye shall serve gods, the work of men's hands, wood and stone. Which neither see, nor hear, nor eat, nor smell.[2]

Thus it was that the Israelites were forced to go to Kashmir where ultimately they became Kashmiri Pandits and literally worshipped gods of wood and stone.

But to revert to the main subject, the descendants of Cush in their journeys, and in the place of their final settlement, wherever they went, and the Lost Ten Tribes were of the same stock, named their sub-tribes, their kings and the places they lived in after the name of their common ancestor Cush. Thus if there was a Cushan king in Mesopotamia,[3] so were Ralu-Cush, Pala-Cush and Harneya-Cush, the kings of Kashmir.[4] There was likewise a Cushan dynasty in Kashmir.[5] If there was Kisnan river in Mesopotamia,[6] so is there a river in Kashgarh named Kushi. Among the Gujars of Kashmir there are two tribes named Kashan and Kashana.[7] Kashu or Cushu is a sub-caste (Got) of Kashmiri Pandits and there is Kashi tribe in Ghar-ghost. Major H. W. Bellew mentions the Kashan tribe among the Afghans.[8]

The Kashmiri Era is also called Kashan Era. Even the Yak (the ox of the mountains) is named Kash-Gao, the cow of Cush.

Among the places named after Cush or Kash the following are noteworthy:

Kash-ir	Kashmiri name for Kashmir.
Kash-i-jheel	Tibetan name for Kashmir.
Kash-i-yul	Balties name for Kashmir.
Kash-chappa	Name of little Tibet.
Kash-gar	Name of a town and valley in north of Pakistan.
Kash-gar Khurd	The Afghan name for Chitral.
Isae-Kush	Village at the entrance of the Wakan valley in Kashmir.
Kush	Country on both sides of Pir Punjal range in Kashmir.
Kush-tiwar	A small valley in Palwama Tehsil in Kashmir, and also a sub-division in Jammu province of Kashmir.
Kash-nag	A spring in Anantnag Tehsil.
Kash-Khan	A sub-tribe of Kashmiri Pandits and a village in Tehsil Kulgam.

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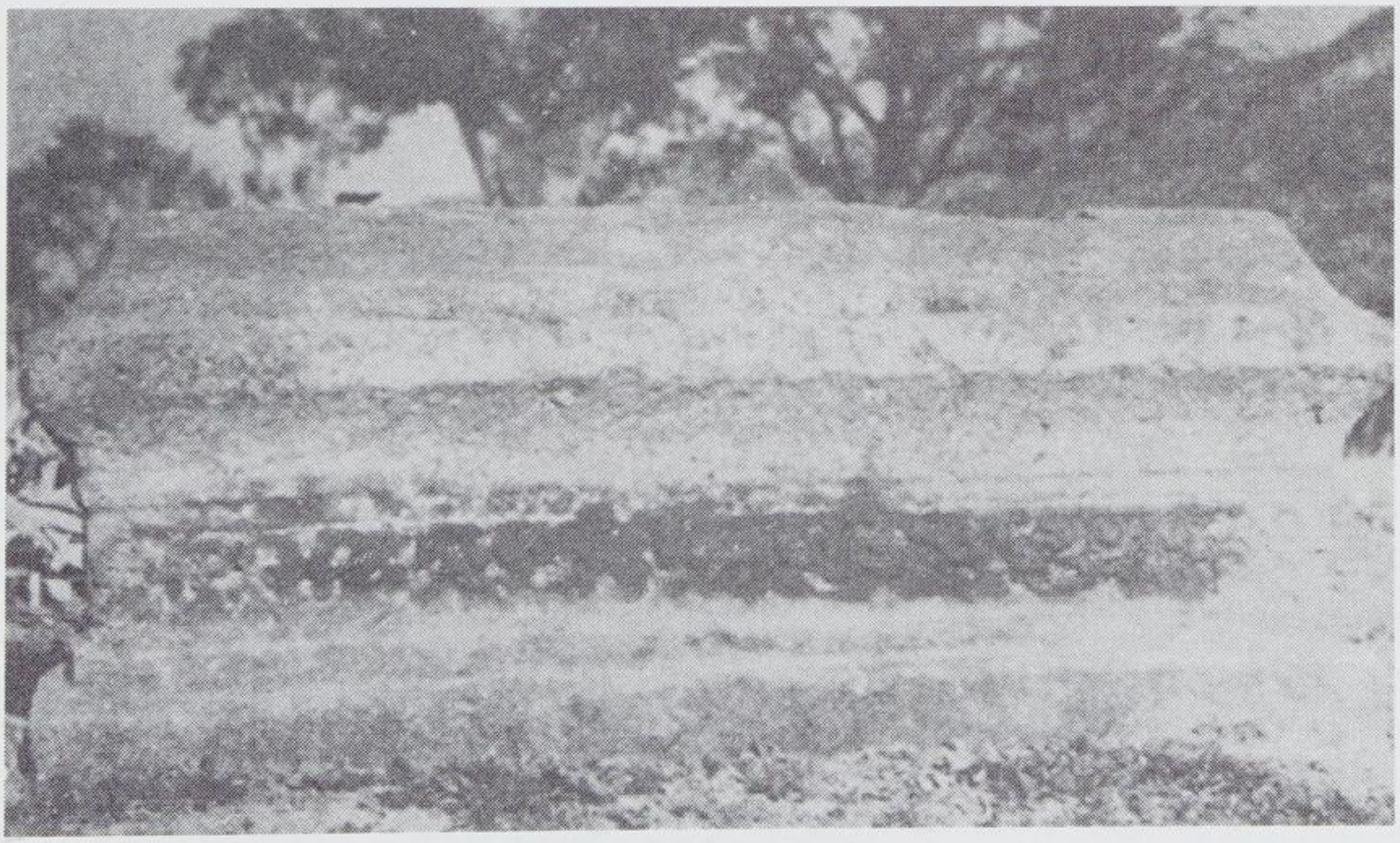
1. 1 Kings., 9 : 7.
2. Deut., 4 : 27-28.
3. Jd., 3 : 8-10.
4. Sir Aurel Stein, *Rajatrangini, First Trang.*
5. *Ibid.*, 1 : 76.
6. Jd., 5 : 21: Ps., 83 : 9.
7. Hafiz Abdul Haque, *Tarikh-i-Gujran,* 64. See also M. Abdul Malak, *Shahan-i-Gujran.* 129.
8. Major H. W. Bellew, *An Enquiry into the Ethnography of the Afghans,* 98.

Kash-u	A village in Hazara Dist. (N.W.F.P.)
Kash-ek, Kash-hil	Villages in Peshawar Dist. (N.W.F.P.)
Kash-kar	A village north of Hindu Kush, also a village in Palwama Tehsil (Kashmir).
Kash-mor	A place south of Hindu Kush range.
Kash-ania, Kash-band	Villages in Samarkand.
Kash	A village in Bokhara on the trade route between Samarkand and Balkh.
Kash-mohra	A village in Merv.
Kash-mar	A village near Nishapur (Iran).
Kash-an	A town in the Province of Kashan in Iraq-i-Ajam and also in Iran.
Kash-af, Kashi	Villages near Mosul.
Kash	Village near Baghdad.[1]

Hindu-Kush,[2] Kash-rim, Kash-ban, Kash-farid, and Kash-ba are the names of mountains not far from each other. Kashmir, a place south of Hindu Kush, is in a valley with a small lake near it. History records that Israelites had settled there before the Christian era. Like Kashmir, this place was also named after Cush.

I have mentioned these facts to show that it is not by accident that *Kashir* or Kashmir is so named, but that it was meant to connect its inhabitants with their common ancestor Cush, son of Ham.

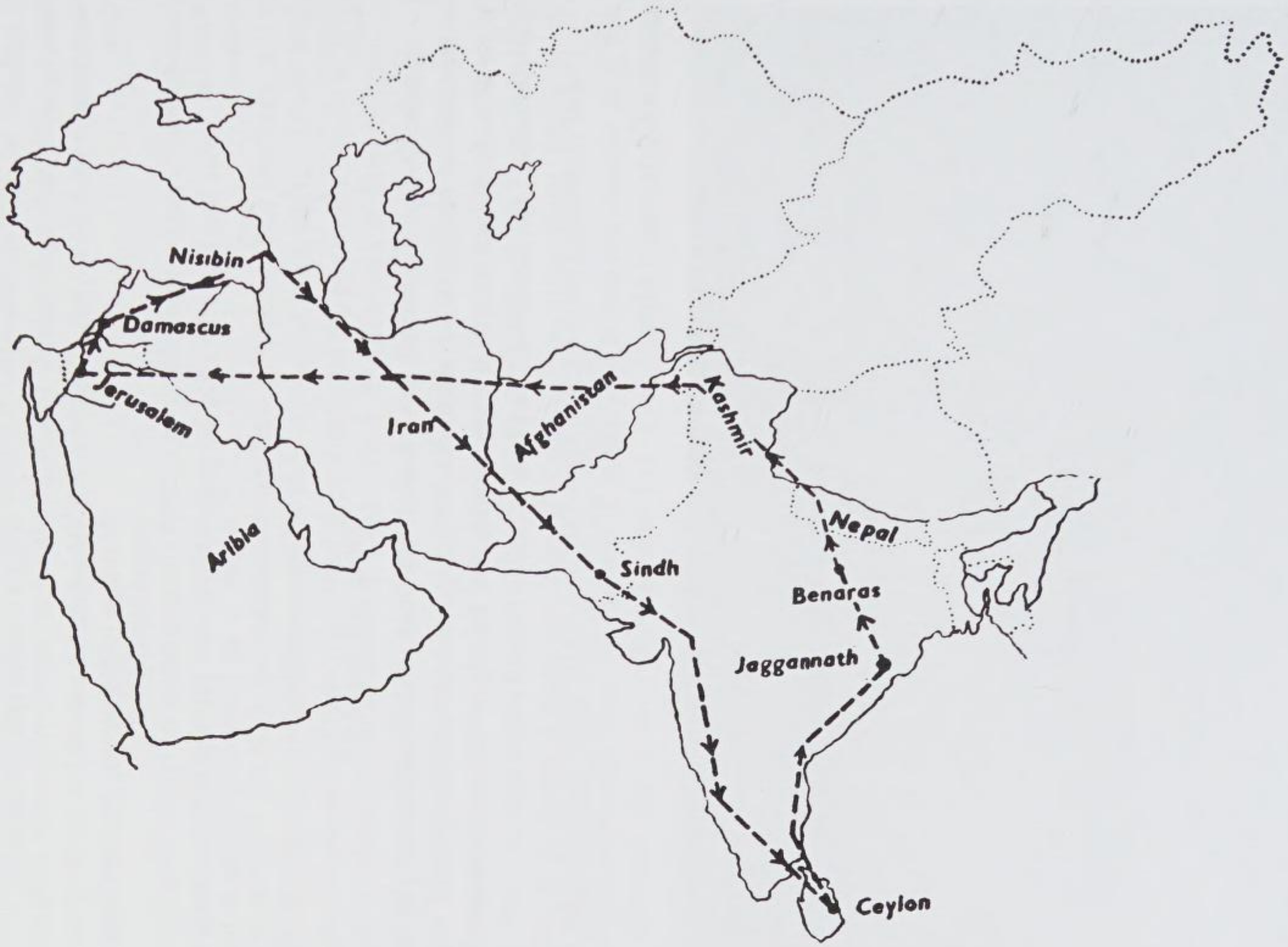


A tomb at Bijbihara (Kashmir) with Hebrew inscription.

(See page 325)

1. *Asiatic Researches*, 15 : 81.

2. Ladakhis call it Kash-Dev.



Map illustrating the route followed by Jesus in his first journey to India.
(See page 354).

CHAPTER 22

UNKNOWN LIFE OF JESUS

It is a curious fact that the Canonical Gospels, after mentioning the birth of Jesus, and the incidents connected with it, skip over some ten years of his life, and then narrate his visit with his parents to the Temple at Jerusalem. He was then, we are told, only twelve years old. The Gospels then suddenly introduce him at his thirtieth year and are absolutely silent about the intervening period covering eighteen or more years. They tell us nothing about his youth, his habits, his education or occupation. Luke alone says:

> And the child grew and waxed strong in spirit, and was *in the desert* till the day of his showing unto Israel.[1]

The words *in the desert* indicate that Jesus was neither in his *own land* nor in Judaea. A little later, Luke, after referring to the visit of Jesus to the Temple at Jerusalem, and just before mentioning his baptism by John, says:

> And Jesus increased in wisdom and stature and in favour with God and men.[2]

It is obvious, therefore, that between the two incidents the evangelists lose the thread of the terrestrial life of Jesus. Thus the twenty-nine formative years are passed over in silence which is broken once only and that in but a few brief verses of Luke. But certain material to fill this gap has been furnished by Nicholas Notovitch, a Russian traveller, who visited the Far East after the Turkish War (1877-1878). He went across the Caucasus to Persia and, finally, in 1887, he reached India through Afghanistan. He also went to Kashmir, "the Valley of Eternal Bliss" as he calls it. He was wandering about, without any plan, from one place to another. He decided to return to Russia through Central Asia and, therefore, took the route through Ladakh. At this place he visited the Buddhist monastery at Himis, and learnt from the Chief Lama that the library attached to the monastery contained some very ancient memoirs relating to the life of *Issa* (Jesus). He was curious but not interested and left the monastery without even looking at them. He had gone only a little distance when he had an accidental fall and broke one of his legs. He was carried back to the monastery and had to stay there for some time. During this time, merely to get over the monotony of the place, he asked for and the Chief Lama agreed to lend him the manuscript and an interpreter was also provided by the Lama. Notovitch was thus able to get a translation of the manuscript.

On his return to Russia, Notovitch showed his Notes to Mgr. Platon, the Metropolitan of Kiev, who tried to dissuade Notovitch from publishing them. He went to Rome. A Cardinal at the Vatican — Notovitch does not give his name — offered to pay a sum of money sufficient to repay his expenses and to recompense him for the time and energy spent in collecting the material. Notovitch rejected this offer, for with

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1. Luke, 2 : 40.

2. Luke, 2 : 52.

it was a condition that his Notes should not be printed. Notovitch then left for Paris and saw Cardinal Rotelli. He too was opposed to the Notes being made public and was very precise in his views. According to Notovitch the Cardinal had said:

> The Church suffers already too much from the new current of atheistic ideas, and you will but give a new food to the calumniators and detractors of the evangelic doctrine. I tell you this in the interest of all Christian Churches.[1]

Notovitch ultimately published his Notes in 1890 from New York and called his work the *Life of Saint Issa.* It forms a part of his work which he called: *The Unknown Life of Jesus.*

The scrolls which were translated to Notovitch, he tells us, were written in the Tibetan language, and some of them were translations from the chronicles in Pali, the originals of which were kept in a Convent at Mount Marbour, near Lassa.

The *Life of Saint Issa* records that "*Issa* descended from poor parents." He grew to be a meditative youth, his mind was far above anything corporeal and he was thirsty for knowledge. The narrative goes on:

> The modest house of his industrious parents became a meeting-place of the rich and illustrious who were anxious to have as a son-in-law the young *Issa*...[2]
>
> Then *Issa* secretly absented himself from his father's house, left Jerusalem, and in a train of merchants turned towards Sindh.[3]

In *Jame'-ut-Tawarikh* it is recorded that:

> Jesus was thirteen years old when he left for the far eastern countries.[4]

The *Life of Saint Issa* further records:

> In his fourteenth year young Issa, the Blessed One, came this side of the Sindh and settled among Aryas, in the country beloved of God.[5]

Jesus began, we are told, to frequent the Jain Temples and studied their cult. He then went to *Sholabeth* (Ceylon) and from there to Jagannath:

> He spent six years in Djagguernat, in Radjagriha, in Benares, and in other holy cities (See illustration, page 352). The common people loved *Issa*...[6]

Jesus, the narrative states, learnt at these places the use of herbs, medicine and mathematics: he studied the religious doctrines of the Brahmans and held philosophical discussions with them. Jesus, however, condemned the Brahmans openly and:

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1. *The Life of Saint Issa,* 13.
2. *Ibid.,* 4 : 6.
3. *Ibid.,* 11-12. It might be mentioned that in those days the trade route between Egypt and India passed through Jerusalem, Syria, etc.
4. Faqir Muhammad, *Jame-ut-Tawarikh,* 2 : 81, See also Maithai Charan Gupta, *Bharta Bharati.* Stanza, 68.
5. *The Life of Saint Issa,* 5 : 1.
6. *Ibid.,* 5 : 5.

> The white priests and the warriors who had learnt of *Issa's* discourses with *the Sudras,* resolved upon his death, and sent their servants to slay him.[1]

Jesus, on hearing of this plot, left by night for Nepal, and stayed there for many years. He then decided to return to Judaea and took the mountainous route.[2] He passed through Kashmir and Afghanistan and stopped in Persia.[3] On his return journey he had preached against human sacrifice and other evil practices. In Persia he almost caused an upheaval, and had to quit the country after sometime, and thereafter "protected by the Lord, our God, Saint *Issa* continued on his way without accident" and reached "safe and sound in the land of Israel."[4]

Notovitch knew that he was giving some details of the life of Jesus which had hithertofore remained an unexplained mystery. He was equally alive to the fact that the Church would repudiate his book as a fabrication of his brain. He, therefore, challenged the Christian world, and said:

> I wish to add that before criticizing my communications, the Societies of the *Savans* can, without much expense, equip a scientific expedition having for its mission the study of these manuscripts in the place where I discovered them, and so may easily verify their historic value.[5]

But Notovitch never imagined that Christians would go to the extreme length of denying his very existence and styling his book as the creation of an American atheist who had never left America.[6] To this false allegation there is simple answer. Sir Francis Younghusband, who was the Resident of the British Crown to the Court of the Maharaja of Kashmir, mentions his meeting M. Notovitch when Younghusband was about to cross the Zojila Pass into Kashmir. Notovitch, Younghusband tells us, was on his way to Skardu from Kashmir and they spent a night together in camp.[7] Mrs. Harvey had, long before Notovitch went to Himis, made a bare reference to this manuscript.[8] But Lady Merrick actually took up Notovitch's challenge and went to Himis. She records:

> In Leh is the legend of Christ who is called *Issa,* and the monastery at Himis holds precious documents fifteen hundred years old which tell of the days that He passed in Leh where he was joyously received and where He preached. There is also the tradition of the Biblical flood. And they have a national epic of which only a few manuscripts exist. Almost every village recites its own version of the story, for there are yet village bards in the land and they tell of His sons to be Kings of Earth and of the mission of His youngest Son to earth.[9]

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1. *The Life of Saint Issa,* 6 : 1.
2. *Ibid.,* 6 : 5.
3. *Ibid.,* 8 : 1.
4. *Ibid.,* 8 : 24.
5. *Ibid.,* Ch. 15.
6. Rev. George Buckwell, *Christ and Buddha,* 367.
7. Sir Francis Younghusband, *The Heart of a Continent,* 217 (1896).
8. Mrs. Harvey, *The Adventures of a Lady in Tartary, China and Kashmir* 2 : 136 (1854).
9. Lady Henrietta S. Merrick, *In the World's Attic,* 215 (1931).

Thus Lady Merrick was not only compelled to support Notovitch but she carried the matter further and gave greater details. She tells us that *Issa,* because of his descent, was described as a prince and was somehow connected with Sholabeth (Ceylon).

I have already dealt with the events and the circumstances which led up to the crucifixion, the resurrection and the ascension of Jesus. I now revert to the question: What became of Jesus, if he did not die on the cross?

I have mentioned that after his supposed resurrection Jesus did everything possible to assure his disciples that he was still alive in the same corporeal body in which he had been put on the cross. They wondered, doubted and "believed him not." Jesus had, therefore, two alternatives before him: to resume his preaching in Judaea and run the risk of facing another ordeal, or to leave the country and preach his Gospel to the Lost Ten Tribes of Israel, whose whereabouts he then knew, and thus fulfil his real mission. Had he remained in Judaea he would most probably have been betrayed again by one of his disciples for perhaps lesser price than the thirty pieces of silver accepted by Judas Iscariot. It is true that Judas had by then killed himself; but there was Peter, and the like of him, whom Jesus himself had to stigmatize as "Satan"[1] and as "an offence unto him"[2] and also had to describe him as one "of little faith" and who, to save his skin, not only denied Jesus but also did not hesitate to curse him.[3] It was because he could not trust his disciples that during his ministry he had to wander hither and thither,[4] and that not openly,[5] to break his preachings, now and again, and to disguise himself and go in hiding.[6] I have already referred to his secret trips[7] to the mountains, where, on very rare occasions, some of his disciples visited him *privately*.[8] To avoid publicity regarding his movements he invariably charged people that they should "tell no man" about his *works*.[9] Even after his supposed resurrection he had to appear in disguise, for we are told that he appeared in *another form* unto two of them on the road to Emmaus.[10] And even Mary Magdalene could not recognise him.

Why had Jesus to take all these precautions? This is a question which is not difficult to answer. The Jews, during Jesus' ministry, wanted to "slay him"[11] and had "sought to take him,"[12] and they "would have taken him,"[13] but on each occasion he had escaped out of their hands.[14] He was all along aware of this impending danger, and on more occasions than one he had asked the Jews: "Why go ye about to kill me?"[15] And to avoid being caught he had even to leave Judaea.

He would not walk in Jewry because the Jews sought to kill him[16]

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1. Matt., 16 : 23.
2. Ibid.
3. Matt., 26 : 74
4. Mark, 5 : 1, 7 : 24, 31; 8 : 27, are only a few instances picked out at random from one of the Gospels.
5. John., 11 : 54.
6. John, 8 : 36.
7. John, 7 : 50.
8. Mark, 6 : 32.
9. Matt., 8 : 4, 9 : 30. Mark, 1 : 44, 5 : 43, 7 : 36, 8 : 26; 9 : 9: Luke, 8 : 56, 9 : 21., etc.
10. Mark., 16 : 12.
11. John., 5 : 16.
12. John., 7 : 30.
13. John., 7 : 44.
14. John., 10 : 39.
15. John., 7 : 19.
16. John., 7 : 1.

Jesus was after all a human being and the constant danger of betrayal and death must have played on his mind. Just before his arrest he had disclosed the real state of his mind and given vent to his innermost feelings, for he had said:

> My soul is exceedlingly sorrowful unto death.[1]

His supplication to the Almighty, on Gethsemane, exibited this very condition of his perturbed mind. He had prayed:

> Abba, Father, all things are possible unto Thee. Take away this cup from me; nevertheless not what I will, but what Thou wilt.[2]

Luke further tells us that Jesus

> being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground.[3]

I have already given my reasons for stating that such an earnest prayer from the heart of a Prophet of God could not have remained unheard or unaccepted by God.

Without repeating the story of the Passion, I may mention that the day after his supposed resurrection he was rescued from the tomb by Joseph Arimathaea and some other members of the Essenes order. The Eye-Witness, whom I have already quoted, says:

> In the evening of the same day came Nicodemus to our brotherhood and brought us the information that Joseph Arimathaea had been arrested, and that they (the Jews) attributed to him criminal purpose in that he had been in secret association with Jesus.[4]

It is not difficult to visualize the feelings of Jesus on getting this news. Forsaken by his family as a man *beside himself,* denied and *cursed* by his disciples, like Peter, the so-called Rock of the Church, and to whom Jesus is said to have entrusted the keys of heaven, persecuted, tortured and tormented, both physically and mentally, Jesus must have realized that, simply because of him, even his secret and sincere friends, helpers and well-wishers, were being exposed to the fury of the Jews. He knew himself to be a hunted man. No one can describe the condition of his mind more aptly and appropriately than he did himself. He said:

> The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.[5]

I think I ought to mention here, though perhaps it is a slight digression, that Jesus had during his ministry in Palestine time and again, in parables and otherwise, given warnings to his disciples of his departure to a far-off country. He compared himself with a man going on a far journey to another country,[6] and to a bridegroom who had

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1. Mark, 14 : 34.
2. Mark., 14 : 36. cf. Matt., 26 : 39; Luke, 22 : 42.
3. Luke, 22 : 44.
4. *The Crucifixion by an Eye-Witness,* 109.
5. Matt., 8 : 20. *cf.* Luke, 9 : 58.
6. Mark. 13 : 34.

been taken away.[1] And on another occasion he was more explicit, for he said:

> I go my way, and *ye shall* seek me, and ye shall die in your sins; whither I go you cannot come.[2]

And to his disciples he had said:

> Little children, yet a while I am with you. Ye shall seek me; and as I said to the Jews, Whither I go, ye cannot come, so now I say to you.[3]

It has been urged that Jesus was only referring to his intended departure to the celestial regions But, if this were so, his disciples, he is alleged to have predicted, would sit in heaven on twelve thrones beside him. Consequently, the reference of Jesus to his disciples seeking him becomes devoid of sense. Again, if Jesus had been taken up to heaven in the presence and to the knowledge of his disciples, as the evangelists would have us believe, no question of the Jews seeking Jesus on this earth could ever have arisen. And why should he say, *"Ye cannot come"* to his disciples who, as I have already mentioned, he knew would be with him. Again, to say that he was speaking of heaven is to concede that his disciples and followers would never enter that blissful abode. No, Jesus was not speaking of any other journey except to a far off country in this world. And why should we speculate as to what Jesus really meant when we know what the Jews understood him to say. John records:

> Then said the Jews among themselves, whither will he go, that we shall not find him: Will he go unto the *dispersed* among the Gentiles and lead the Gentiles.[4]

In any case Jesus has himself made his position absolutely clear:

> And he said unto the disciples: The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And *they* shall say to you: See here; or see there: go not after them, nor follow them…And as it was in the days of Noe, so shall it be also in the days of the Son of man.[5]

The preceding two verses show that *they* refer to the Pharisees, who had questioned Jesus about the coming of the Kingdom of God. If *they* had to address or mislead the disciples, it could only be on this earth. Therefore, Jesus was clearly warning his disciples not to search for him among them in Palestine. To make the position absolutely clear Jesus compared himself with Noah, who had preached to his people, had been rejected and taken in the deluge to Mount Ararat,[6] a place far beyond the scenes of his

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1. Matt., 9 : 15.
2. John, 8 : 21.
3. John., 13 : 33.
4. John, 7 : 35.
5. Luke, 17 : 22-23, 26 *cf.* Matt., 24 : 37-39.
6. Gen. 8 : 4. It is interesting to note that the Church took the Mountains of Ararat to be Mount Nasis. But the Holy Quran gave the name of the place as Judi. In order to prove that the Holy Qur-an was wrong and, therefore, not the word of God, a Papal Commission was appointed to locate the *Mountains of Ararat.* The Commision after a thorough investigation reported that "these mountains were the Assyrian 'Urardu', the country round Lake Van, in Armenia:; and they were locally known as

action. By his comparison with Noah, Jesus tried to indicate to his disciples that he too, like Noah, would have to undertake a journey to a far off country, and that his disciples should not search for him after he had gone away. In somewhat similar circumstances Jesus had referred to the history of Prophet Jonah.[1] Jonah, after the whale had *vomitted* him out, had to take a long journey and go to Nineveh.[2] Thus Jesus had, by referring to Jonah's case, foretold of his departure to another part of the world. While cursing Jerusalem, Jesus foretold of his departure from it to a far off country. He said:

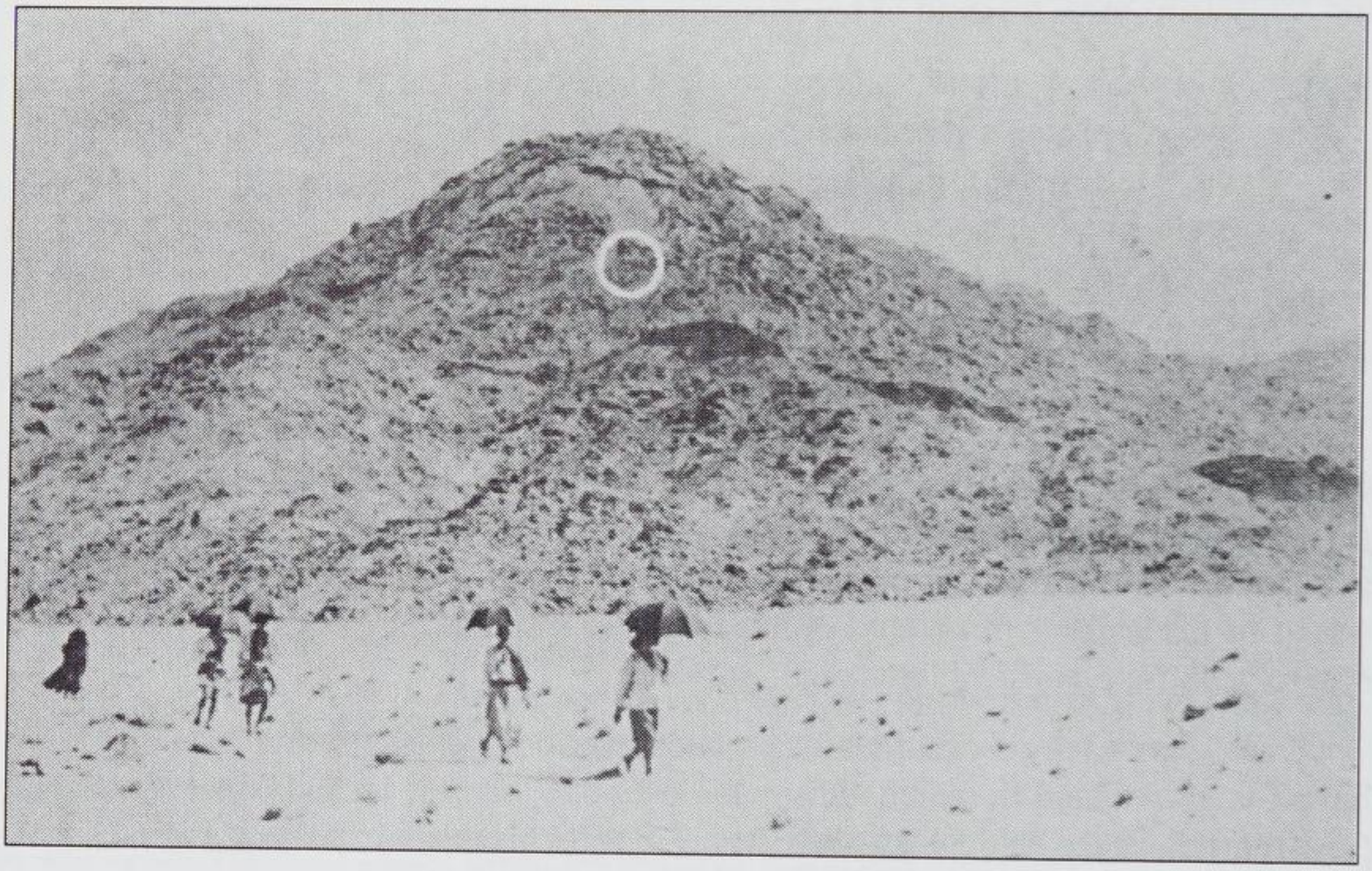
> Nevertheless I must walk to-day, and to-morrow, and the day following *for it cannot be that a prophet perish out of Jerusalem.* O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee, as a hen doth gather her brood under her wings, and ye would not . Behold, your house is left unto you desolate and verily I say unto you, ye shall not see me, *until the time come when ye shall say, Blessed is he that cometh in the Name of the Lord.*[3]

It is hardly necessary for me to point out that the words in italics are subsequent Christian forgeries and the additional phrase: *Blessed is he that cometh in the name of the Lord,* and whereby Jesus is alleged to have prophesied his second advent, was merely copied *verbatim* from the Psalms.[4] Jesus, however, did predict that Jerusalem would be made desolate because of his departure and that his journey would compel him to walk for a considerable length of time.

Thus Jesus gave repeated warnings and indications of his intended journey to a far-off land, the land in which, during his previous journey, he had come across the Lost Ten Tribes, the land where alone he could fulfil his mision: "to seek and save that which is lost."

Mountains of Judi." They also noted that the spot in question was covered by a "Monastery of the Ark" and that from this place some parts of the Ark had been removed to Rome under order of Emperor Constantine. Dummelow in his *Commentary on the Holy Bible* (p.15) and Peake in his *Commentary on the Bible* (p. 149) say that the Ark had rested in Armenia. Sale noted that "*it was one of the mountains which divide Armenia on the south from Mesopotamia.*" The Holy Quran according to these researches, therefore, proved to be correct and not the Church.

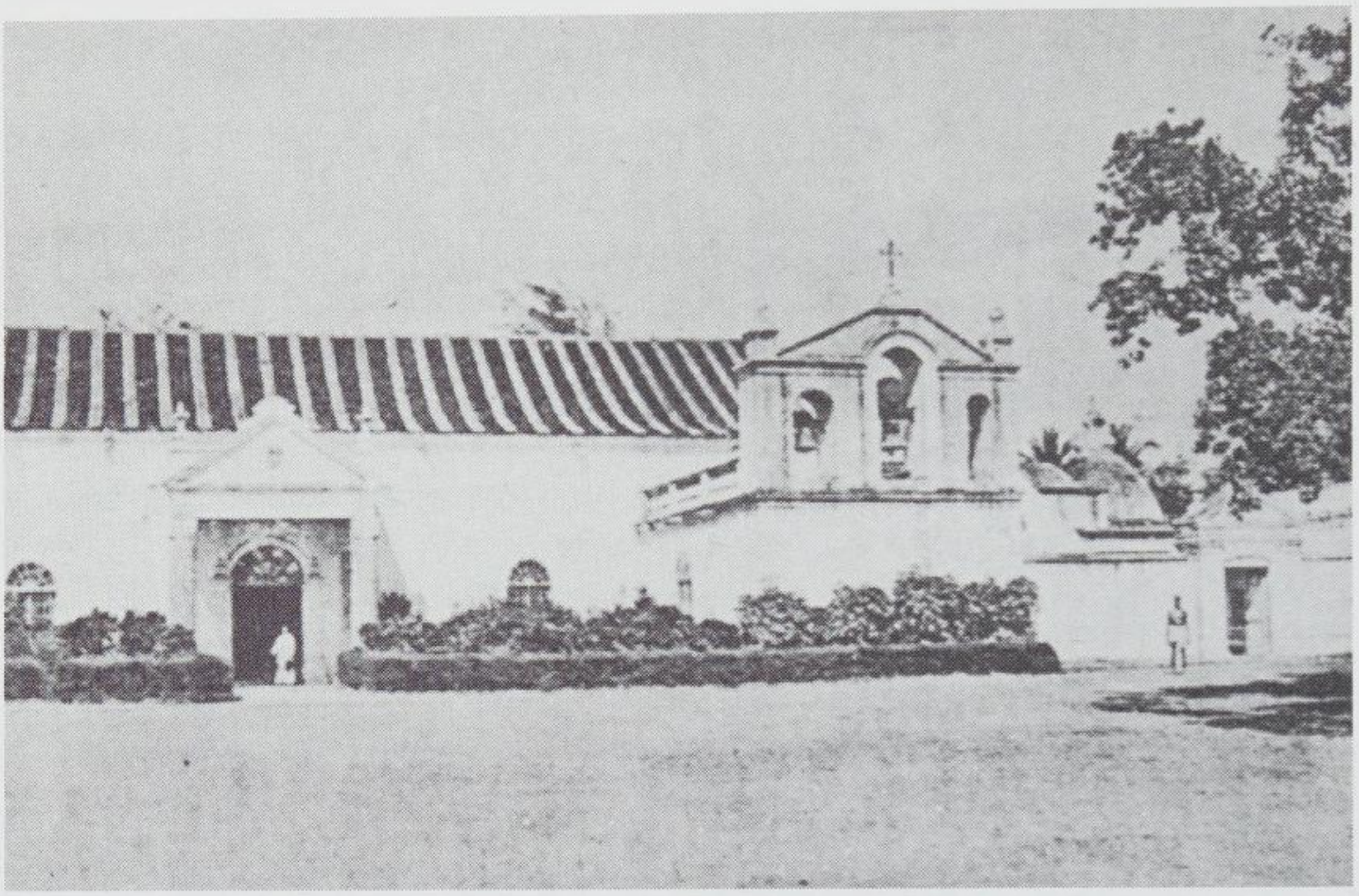
1. Matt., 12 : 39-40.
2. Jonah, 3 : 3.
3. Luke, 13 : 33-35, *cf.* Matt., 23 : 37-39.
4. Ps., 118 : 26.



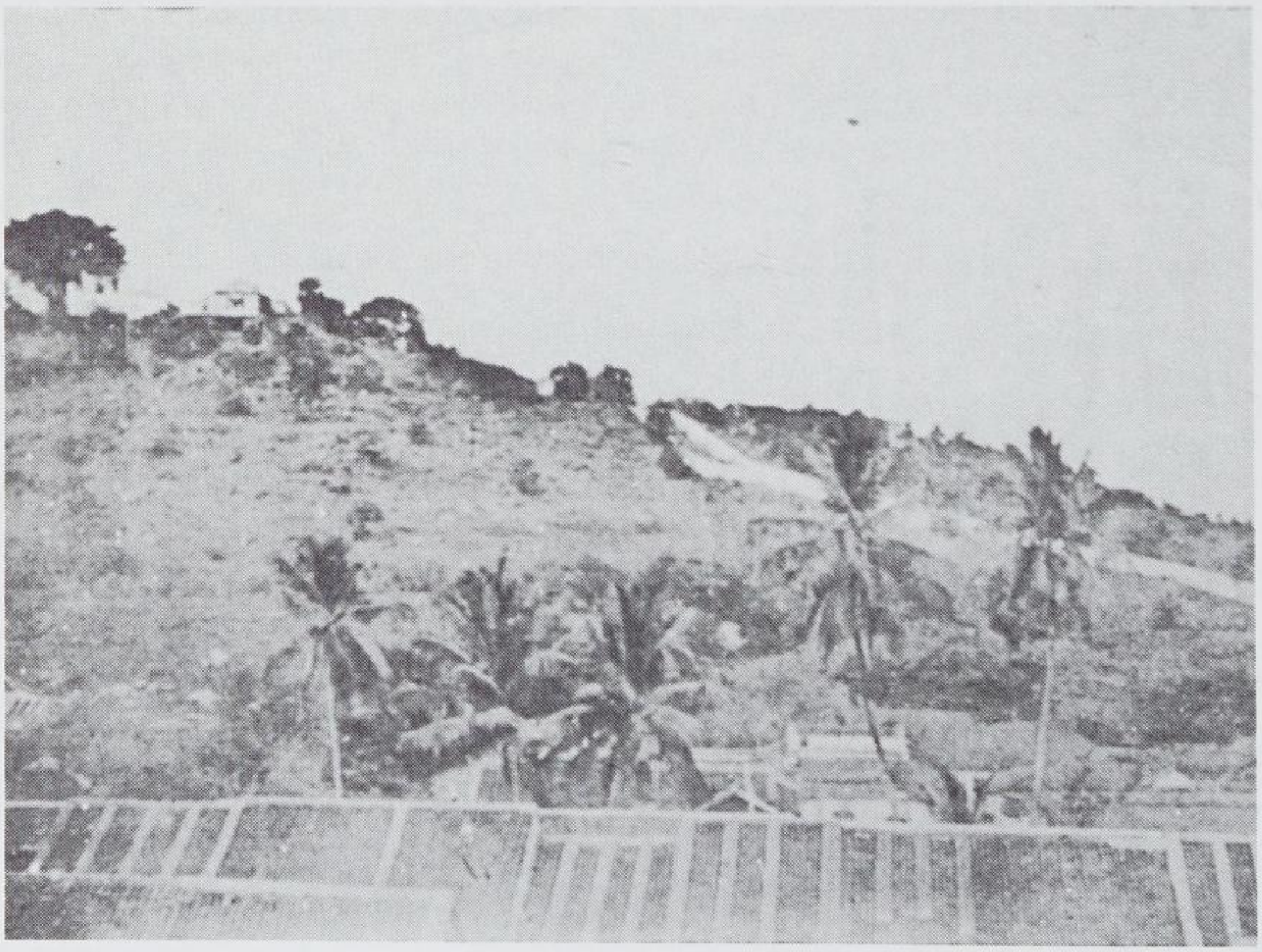
Ghar-i-Sour (Mount Thour)

(See Page 253).

Thomas at Julian in Taxila. (See page 377).



St. Thomas' Cathedral, Maelapore. The Chapel under Dome at east end contains the tomb of St. Judas Thomas. (See page 370).



St. Thomas' Mount, Madras with the Church at the top. (See page 370).

CHAPTER 23

ST. JUDAS THOMAS

John translates the Aramaic name or surname *Thomas* meaning *twin,* by the Greek equivalent Didymus,[1] which is the same as *Thoma* in Syriac, *The'om* in the Nestorian dialect, and *Tau'am* in Arabic. In the Arabic literature *Thomas* is invariably referred to as *Ba'dad. Ba'dad* means twins who suck from the two breasts of their mother. According to the rules of Arabic Grammar whenever two *dals* (d) occur together, the first *dal* (d) is changed into *ta* (t) if it is controlled by a *kasra* and into *ba (b)* if it is governed by a *fatha.* Thus *ba'dad* would, in this case, become *ba'bad* and would in this form also mean a twin.[2]

Thomas was given this distinctive name by John because he was the twin brother of Jesus. He was so similar in appearance to him that Jesus was sometimes mistaken by strangers for Thomas. These facts, as I will show later, can be gathered from *Acta Thomae.*

The Gospel of John gives Thomas in a characteristic light: full of love and devotion for Jesus; anxious to follow him anywhere[3] and ready to die with him.[4] Thomas is depicted as playing a conspicuous part in the anxieties and questions which followed the resurrection, and, being incredulous of it, insisting on ascertaining things for himself.[5] He was at Jerusalem, with Mary, the mother of Jesus, when the resurrection is supposed to have taken place,[6] and with her he followed Jesus to the sea of Tiberias,[7] and, as I will show later, was also with him at Damascus, Magdonia (Nisibis)[8] in Mesopotamia and Taxila (now in Pakistan).[9] He then went with Jesus to Kashmir through Murree and was there with him at the time of his death.[10] He then retraced his steps to Taxila (See illustration, page 361) and proceeded to Kerala (S. India). He was killed and buried at Milapore (Madras).

Acta Thomae was written in the beginning of the second century of the Christian Era by one Leucius, the author of several Apocryphal Acts. He based it on certain letters of Thomas himself and on information received from an embassy from Southern India which passed through Edessa on its way to Jerusalem and Rome. Though it was referred to and quoted much earlier, yet it was not reproduced as a whole till Epiphanius, Bishop of Salamia, collected it in 368 C.E. It was published by Thilla in 1823 and subsequently by Tischendorf in 1851. It was translated from the Syriac into English by Dr. W. Wright in 1871,[11] and into German by Max Bonnet from Leipzig in 1883. It was included by Dr. Cureton in his *Ancient Syriac Documents* in 1884,[12] and it also formed a part of the *Ante-Nicene Christian Library*[13] which was published from Edinburgh.

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1. John, 20, 24.
2. *Lisan-ul-Arab,* Vol. 4, 48.
3. John, 14 : 5.
4. John, 11 : 16.
5. John, 20 : 25.
6. Acts, 1 : 13-14.
7. John, 21 : 1-2.
8. *Rauza-tus-Safa,* Vol. 1, 124: see also Dr. Cureton's *Ancient Syriac Documents,* Vol 22, 141.
9. *Acta Thomae*-Ante Nicene Library, Vol. 20, 46.
10. Shaikh Al-Said us Sadiq, *Kamal-ud-Din,* 359.
11. Dr. Wright *The Apocryphal Acts of Apostles,* Vol. 2.
12. *Ibid.,* Vol. 4, 14, 16.
13. *Ibid.,* Vol. 20.

Acta Thomae was accepted and read, as was the Gospel of Thomas, along with the other Canonical and Apocryphal literature, in all the Churches up to the Decree of Pope Gelasius (495 C.E.) when it was condemned as heretical. It was, at a very early date, adapted for devotional purposes by certain important Christian sects.[1] It is read and accepted, in slighty modified form, even to-day, in the Assyrian Churches. It was condemned by the Romanish Church because it denied the virgin birth and son of God theories and established the physical presence of Jesus at Taxila long after the supposed resurrection. It was for some such reasons that the early Christian Fathers alleged that Thomas was not the twin brother of Jesus but of Lysias and that their parents were Diophanes and Rhoa of Antioch. But this was incompatible with the early associations of Thomas with Jesus both at Nazareth and Jerusalem. In the *Clementine Homilies* an effort was made to show that Thomas was in fact the twin brother of Eleezir.[2] Later, the *Apostolic Constitution* omitted the name of Thomas from the list of the apostles.[3]

But in spite of these dishonest efforts of the early Christian Fathers there is sufficient material to hold that Jesus and Judas (Thomas) were twin brothers. *Acta Thomae* is called in Syriac: *The Acts of Judas Thomas, i.e.,; of Judas, the Twin,* and throughout the book he is called Judas and not Thomas. It is stated therein that he was a twin brother of the Lord.[4] Matthew[5] and Mark[6] also describe Judas as one of the brothers of Jesus and these statements led to the widespread tradition that the Apostle Thomas was the twin brother of Jesus.[7] Eusebius gives the name of the apostle as Judas Thomas[8] and identifies him with Judas of James, i.e., a brother, not son, of James, who was admittedly a brother of Jesus.[9] Ephrem Syrus also spoke of the apostle as Judas Thomas.[10]

With a view to belittle the value of *Acta Thomae* it has been alleged that Thomas was the apostle to Edessa (Parthia) and had died there without going to India and that to his memory a great Church was built there and that his remains lie beneath it. It was further alleged that Bartholomew, and not Thomas, had gone to India. How is it, if Bartholomew had in fact gone to India, that he left no trace at all of his having done so. Again, it has often been conveniently overlooked that the Partriarchal See of Edessa extended to and covered the territories of Greater India which covered the Parthian empire[11] and the territories now comprising Pakistan and Bharat. It can, therefore, be said that the Churches of Edessa and Greater India were inter-connected. Thus we hear of Edessa controlling the Churches in Parthia and India. The appointment in 383 C.E. of Marutha, an Indian Bishop of Suphara on the western coast of India, to Meyafirum in Mesopotamia supports this view. In a case[12] decided in 1877 one of the issues was: Whether consecration of a Bishop by the Patriarch of Antioch or by some Bishop duly

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1. Bishop A. E. Medlycott, *India and the Apostle Thomas, Preface,* 10.
2. *Hom. Clem.,* 2 . 1.
3. *Ibid.,* Vol. 4, 14.
4. Thilo, *Acta Thomae.* 94.
5. Matt., 13 : 55.
6. Mark. 6 : 3.
7. *Ency. Biblica,* Col. 5058. See also *Hasting's Dictionary of the Bible.,* Vol. 4, 753.
8. Euse., H. E. I., 13: 10.
9. Gal., 1 : 19.
10. F.C. Burkett, *Text and Studies,* Vol. 7, 24.
11. The Parthian Empire extended from the Euphrates to the Indus and from the Indian Ocean to the Caspian Sea.
12. Dionysus Joseph *Vs.* Mar Athanius Thomas.

authorized by that Patriarch was necessary? The decision of the Supreme Court of Travancore (Chief Justice Ormsby and Mr. Justice Sitarama Iyer) was that it was necessary. In the course of their judgement the Hon'ble Judges also came to the conclusion that the Church of Malabar was founded by St. Thomas, the Apostle, during the latter half of the first century of the Christian Era and that though independent in certain respects, it was connected with the Church at Edessa and since 325 C.E. it had been within the Patriarchal See of Antioch. The Supreme Court, therefore, upheld the decree whereby the plaintiff, who had been consecrated by the Patriarch of Antioch, was held to be entitled to the management of the properties attached to the Church.

I may mention here that Edessa (now called Urfa) was the capital of a Christian principality,[1] and Antioch, only a few miles away, was the Greek capital of Syria. [2] Max Muller establishes that Pahlavi was spoken at Edessa and it is not mere coincidence that Pahlavi inscriptions are found in the Churches of S. India.

It is now no longer contested that the bones of Thomas had in fact been taken from Madras to Edessa in 163 C.E. and Bishop Hystasp the Pontiff, built a Church at their place of burial[3] and that he had also ordained the feast of St. Thomas.[4] This is also admitted by Rufinus who went to Syria in 371 C.E.

The most ancient traditions, originating with *Acta Thomae,* connect Thomas with Edessa and make him the evangelist of Parthia and India.[5] Pantaenius was sent to India in 189 C.E. by Bishop Demetrius of Alexandria. He found that the Church was already established by an Apostle. Neander[6] and, later, Collins[7] mention this visit of Pantaenius and establish that the Apostle referred to was Thomas. Hippoclytus, Bishop of Portus who is one of the earliest Christain historians, was more exact. While writing of Thomas he said:

> And Thomas preached to the Parthians, Medes, Persians, Bacterians, Indians, Hyrcaneans and was thrust with a spear at Calamania,[8] the city of India, and was buried there.[9]

Fabricius cited St. Ambrose as an authority for saying that Thomas was an Apostle to India. Origen,[10] Rufinus,[11] Socrates[12] make Parthia the scene of his labours. To this India is added by Ephrem, Gregory Nazianzen — he even mentions King Gondaphares[13] — Ambrose, Jerome and Sophromius, Gregory of Torus, the parent of Frankish history, has transmitted to us the narrative of the martyrdom of Thomas in India. The collection of

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1. A. & L. Heilperin, *A Complete Geographical Dictionary of the World,* 1889.
2. Murray's *Illustrated Bible Dictionary,* 43.
3. Prof. A. N. Farquhar, *The Apostle Thomas in India,* 21.
4. F. C. Burkett, *Early Christian History,* 30.
5. *Acta Thomae* from an old Syriac Text, 4, 182. See also Euse. H. E. 3. 1.
6. Neander, *Church History,* Vol. 1. 114.
7. Rev. Richard Collins in *Indian Antiquary,* Vol. 4, 154 (1875).
8. Sir WIlliam Hunter in his *Indian Empire* (p. 213) mentions that Calamania was the ancient name of the Malabar Coast.
9. S.D.F. Salmond, The Writings of *Hippoclytus,* Vol. 3. 131. See also the *Ante-Nicene Christian Library,* Vol. 4, 130-132.
10. Origen, Cel. 2. 4, 15.
11. *Recognitions,* 9 , 29.
12 H.E.I. 19.
13. Rawlinson—*The Sixth Oriental Monarchy,* 132.

Assemani is particularly valuable for introducing and quoting copiously many Syrian writers. He tells us that St. Thomas was the apostle in Mesopotamia and India and mentions a place called "the House of St. Thomas in the City of Maelapore."[1] He also quotes a letter in which a Nestorian Patriarch mentions the complaint that the sacerdotal succession has been interrupted in India and should be resumed.

In the time of King Alfred it was believed that Thomas had preached and died in India. He had sent an embassy under the leadership of the Bishop of Sherbourn to the shrine of St. Thomas in India.[2] The Grecian traveller Cosmos, travelled extensively in the Christian world of his time. He gives details of his visit to India in 522 C.E. He found Christians of St. Thomas in S. India and Ceylon and also mentions that he came across Christians in N. W. India. He states that their Bishops were consecrated by the Nestorian Patriarch of Antioch.[3] Marco Polo writing about 1294 C.E. also mentions the martyrdom of St. Thomas near Madras.[4] Niccolo, Count of Venice (1436 C.E.), and Friar Vincenzo Maria (1670 C.E.) spoke of the various tablets to be found in S. India as the relics of St. Thomas.[5] To the same effect were the observations of Dr. A. C. Burnell.[6] Dr. Cureton in his *Teachings of the Apostles* says:

> India received the Apostle's ordination to the priesthood from Judas Thomas, who was guide and ruler in the Church which he had built there and in which he also ministered.[7]

But let us turn to local traditions of the place. The Christians of S. India call themselves, "The Christians of St. Thomas" and owe allegiance to the Nestorian branch of the Assyrian Church and for this reason are styled *Surianees*. They have always claimed St. Thomas to be the founder of their Church and they honour him as their Patron Saint.[8] In honour of their founder they call their ecclesiastical chiefs or bishops *Mar Thomas* even though their personal name may be Abraham or Joseph.[9] Thus we hear of a presbyter who came in 345 C.E. from Jerusalem but was so named on his taking up his duties in S. India.[10] They even had gold coins of the value of about seven rupees called as *Thomae*.[11]

The original faith of these Nestorian Christians is interesting. The Christians of St. Thomas did not believe in invocation of saints and did not have guardian angels. They knew nothing of Confirmation, nor of Purgatory. They owned only two sacraments: Baptism and the Lord's Supper, which were solemnized without holy water, bread or wine.[12]

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1. Assemani, *Biblothica Orientalics*, 3 : 1, 590.
2. Sharon Turner, *History of the Anglo-Saxon*, Vol, 2 , 145-146.
3. Cosmos, *Topographica Christiana*, 2 : 178-179.
4. *Ibid.*, 2 : 353.
5. Friar Vincenzo Maria *Viggio All India Orientale*, 135.
6. Dr. A. C. Burnell, *Some Pahlavi Inscriptions in India (Indian Antiquary)*, Vol. 3 . 308.
7. Dr. Cureton—*The Teachings of the Apostles*, 314, See also *Ante-Nicene Christian Library*, Vol, 20 : 6.
8. *Ency. Brit., Act Thomas*, Vol. 23 : 309.
9. F. Wrede, *An Account of the St. Thomae Christians on the Coast of Malabar*, 363.
10. W. Grose, *A Voyage to the East Indies*, Vol. 1. 2.
11. John Fryer, *A New Account of East India and Persia*, 116.
12. W.R. Phillip, *The Thirty-four Conferences between the Danish Missionaries and the Malabar Brahmans (Christians) in the East Indies*, 15.

No instrumental music was used in their services which were conducted in Syriac.[1] Their churches were devoid of images or pictures and according to Gibbon when the Portuguese presented them with an image of Mary they exclaimed in protest: "We are Christians, not idolaters."[2] They had no monks, friars or nuns and did not acknowledge the Pope to be the head of the universal Church. They did not believe Jesus to be the son of God, nor did they accept his virgin birth.[3] On the contrary, they deliberately removed the adoration of Mary from their *Breviaries* and St. Thomas was accepted as the twin brother of Jesus.[4] Their ministers were allowed to marry. The details of their faith can be gathered from the proceedings of the Synod of Diamper, near Cochin, which was presided over by the Romanish Archbishop Manzes. The Decree of this Synod introduced images in their Church,[5] compelled them to abjure their faith, to surrender all their religious writing[6] and to believe that "Mary, the mother of God, was always, before, on and after the birth of the Son of God a most pious virgin and that when her life on this earth came to a close she was bodily carried up into heaven."[7] On their refusal to do so the South Indian Christians for the first time learnt of and faced the Holy Inquistion and their clergy were condemned to death.[8]

Before considering in some detail the narrative as given in *Acta Thomae,* it would, I think, be advantageous to refer to the *Beni Israel* to be found on the western coast of India between Bombay and Cochin and even in Ceylon.[9] According to their traditions, their ancestors had left Jerusalem after the second desecration of the Temple and reached these lands in about 280 B.C.E.,[10] but some continued to come through North India up to 175 B.C.E.[11] Dr. Wilson came to the conclusion that they were the direct lineal descendants of the Lost Ten Tribes of Israel.[12] It is recorded that a little later King Airvi gave them liberty to settle through their leader Isappu (Joseph) Habban.[13] That some of them had come from N.W. India and Kashmir was established by Buchanan. He questioned them as to the whereabouts of the other descendants of the Lost Tribes. "And they recounted the names of many other colonies in North India."[14]

Buchanan secured some manuscripts from them. He says:

> One of them is an old copy of the Book of Moses, written on a roll of leather. The skin was sewed together and the roll is 48 feet in length. It is in some

1. George Milne Rae, *The Syrian Church in India,* 112.
2. Gibbon, *Rise and Fall of the Roman Empire,* Vol. 6, 52.
3. W. R. Phillip *The Thirty-four Conferences, between the Danish Missionaries and the Malabar Brahmans (Christians) in the East Indies,* 15.
4. Their *Breviaries* were republished in 1886 at Mosul by the Dominican Fathers Press.
5. Rev. Claudius Buchanan, *Christian Researches in India,* 375.
6. Michael Geddes, *History of the Church of Malabar,* 152-156.
7. Rev. Claudius Buchanan, *Christian Researches in India,* 141.
8. *Ibid.,* 385.
9. Kehamkhar, *Beni Israel of India,* 657.
10. Rev. Claudius Buchanan, *Christian Researches in India,* 220.
11. Prof, Gratez, *History of the Jews,* Vol, 6 : 11, See also *Milman's History of the Jews,* Vol, 1 : 442.
12. Dr. Wilson. *Lands of the Bible,* Vol. 2 : 667-679. See also Israel Joseph Benjamen—*Eight Years in Asia and Africa,* 134.
13. Dr. A.C. Burnel, *Indian Antiquary,* Vol. 229.
14. Rev. Claudius Buchanan, *Christian Researches in India,* 224.

> places worn out and the holes had been sewed up with pieces of parchment. *It was brought from Cashmere.* The Cabul Jews, who travelled into the interior of China, say that in some synagogues the law is still written in a roll of leather made of goat's skin dyed red.[1]

Musaeus, the Bishop of Aduli, found, in the fourth century of the Christian Era, many churches and synagogues in N. W. India and particularly at Sirhind and he learnt of their connection with the Beni Israel of the Western coast of India.[2] I have already referred to the Kashmir tradition that some of them had drifted to the Malabar coast.[3]

The life of Thomas as given in *Acta Thomae* begins by telling us that at the division of the field of work among the Apostles, Parthia fell to the lot of Thomas and he had to work in that part of India which was within the Parthian Empire.[4] Thomas objected: "How can I, being a Hebrew man, go among the Indians?" It is next stated that Jesus and Thomas together arrived at Magdonia, which is another name for Nisibis.[5] Abbanes (Abbanes or Habban) an emissary, some say nephew, of Gondaphares, reached there and requested the King of Magdonia to send an artificer to build a palace after the Roman style. Jesus knew that Thomas was a mason and a carpenter. Jesus was at that time preaching to the King of Magdonia and on his suggestion Thomas was sent to India. Thomas left by land for a Mesopotamian port, and then travelling by sea reached the mouth of the Indus. He went up the river to place called Attock. Abbanes presented Thomas to Gondaphares. This was about 48-49 C.E. Thomas built the palace in six months. The fact that Jesus joined Thomas is not stated in so many words, but it is recorded that both attended the marriage feast of Abbanes (Abdagases), the son of Gad, who was a brother of Gondaphares,[6] and:

> Thomas after the ceremonies left the place. The bridegroom lifted the curtain which separated him from his bride. He saw Thomas, as he supposed, conversing with her. Then he asked in suprise: "How canst thou be found here. Did I not see thee go out before all?" And the Lord answered: "I am not Thomas, but his brother."[7]

This incident establishes that Jesus was physically at Taxila at a time when he is supposed by Christians to have been in heaven. It also shows that in appearance he was so like Thomas that Abbanses mistook him for Thomas.

No wonder *Acta Thomae* was condemned by the Church and excluded from the Canon.

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1. Rev. Claudius Buchanan, *Christian Researches in India,* 229. (Italics are mine).
2. Capt. E. Wilfred *Christian Religion in India,* 70.
3. Pandit Anaud Kaul *The Kashmiri Pandits,* 19.
4. According to the Anglo-Saxon Life of Thomas, which is ascribed to Elfaric, Jesus himself appeared to Thomas and commanded him to go to India, but *Acta Thomae* is silent on the point.
5. Dr. Cureton, *Ancient Syriac Documents,* Vol. 22 : 141. See also F.C. Burkett *Early Christians Outside the Roman Empire,* 155.
6. Prof. J.W. Farquhar, *The Apostle Thomas in India,* John Reyland's Library Bulletin, Vol. 12 : 1.
7. *Acta Thomae, Ante-Nicene Christian Library,* Vol. 20. 46. See also Sir V. A. Smith's *The Early History of India,* 219.

It is next stated that before proceeding to S. India, Thomas went to another kingdom, but this kingdom is not specified. It is an historical fact that in about 50 C.E. the Kushans broke through the Hindu Kush and crossed the Indus. The precise date is not known, but according to an inscription recovered from Taxila, Gondaphares was ruling in 46 C.E. While another shows that Kushans were supreme there in 60 C.E. It may, therefore, be said that about 50 C.E. is a safe date to fix concerning the Kushan invasion. With this danger the population at Taxila must have broken up and preaching must also have become an impossibility. Both the brothers, therefore, left with Mary towards the adjoining hills. Unfortunately, Mary died on the way and was buried there. This place began to be known by her name and is now known as Murree. Originally, it was called *Mari*[1] (a name by which *Mary* is called by Afghans, Jews and Kashmiris). Her tomb (See illustration, page 371) is next to the Defence Tower (See illustration, page 371) at a place in Murree called Pindi Point, which indicates the direction from which they had come. This tomb lies in the Jewish direction of graves—East to West. Local residents point out the tomb as *Mai Mari da Asthan,* the resting place of Mother Mary. This Defence Tower was built in 1898. Since this was, in those days, a strategical point, the Garrison Engineer, Capt. Richardson by name, wanted to demolish the tomb. His object was to prevent people, who used to make their offerings there, from coming near the Defence Tower. He tried to do so but Government had to intervene because of the protests of the local people. Capt. Richardson met with a serious accident and died: and the local people connected it with his "evil intentions about the tomb." In 1950 I got this tomb repaired (See illustration, page 372) through the M.E.S. after obtaining permission of the Garrison Engineer, Mr. Shamshad Hussain.

The two brothers then proceeded to the "other kingdom"—Kashmir. Jesus died there and Thomas, referred to as *Ba'bad,* buried him according to the Jewish style[2]—East to West.

Thomas must have learnt from Jesus about the Beni Israel of Malabar and Ceylon, for Jesus had moved among them during his first visit to India.[3] Thomas must have also heard the Kashmiri tradition that some of them had drifted to the Malabar coast.[4] Thomas, therefore, retraced his steps and reached the mouth of Indus. On his arrival there he was told that no ships were sailing for South India because of a war waged by King Mazdai against a neighbouring ruler but that an Alexandrian ship was ready to sail and that it would call at Socotra.[5] (Gulf of Aden). Thomas accepted the arrangement and sailed for Socotra.[6] Thus we hear of his preachings in Abyssinia. From there he proceeded to India and landed at Kerala, an island in the lagoon near Crangonore and whose chief port was Muiziris. The date is given as "1780 years."[7] Christians of St. Thomas, however, give this

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1. Kashmir Postal Rules, *Punjab Gazette* No. 673 (1869).
2. Shaikh Al Said As Sadiq, *Kamal-ud-Din,* 357.
3. *Ubi. Sup.,* 339.
4. Pandit Anand Kaul, *The Kashmiri Pandits,* 21.
5. The sea routes from Northern and Southern India to Arabia and Egypt joined at Socotra which lay off the African coast just outside the Gulf of Aden.
6. Prof. J.N. Farquhar, *The Apostle St. Thomas in India,* 8.
7. Francis Buchanan, *A Journey from Madras through Mysore, Canara and Malabar,* Vol. 2 , 391.
8. Capt. Wilfred, *Christian Religion in India in Asiatic Researches,* Vol. 10, 83.

date as the 4481st year of Creation. According to the Brahmanical tradition it was 1885 years after the Epic War of *Ramayana*[8]—between Rama and Ravana.

Thomas preached to the people on the western coast, established seven Churches and appointed two presbyters. He then went to the city of Andra in the district of Andra.[1] Thereafter he went to Maelapore on the eastern coast and was successful in converting Queen Tertia. This enraged King Mazdai and excited the jealousy of the Brahmans. They incited the people to kill Thomas and four soldiers pierced his body with spears.

Such being the account of the life of St. Thomas as given in *Acta Thomae*, the question now arises whether there is any truth in this Apocryphal version. It seems not unreasonable to say that, after eliminating the miraculous elements and doctrinal vagaries, there does remain a good deal of historical and geographical data which corroborates the version. The traditional association of Thomas with historical personalities and geographical places as they then existed, are in no way at variance with the chronology of the reign of the kings mentioned therein. I will enumerate some of the most salient features.

1. The tradition of the Christians of St. Thomas that St. Thomas did come to South India in the latter half of the first century of the Christian Era and was killed and buried there, supports the version of *Acta Thomae*. Within an ambit of seven to eight miles of Fort St. George (Madras) stand three magnificent ancient Cathedrals which mark places connected with the martyrdom of Thomas. In one of these there is a trap door which gives access to the tomb of Thomas (See illustration, page 362). From this dark underground chamber many a handful of dust is carried off by the faithful to cure diseases. In another, a portion of the spear with which the body of Thomas was pierced is even now preserved. In this Church certain inscriptions in Pahlavi are still to be found. In the third Cathedral a bust of St. Thomas is exhibited. This figure represents him as raising his right hand in benediction. In his left hand he holds a carpenter's square, associating him with the occupation of his father, Joseph, the Carpenter.

2. The mention of King Gondaphares, and his brother, Gad, who belonged to the Parthian Dynasty and ruled in Taxila during 25-50 C.E. is very significant. In Takht-i-Bhai an inscription has been recovered which refers to Gad, the brother of Gondaphares.[2] Another inscription from this very place establishes that Gondaphares ruled there in about 47 C.E.[3] A pedestal has also been found at Palati Dehri near Charsada which mentions the name of Gad in connection with certain ceremonies.[4]

3. The mention of Abbanees (Abbagases), the son of Gad, who, in fact, succeeded Gondaphares for a very short period.[5]

4. The invasion of Kushans at about that time.

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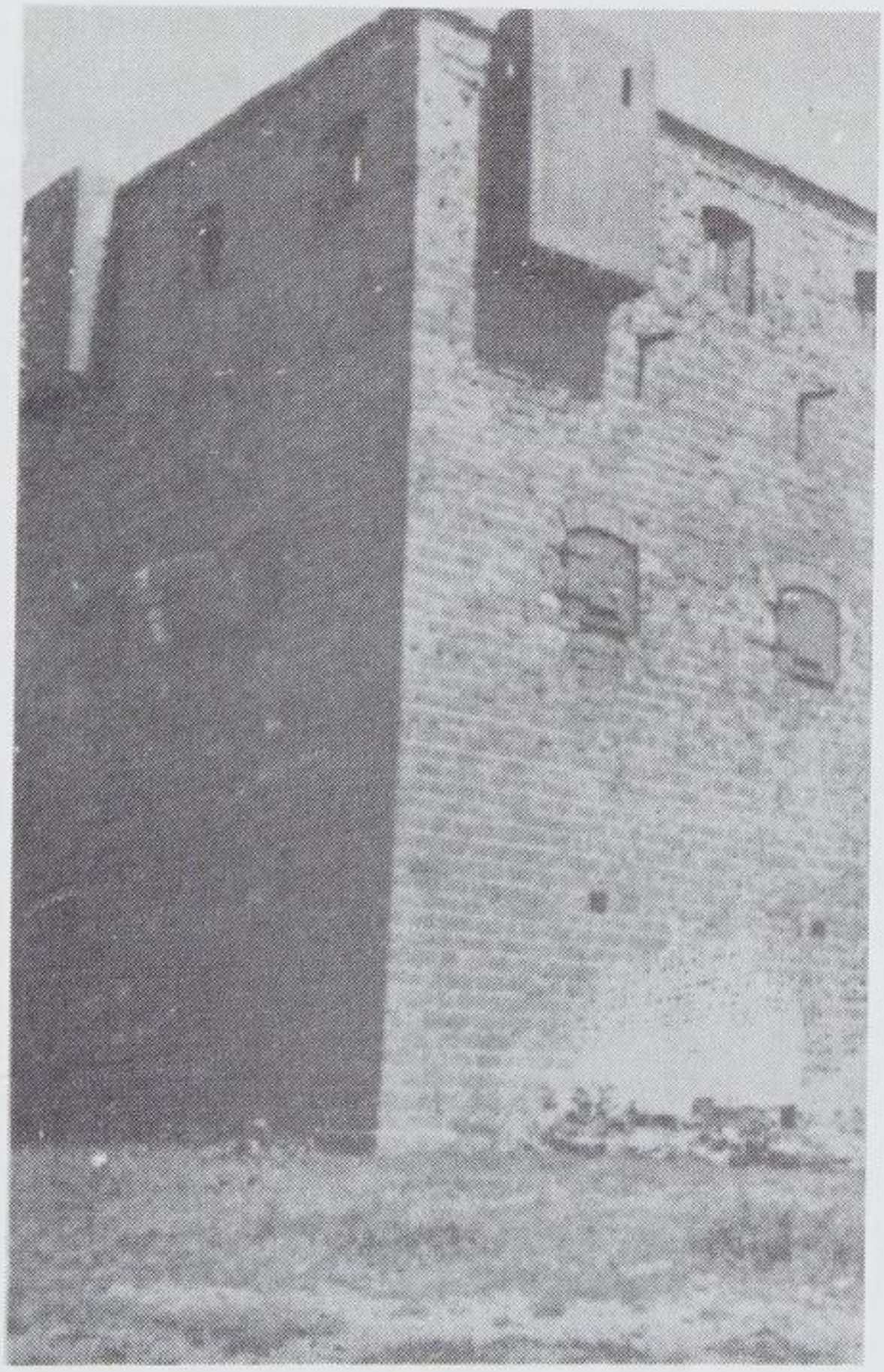
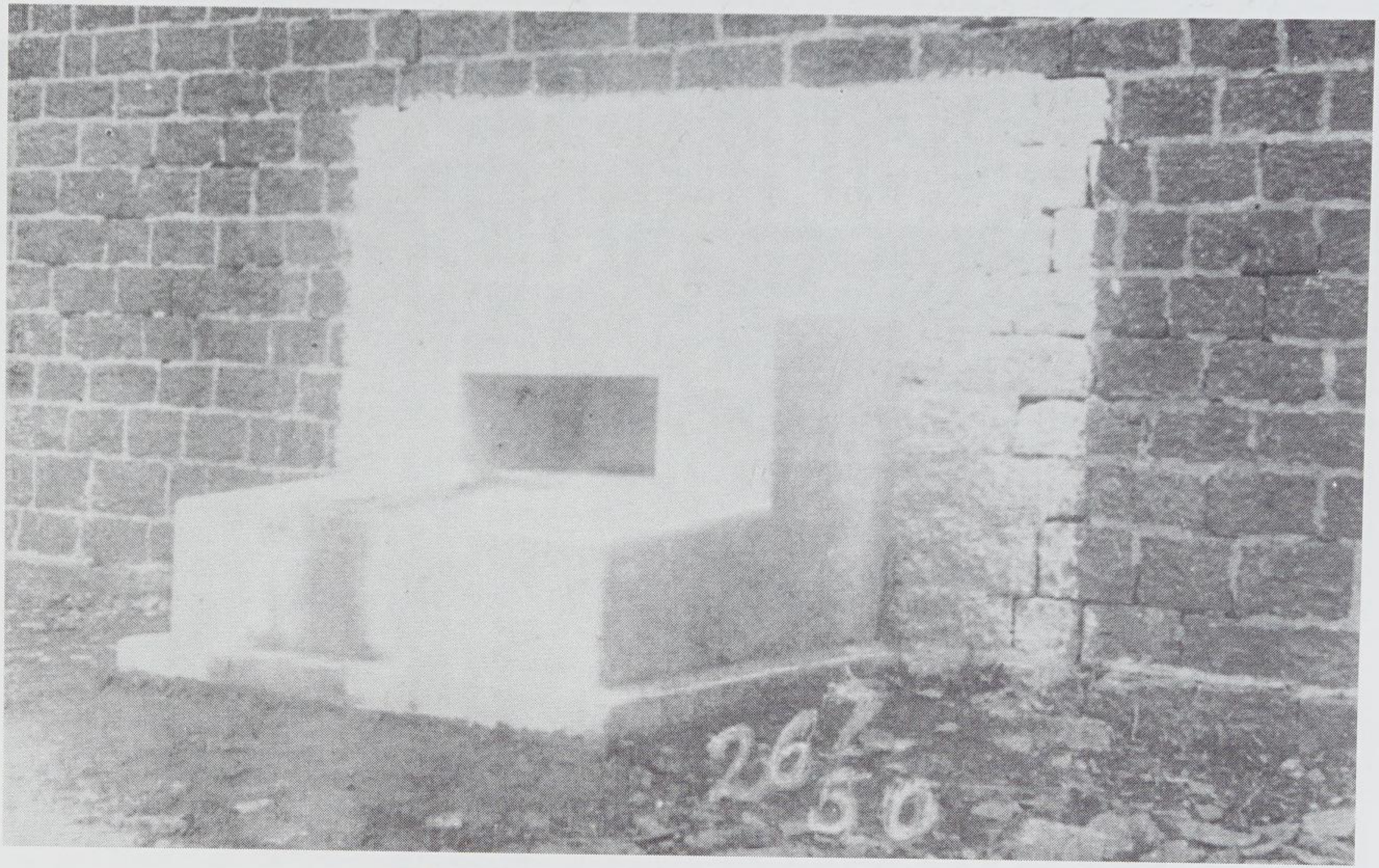
1. This city has often been confused with Andrapolis, on the Nile, and has formed the basis for challenging the authenticity of *Acta Thomae*, but the reference was really to the *City of Andra*.
2. The *Imperial Gazetteer of India*, Vol. 2. 288.
3. *Annual Report of the Archaeological Survey of India* for 1902-3, p. 167.
4. *Indian Antiquary*, Vol. 2, 60 (1873).
5. Sir V. A. Smith, *The Early History of India*, 217.

Tomb of Mary before repairs. (See page 369).



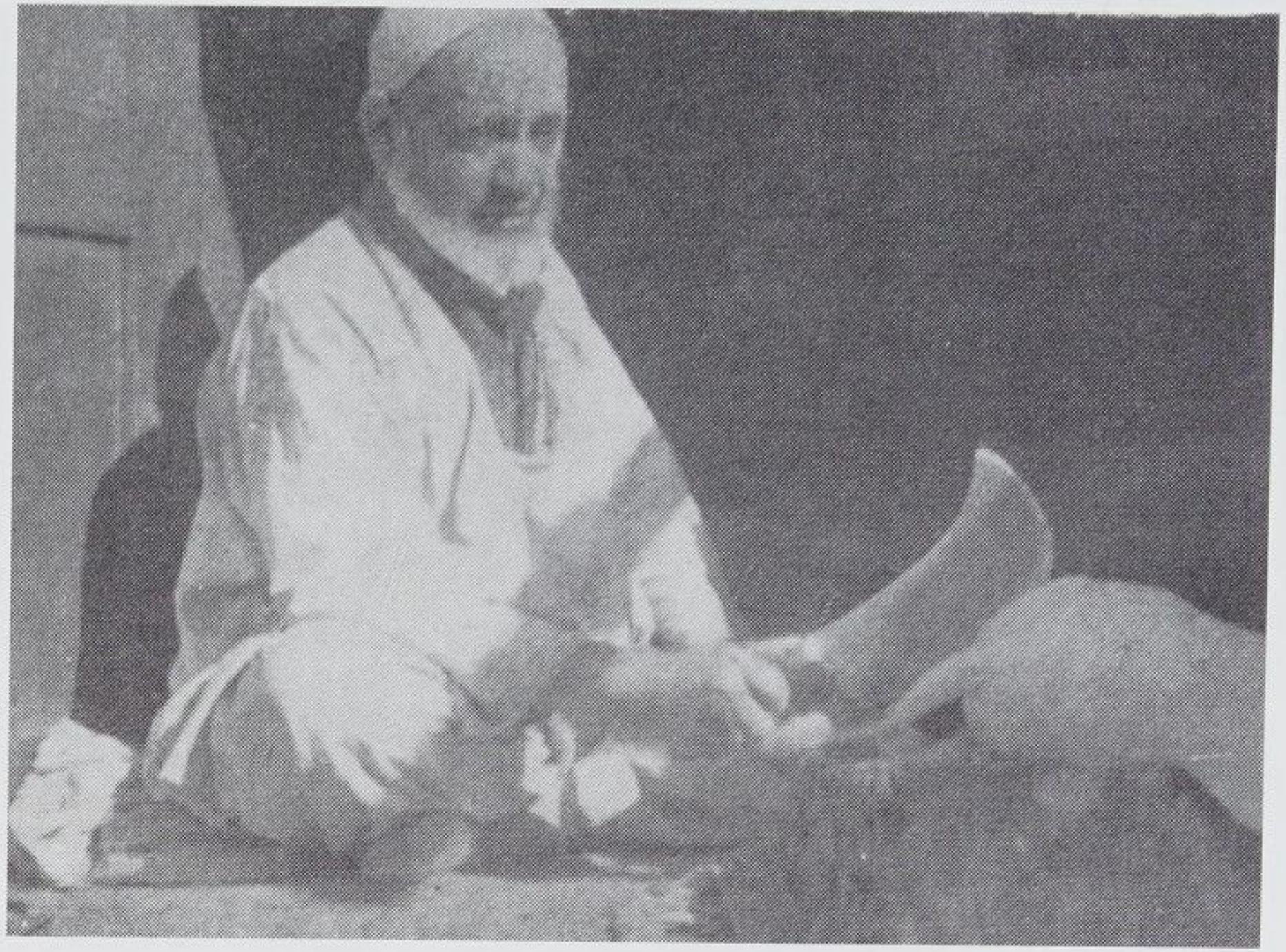
Defence Tower, Murree, with Tomb of Mary. (See page 369).



Tomb of Mary, Murree, after repairs. (see page 369).

(Courtesy Archaeological Dept. Pakistan)

The full figure on the left is of the "foreigner" who is also included on the right in the group of statues excavated at Taxila. They date back to the beginning of the Second Century of the Christian era. (See page 377).



(Courtesy Archaeological Dept. Pakistan)

The figure on the left is of a "foreign" bearded man and according to the researches and conclusions of the Archaeological Departments of India and Pakistan, it dates back to the beginning of the Second Century of the Christian era. This person, it is obvious, must have come to Taxila before this period. The photograph of a Kashmiri butcher on the right was taken in Srinagar in September 1947. It appeared in the first edition (1952) of my book on page 334. My object then was to show the peculiarly shaped chopper used by butchers of Kashmir and Palestine of old. Little did I know then that it would become of great significance in ten years time. The two men look exactly alike to almost the minutest details. These photographs will baffle ethnologists. They can now "trace back" the features and appearance of a man in Srinagar in 1947 C.E. with those of another man who came to Taxila from Palestine about two thousand years ago. There is no explanation. I can see none except that they belong to the one and same Semitic stock and both are the Children of Israel. (See page 377).

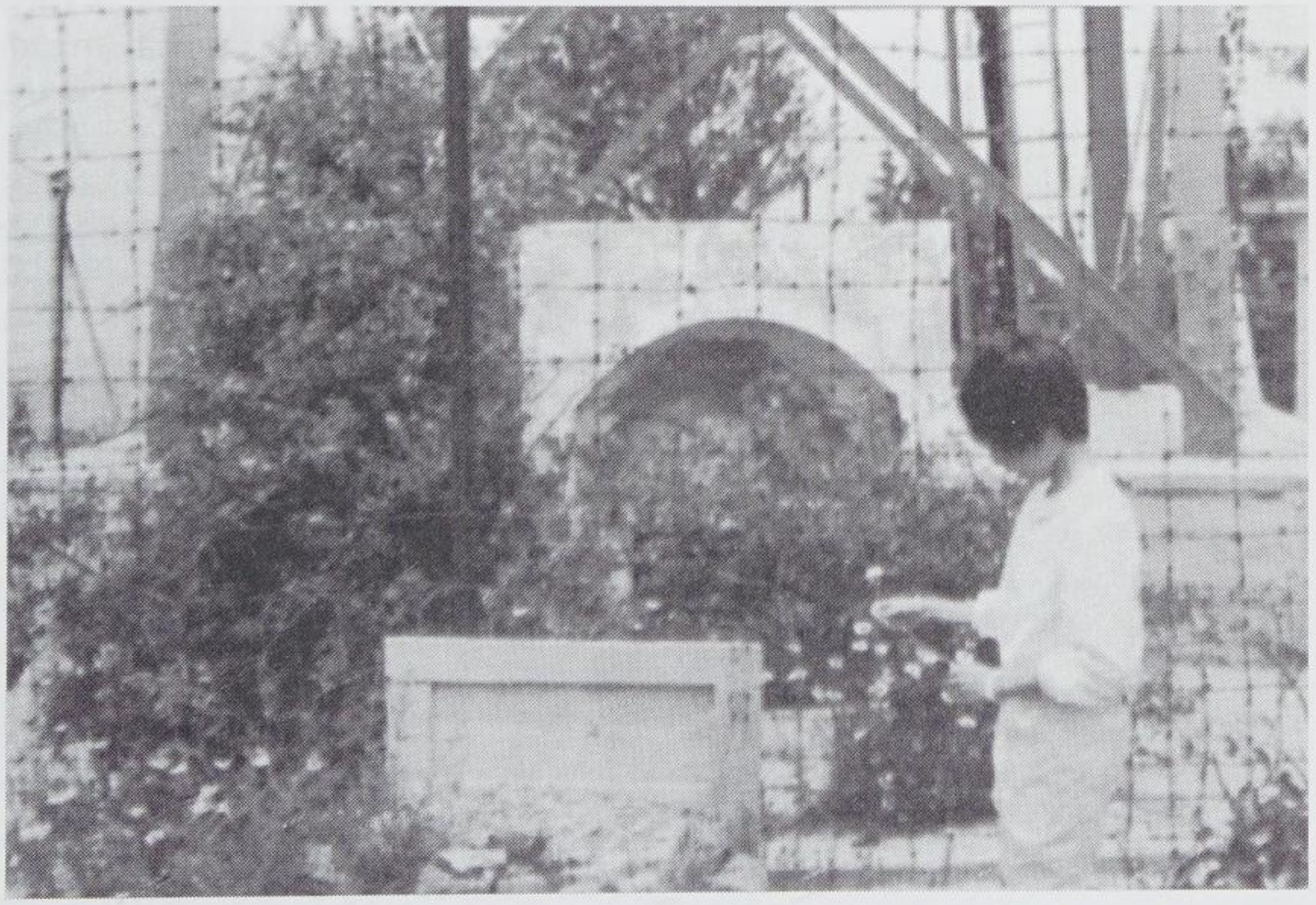
5. King Mazdai who was ruling in S. India at about that time and was involved in a war with a neighbouring ruler.

6. The visit of Thomas to Magdonia (Nisibis) is corroborated by an entirely independent source *Rauza-tus-Safa.*[1]

7. The tomb of Mary at Murree *(Mari).*

8. The presence of Thomas at the death of Jesus in Kashmir as stated in *Kamal-ud-din*[1] and *Ain-ul-Hayat.*[3]

9. The names of places in S. India which are mentioned in connection with his activities there.



The Tomb re-built, when the television tower replaced the Defence Tower.

(See page 369).

1. *Rauza-tus-Safa,* Vol. 1, ff. 132-133.
2. *Kamal-ud-din,* 359.
3. *Ain-ul-Hayat,* Vol. 2, Ch. 2, 177-178.

FURTHER MATERIAL ON CHAPTER 23

JESUS AND ST. JUDAS THOMAS AT TAXILA

At the time of writing this chapter I had not known that any material in support of the facts stated therein could be gathered from the Archaeological excavations at Taxila. Mrs. Pat Groves of Vancouver (Canada) has drawn my attention to a statue in a "Group in front of Cell 29," which was excavated in Julian site at Taxila in 1913. Sir John Marshall, late Director-General, Archaeological Department of India, describing this statue says that "the dress and bearded head of a peculiarly distinctive type clearly prove him to be a foreigner." I then read two works of Sir John Marshall: *A Guide to Taxila*[1] and *Taxila.*[2] I also read *Five Thousand Years of Pakistan*[3] by Sir R.E.M. Wheeler, late Archaeological Adviser to Government of Pakistan. All these books have made a reference to the visit of St. Judas Thomas, the Apostle, to the Court of King Gondaphares at Taxila in 40 C.E. It is also given in some details by Prof. E. J. Rapson in his *History of India*[4] and by R. B. Whitehead in his *Catalogue of Coins in the Punjab Museum at Lahore.*[5]

When I looked at the photographs of this unique figure as given in the first mentioned two books (Plates 23 and 139, Scultptures 181 and 181a) I was so surprised by its resemblance and similarity—the broad cheeks, the beard, the moustaches and other facial peculiarties—to the conventional likeness of Jesus as drawn by Holman Hunt and other famous Western Artists that I could not help thinking that I had after all struck against the missing proof. I then went to Taxila to see the actual figure in the Archaeological Museum at that place. All the figures in the group are shown barefooted except that the central large figure (without head) appears to be with sandles and this particular bearded figure had boots, rather of uncommon shape, with laces or latchets. The peaked cap, is definitely of a Syrian shepherd or a nomadic traveller. It is probably made of white woollen cloth with soft wool or fur at the rolled end. The tunic to knees is in fact a short uniform of Roman soldiers often worn in those days in Syria. The trousers with buttons in place of lacings, the ornamental belt also clearly indicate that the figure is neither of an Indian nor of a Parthian, but rather of a Syrian. All these clothes show a peculiar combination of East and West which could only have taken place in the Middle East under the Roman influence, and Syria was within the Roman Empire in those days. It may be a mixture of Syrian and Kushan types, whose trade in the Mediterranean, in the time of Augustus, brought with it Greek and Roman influence. But all these considerations must be brushed aside as we are here dealing with a man of Semitic origin. The peculiarly pointed beard, trimmed at the sides (the Jews were ordained: "Ye shall not... mar the corners of thy beard,"[6]

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1. Sir John Marshall, *A Guide to Taxila,* Delhi, Govt. of India Publications, 1936, pp. 15, 138.
2. Sir John Marshall, *Taxila,* 3 Vols. Cambridge, University Press, 1951, Vol. 1 : p. 62, 83.
3. Sir Mortimer Wheeler, *Five Thousand Years of Pakistan,* London, India and Pakistan Society, 1951, p. 42.
4. Prof. E. J. Rapson, *History of India,* Cambridge, University Press, 1922,Vol. 5 : 678-680.
5. R. B. Whitehead, *Catalogue of Coins in the Punjab Museum at Lahore,* Oxford, Clarenden Press, 1914, Vol. 1 : 94.
6. Lev., 19 : 27.

shows that the man was a Jew. Besides, the figure has definite and distinctive Jewish features.

The tablet in front of the group reads: "The man with the peaked cap is the donor of the Group." It must mean that the man was prominent enough and well to do to be able to pay for the entire group. It may be that he had been handsomely paid for building the palace and he could afford to do so. In any case this man, a Jew, must have been very holy and important and accepted and respected to have been placed next to Buddha (as some Archaeologists think) or King Gondaphares. It may be that this group had been set up to commemorate the building of a palace by St. Judas Thomas for King Gondaphares. A "Mahal" site has been partly excavated at Sirkap, Taxila, and Wheeler referring to this "Mahal" says that "here, it may be, the Parthian King Gondaphares received the Church evangelist St. Thomas."

It is hardly open to doubt that this figure is that of Jesus or St. Judas Thomas, the Apostle, because we otherwise know that one of them was often mistaken for the other. *Acta Thomae* was written in the Second Century of the Christian era. It was condemned as heretical by a Decree of Gelasius in 495 C.E. but it is read even today in the Assyrian Churches. In it we are told:

> Thomas after the ceremonies left the palace. The bridegroom (Abdagases) lifted the curtain which separated him from his bride. He saw Thomas, as he supposed, conversing with her. Then he asked in surprise: "How Canst thou be found here? Did I not see thee go out before all? And the *Lord* answered : "I am not Thomas, but his brother."[1]

This proves conclusively the presence of Jesus and St. Judas Thomas at Taxila at this historical marriage in 49 C.E.

The fact that this figure was found in Julian monastery, Taxila, (See illustration, page 361) can be of no effect because statues of persons other than Buddhists have also been excavated from such monasteries. The builder of a palace or any other important person could have been shown in a monastery, particularly if he was the donor of the group. On such an occasion he would be accompanied by one or more members of the royal family. The period of Julian monastery is traced back to the beginning of the Second Century of the Christian era. The "foreigner" in the group must have been in existence before this period. The visit of Jesus and St. Judas Thomas to the Court of King Gondaphares at Taxila was in fact before this period i.e., during 48-50 C.E.

The central figure, as already mentioned, is without head, and the two arms and hands are also missing. They had been, it is said, removed or broken up during the Hun invasion. It stands in a group of stucco sculptures which is no doubt very unique both in its realistic modelling and composition as well as in the peculiarities of the persons assembled in the group. I have already described the "foreigner." The central

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1. *Ante-Nicene Christian Library,* Edinburgh, T&T Clark, 25 Vols. 1869, Vol.20 : 46.

figure is in a flowing dress. Above it on both the corners are, said to be, figures of Avalokitesvara and Bodhisattva Maitreya. But the usual nectar jar in the left hand is missing. They may be the angels or devas only. On the right hand below is a monk dressed in Sanghati with one shoulder bare and he may be the steward of the monastery. In between the central figure and the "foreigner" is a smaller figure with similar clothes except for a *Mukhat* and some other ornaments. It may be, as surmised by some Archaeologists, that the figure is that of the wife of the "foreigner," but the figure may be of a prince or princess who had, as was usual in those days, accompanied a respected guest or the builder of the palace to a Buddhist Vihara.

But this large figure has some peculiarities. From the shoulders, falling to the sides, it has a toga, like the '*Abba* of the Arabs, a mantle or a sleeveless gown, which was used from very ancient times by the Royalty in particular and the nobility in general. It has also undergarments and sandles. Some Archaeologists think that this large figure is of Buddha and they base their opinion only on the dress of this statue. These conjectures, I venture to think, are unjustified. This figure is without any ornaments and they are, therefore, correct in asserting that it is not that of Bodhisattva Maitreya. To agree with them in this matter one has only to look at a statue of this personage in the Peshawar Museum, Sculpture No. 1866 (Plate V) in *A guide to The Peshawar Museum*[1] by M. A. Shakur or at Sculpture No. 2345 in the Gandhara Hall of the Lahore Museum. But this large figure, I venture to suggest, is not even of Buddha, because its dress is not of a hermit, and Buddha was always dressed as a hermit and is so portrayed in all his statues available to us. The large figure, it is true, has a very large hallo behind its head. But it is almost cut in half and is not in the centre, but rather more to the right side, which seems unnatural. It is too large to be of any significance and in any case it appears to be a later addition and is perhaps the result of a defective moulding.

The *Mahayana,* the *Great Vehicle,* of the Buddhists, we must not forget, were keen and anxious to exhibit Buddha in the best possible manner. Whenever Buddha was made to appear in a group, all persons surrounding him were depicted as adoring or worshipping him. The angels or the devas, the Aryan gods—Brahama, Indra and Vishnu, and even the Kings and Queens were one and all shown as worshipping or paying homage and respect to him. Buddha was also made the pivot of all the mythical fables which were prevalent in or preceeding their times. Thus the mother of Buddha, admittedly a married woman, was shown as giving birth to Buddha from her ribs, as she was somehow believed to be a virgin and all those present in the group were shown as adoring and receiving him. Similarly, the Resurrection of Buddha from the dead was picturised and he was shown as coming out of a coffin, although coffins were unknown to India in his time, and the idea had been borrowed from the Indo-Greeks or the Scythians of a later period in Indian history.

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1. M. A. Shakur, *A Guide to the Peshawar Museum,* N.W.F.P. Government Publications; 1954.

The only statue of Buddha, in a standing position, with the "crystal urna" and in which he is dressed somewhat like that of the large statue in question is to be found in the Peshawar Museum (Sculpture No. 1420). There is another similar statue, Sculpture No. 2, in the Gandhara Hall of the Lahore Museum. The heads in both these statues are present but neither of them is wearing a toga, nor the undergarments nor the sandles. The ornaments and the sandles, as far as I am aware, were worn by Bodhisattva Maitreya and not by Buddha. The statue alleged to be of Buddha by Sir John Marshall in Plate 106 in the third volume of *Taxila* appears certainly to be with a toga but here again the head is missing and we cannot be definite about it.

It may be that, in this case also, history is repeating itself. It is not unknown that prominent Archaeologists of India wrongly asserted, for a considerable time, that certain type of statues were of a very early period. But then Dr. W. W. Tarn had, in his *Greeks in Bactria and India,* demonstrated and proved that those statues in fact belonged to a much later period. His views were not, however, accepted without a good deal of hesitation and controversy. In the case of this large statue also a superficial view of the dress based on certain preconceived ideas has been taken as sufficient to convert those who are already convinced that the statue is that of Buddha himself. The missing head has unfortunately complicated matters and provided them with a scope for their conjectural speculations about the dress. The large figure does not demonstrate any of the usually known positions or poses of Buddha. This figure is neither in the *Shiksha Mudra* (the blessing pose) nor the *Abhaya Mudra* (the defensive pose) nor the *Dharma Chakra Mudra* (the reasoning or preaching pose). It cannot be in the Dhyana - sometimes known as the Samadhi-Mudra (the meditation - sitting with clasped hands pose). The hands also are unfortunately missing. So the well known positions or poses of Buddha can be of little or no help in identifying this large figure with that of Buddha. They also ignore another important factor. No one in this group, including the two angels or devas, is worshipping, adoring or paying homage or respect to this large figure. The "wife" of the "foreigner" is also not doing so. The folded hands may be a sign of respect to the "foreigner." The angels, or devas, shown on the top on either side, are neither showering flowers nor are they blessing it. The figure itself is with a toga, which should not be confused with the clothes next to the skin, usually worn by Buddha. The presence of the undergarments, and the sandles are also not without significance. All these peculiarities should be satisfactorily explained on a rational basis, or it must be conceded that the large figure is of some one else, at the most in the dress of Buddha, but not of Buddha himself.

It should not, however, be overlooked that in Buddhist times it was not uncommon, nay it was considered to be virtuous and meritorious, for kings and people of high rank to appear in dresses like that of Buddha and to act and to do things which Buddha was supposed to have done. This was done with a view to please or appease a vast majority of the population which was Buddhist.

There is another aspect. No one can deny, or for that matter assert, that Gondaphares was not a Buddhist himself or that he did not have any inclination

towards Buddhism. He may have, for reasons already explained, adopted, for ceremonial occasions, the dress of Buddha and retained with it the toga, the undergarments and the sandles. The dress of the large figure can befit the theory of the Archaeologists on this basis only, because the dress is more kingly than that of a hermit. In fact it is not unlike some of the dresses in the Parthian coins which are preserved in the Museums of West Pakistan. I may for purposes of comparison refer to the *Historical Results* by H.T. Prinsep[1] in which a coin of 100 C.E. of Kanaska, "the King of Kings", is shown in a toga (coin 14 in Plate 20). Similarly illustrations of coins of the relevant period are given by Dr. Percy Gardener in his *Catalogue of Indian Coins in the British Museum*[2] and are also given by Chas. J. Rodgerson in his *Catalogue of Coins.*[3] They show some similarities in the dresses of the period with the dress of the large figure.

In view of all these facts it can be said with certain amount of certainty that the large figure is that of King Gondaphares in the dress of Buddha, standing with Jesus or St. Judas Thomas. But for my purpose it is really immaterial whether the large figure is of Buddha or someone else in the dress of Buddha so long as it can be established that Jesus and St. Judas Thomas were at Taxila during the reign of King Gondaphares and which is really proved by *Acta Thomae* itself and this statue of a bearded Jew which was set up in Taxila about two thousand years ago.

These statues were excavated from a monastery named after an adjoining village called Jullian. No explanation is forthcoming regarding the origin of this name. It is not an Indian name and the village might have been named after Jullian of Nisibis (Iraq), who, according to a recorded tradition, had accompanied St. Judas Thomas to Taxila.

There is an inscription in the Taxila Museum which had been excavated from Sirkap, Taxila. It is broken, mutilated and incomplete. According to Sir John Marshall, it belonged to the first century of the Christian Era[4], and formed part of an octagonal memorial pillar of white marble built into one of the walls of a house in "Block F." The inscription engraved on this pillar is in Aramaic, a dialect of Hebrew, which Jesus and his disciples spoke (See illustration, page 392). The existence of this inscription in Aramaic is of peculiar significance. But for the presence of Jesus and St Judas Thomas at Taxila it cannot be explained on any other hypothesis. No attempt has so far been made to explain it though soon after its discovery efforts were made to translate it. Transcriptions of the record were published by Dr. L.D. Barnet and Prof. A. Cowley in the Journal of the Royal Asiatic Society.[5] The notes of the late F.C. Andreas, published by Dr. W.H. Winkler, created further complications. The incompleteness and mutilation of the inscription coupled with their preconceived ideas and lack of knowledge of the real background has made confusion worse confounded. They say that the inscription

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1. H.T. Prinsep, *Historical Results*, London, W.H. Allen & Co., 1844.
2. Dr. Percy Gardener, *Catalogue of Indian Coins in the British Museum*, London, Longman Green & Co., 1886.
3. Chas. J. Rodgerson, *Catalogue of Coins*, Calcutta, Baptist Mission Press, 1895.
4. Sir Johan Marshall, *A Guide to Taxila*, 99.
5. Journal of the Royal Asiatic Society 1915, p. 34.

refers to a high official named *Romadota* and that it also mentions two other names: *Naggaruda* and *Priyadarsia.* The rest of the translation is imaginative and, therefore, meaningless. They could not, I repeat for lack of proper knowledge, appreciate that these three words might have been descriptive and not proper names. They could not avail themselves of *Rehnumai Taxila* by Maulvi Muhammad Hamid Qureshi, Assistant Superintendent, Archaeological Survey of India, in which he mentions that the inscription referred to the construction of a Palace (Mahal) of Deodar and Ivory at Taxila.[1] The Western scholars have also overlooked the fact that *Naggaruda* literally means in Aramaic *carpentry, Romadota* is really *Rudradeva* (a son-god) and *Priyadarsia* stands for *Peridesia* (a foreigner). As admitted by Sir John Marshall the Western Scholars went on mere possibilities. They also ignored the fact that any pious and holy man in India in those days was invariably styled as a son-god or as a son of some other god.

But if we put these facts together in their true perspective we are forced to look for and trace a foreigner in Taxila who was a carpenter, who was engaged in the construction of a Palace at Taxila, and who was associated with a pious and holy man who could be styled as *Rudradeva* (a son-god). St. Judas Thomas was, in fact, a foreigner, a carpenter, son of a carpenter, he did build a palace at Taxila, and was at Taxila with Jesus, a Prophet of God.

I may also mention that M. Sylvan Levi mentions another remarkable fact in his Notes which were translated by Mr. W.H. Phillipps and published in the *Indian Antiquary* in 1903.[2] His *Supplementary Notes* also appeared in it in 1904.[3] He says that Vasudeva of Kashmir, a contemporary of Gondaphares, was mentioned in a slightly different form in *Acta Thomae,* and that he had come in contact with St. Judas Thomas in Kashmir. This lends support to *Ikmal-ud-Din* and *Ainul Hayat,* two very ancient Arabic books, which speak of the presence of the twin brother of Jesus in Srinagar at the time of the death of Jesus.

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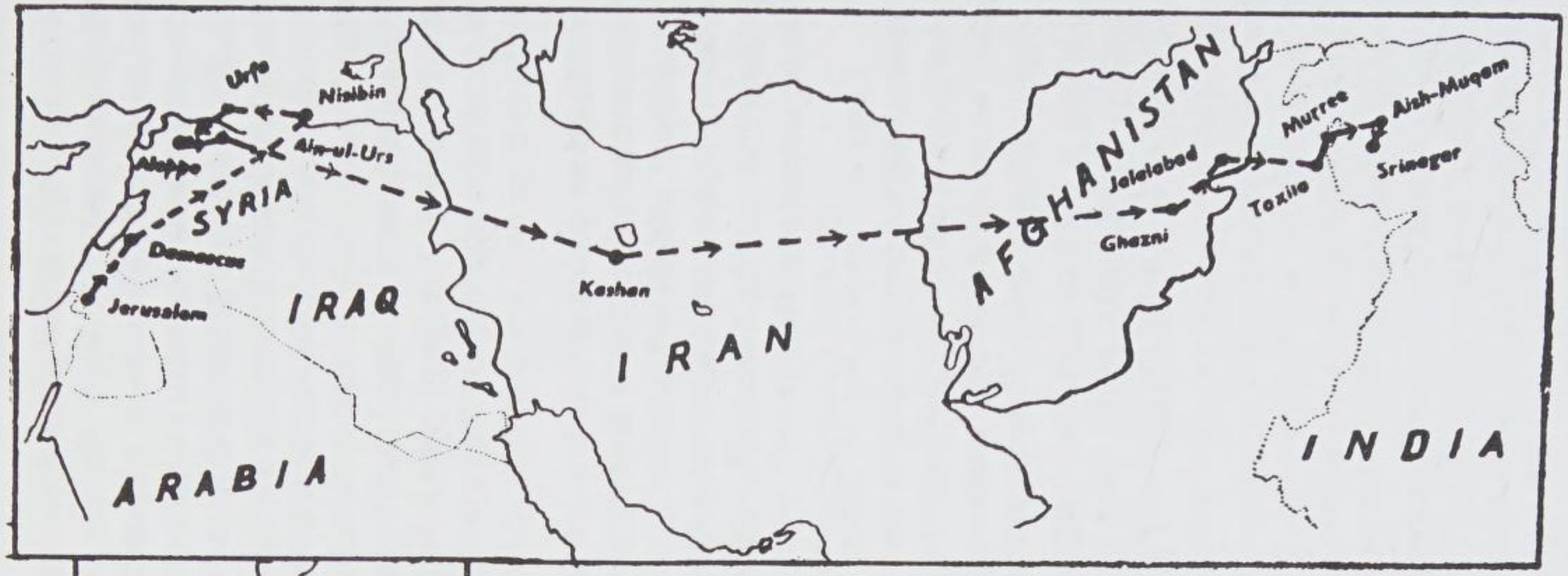
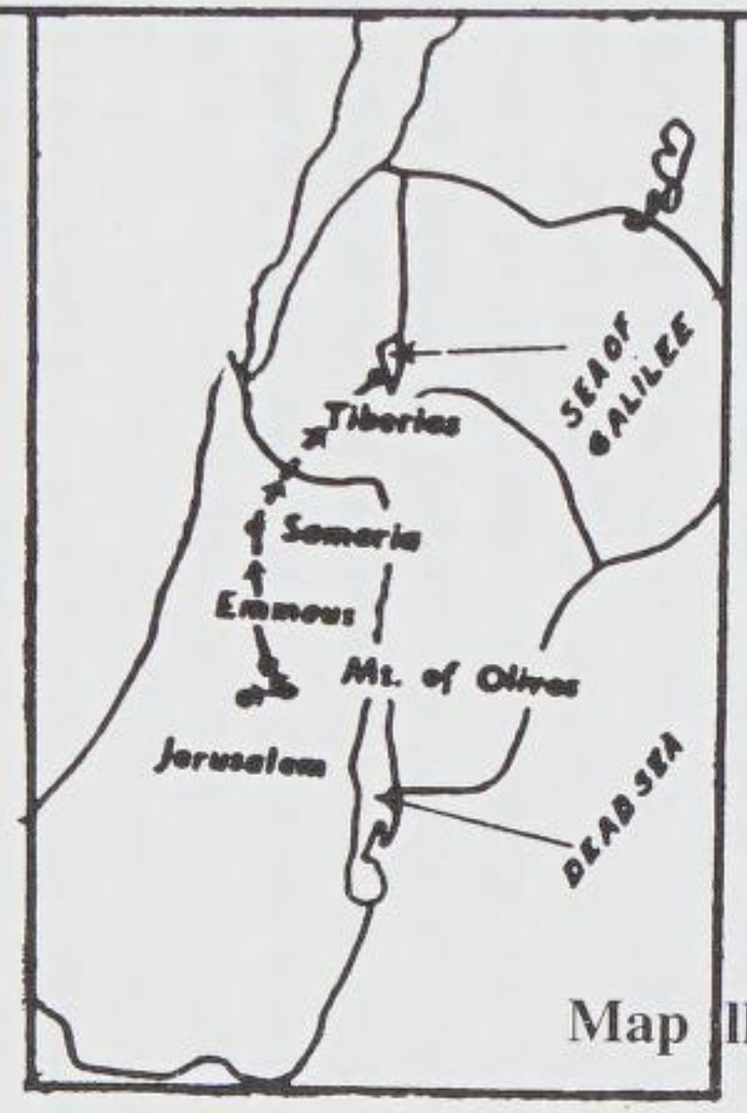
1. Maulvi Muhammad Hamid Qureshi, *Rahnumai Taxila,* Calcutta, Government of India Printing Press, 1924, p. 144.
2. Vol. 32, pp. 381-417
3. Vol. 33, p. 10





Map illustrating the second journey of Jesus to Kashmir.

(See page 384).

CHAPTER 24

JOURNEY OF JESUS TO KASHMIR

The mission of Jesus, as I have already mentioned, was to preach to and save the Lost Tribes of Israel. As a result of his first journey to the East he not only came to know of their whereabouts, but he had actually lived and moved amongst them in Afghanistan, Tibet, Kashmir, Malabar and even in Ceylon. His real mission was ever-present to his mind and the memories of those days must have flashed across his mind when the news of the arrest of his benefactor, Joseph of Arimathaea, was conveyed to him. This proved to be the proverbial last straw, and Jesus was easily persuaded by the Essenes Brotherhood to leave the country.

In *Kanz-al-Ummal* it is reported from Hazrat Abu Huraira that God guided Jesus to go away from Jerusalem lest he should be identified and further persecuted.[1] Ibn-i-Jarir, in his famous *Tafsir-Ibn-i-Jarir at-Tabri* says:

> Jesus was like unto the Holy Prophet. He and his mother, Mary (as a result of Jewish persecutions) had to migrate from Palestine and leave for a far off country and he went from country to country.[2]

Jesus thus left Jerusalem for the White Lodge on the summit of the Mount of Olives. He was in disguise. This is why Mary Magdalene could not recognise him when he stood next to her;[3] and when walking with the two men of Emmaus, they also failed to recognise him, and one of them had to question him and ask: Art thou only a stranger in Jerusalem?[4] When, however, they did realize who he was, for he had stayed with them for a meal, "he vanished out of their sight."[5] Further, we are told that when he appeared at the Sea of Tiberias, his "disciples knew not that he was Jesus."[6] But in spite of this disguise, the Essenes Brotherhood, who knew of his plans, had no difficulty in contacting him. The Eye-Witness, whom I have already quoted, tells us that when Jesus had finally made up his mind:

> His soul was greatly moved, and his heart was filled with sadness, for he knew that this would be his last walk in Judea.[7]
>
> Then the Elders of the Brotherhood sent word to Jesus that they were waiting (for him) and that it was already late....Jesus hastily went away through the gathering mist...Jesus was accompanied on his way by the Elders of the Brotherhood.[8]

Jesus, we are told, went through Emmaus to the Valley of Josephat, passed on through Western Judaea and went to Samaria, a land which the Jews were forbidden

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1. *Kanz-ul-Ummal,* Vol. 2, 34.
2. Ibn-i-Jarir, *Tafsir Ibn-i-Jarir at-Tab ri,* Vol. 3 : 197.
3. John, 20 : 14.
4. Luke, 24 : 18.
5. Luke, 24 :, 31.
6. John, 21 : 1,4.
7. *Crucifixion by an Eye-Witness,* 123.
8. *Ibid.,* 124.

to enter. Travelling by night, resting by day, he reached Nazareth and went to the Sea of Tiberias.[1] From Nazareth passed the great caravans *en route* to Damascus. He went there because in that city "men of all nations, busy with another life than that of Israel, were in its streets and to its people came the thoughts, associations and hopes of the great world beyond."[2]

The news of the persecution of his followers in Jerusalem must have reached him, just as the information of his presence at Damascus reached the Jews at Jerusalem, for we find Paul taking letters of authority from the high priest to the synagogues in Damascus enjoining that Paul be given all assistance in arresting "men and women of this way" and "to bring them bound unto Jerusalem."[3]

The place where Jesus first stayed for a time in Damascus during this journey was about two miles of the city. From that day to this it has been known as *Maqam-i-Isa;* though it was originally called *Rabwah.* He must have lived in Damascus long enough to make Ananias and others his disciples.[4] He came to know of the approach of Paul and, like the Prophet Elijah, went out to meet his enemy.[5] His personal contact and power resulted in the conversion of his persecutor. Jesus stayed there for at least three days more.[6] It was during this time that he received a letter from the King of Nisibis, through Anan, the King's tabulator. The letter informed Jesus that the King had fallen "sick of a grievous disease" and requested him to proceed to Nisibis and cure him. Jesus sent a reply that he would send a disciple and would himself follow later. Judas Thomas acted at this time as his amanuensis.[7] Jesus knew that some of the Lost Tribes of Israel were at Nisibis, Josephus also mentions this fact.[8] But, at this juncture, the arrival of a commission from Jerusalem to arrest Paul[9] convinced Jesus that it would no longer be safe for him to remain in Damascus. This fact is also mentioned by Prof. Johannes Weiss.[10] He, therefore, went himself to Nisibis.

Except in *Acta Thomae,* no reference is to be found in Occidental literature as to what became of Jesus after he had reached Nisibis, and we have to look for this information to Oriental writers.

Mir Muhammad bin Khawand Shah Ibn-i-Muhammad wrote his famous book, *Rauza-tus-Safa fi Sirat-ul-Ambia wal Muluk wal Khulafa* (The Gardens of Purity concerning the biography of the Prophets and Kings and Caliphs) in seven volumes in 836 A.H. (1417 C.E.). It was later printed in Bombay in 1271 A. H. (1852 C.E.). He deals with the travels of Jesus under two heads: *Migration of Jesus from Jerusalem and The Journey of Jesus to Nasibain* (Nisibis). Under the first heading he said:

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1. John, 21 : 1.
2. Macmunn, Townsend, *The Holy Land in Geography and in History,* Vol. 2, 81.
3. Acts, 9 : 2.
4. Acts, 9 : 10.
5. Acts, 9 : 4.
6. Acts, 9 : 9-10.
7. *Ante-Nicene Christian Library,* Vol. 20 (*Syriac Documents,* 1) Eusebias also cited and quoted from these letters.
8. Josephus, *Antiquities,* 18, 9 : 1-8.
9. Acts, 9 : 23-25.
10. Johannes Weiss, *Paul or Jesus,* 31.

> Since the Jews (tried to) falsified the Prophet, they (so to say) turned him out of the city. Jesus and Mary set out (from that city) and went to Syria.[1]

The author also mentions the rod *(asa)* of Jesus which he was carrying on his journey[2] and tells us that he used to sleep on the ground with a stone under his head.[3]

Under the second heading we read:

> In the time of Jesus, there was a King in the principality of Nasibain (Nisibis) who was extremely haughty and cruel, and the Prophet having set himself to preach to him went to Nasibain (Nisibis). When he reached its neighbourhood, he asked his companions: "Who would go to the city and proclaim that Jesus, a servant of God and His Messenger, is without the city?" Amongst them one Jacob offered to do so…Jesus sent Thomas with him…Jesus (warning them) said that there were his enemies within the town. They went and preached… but people abused them and said unpleasant things about Jesus and Mary. They were (ultimately) produced before the King…who had their hands and feet cut off.
>
> …Shamun (one of his Ministers) suggested that Jesus be asked to come and establish his claim for he was nothing but a magician and he is bound to fail… Jesus came…Shamun asked Jesus to cure his own disciples first. Jesus placed the cut off hands and feet next to their bodies and passed his hands over them and said: "By the order of God" and they became whole.[4]

In *Jami-ut-Tawarikh* we are told that on these journeys Mary, the mother of Jesus, was with him and that during these travels, he wore clothes and turban of white fleece and carried a rod *(asa)* in his hand and used to walk on foot. The author then tells us that Jesus went to the King of Nasibain (Nisibis) and preached to him. From there he went to the land of *Mashaq,* for there is situated the tomb of Sam, son of Noah.[5] In *Nasikh-ut-Tawarikh* we come across similar description of this journey.[6]

The author of *Jami-ut-Tawarikh* does not give us any reasons for the departure of Jesus from Nisibis, nor is any reason assigned in *Rauza-tus-Safa,* except that it is clearly stated that "Jesus setting a seal of silence on his lips set out on his journey further."[7] But an explanation for his sudden departure from Nisibis is furnished by Ibn-i-Jarir, He says:

> The King (of Nasibain) was a cunning man…people tried to kill him (Jesus) and he ran away.[8]

For our purpose it would be advisable to locate the principality of Nasibain referred to in these books, for there were, in fact, in those days three towns of this name: one between Mosul and Syria, the second on the banks of the Euphrates and the

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1. *Rauza-tus-Safa,* Vol. 1 : 134.
2. *Ibid.,* Vol. 1 : 135.
3. *Ibid.,* Vol. 1 : 135-136.
4. *Ibid.,* Vol. 1 : 132-133.
5. Faqir Muhammad, *Jami-ut-Tawarikh,* Vol. 2 : 81.
6. *Nasikh-ut-Tawarikh,* Vol. 1 : 28.
7. *Rauza-tus-Safa,* Vol. 1 : 149.
8. Ibn-i-Jarir, *Tafsir Ibn-i-Jarir at-Tabri,* Vol. 3 : 197.

third near Halab in Syria. From *Majma-ul-Buldan* (published in 626 A. H., 1207 C.E.) we learn that the first-mentioned lay on the caravan route from Syria (Damascus) to Mosul and beyond and was at a distance of six days' journey from Mosul. This was an important principality and the description of the ruler of this place would befit the one given in the books already referred to by me.[1] Edessa (now called Urfa) is not far from this place. From Urfa to Aleppo is four days' journey and Aleppo lies on what has always been the grand trade route between the Indian Ocean and the Mediterranean Sea.[2] Ain-ul-Arus is only a few hours' journey not far away from Aleppo. So Jesus went to all these places to reach Aleppo to proceed further. In Ain-ul-Arus is the tomb of Sam, son Noah, where Hittites remains are also to be found. Thus Jesus is said to have visited the tomb of Sam during this journey.[3]

Since the people of Nisibis were out to kill Jesus, and he could not go far in a few days, Jesus travelled incognito under the name of *Yuz Asaf,* and the books and local traditions of the countries he visited or passed through after Nisibis speak of him as *Yuz Asaf.* It has been said that *Yuz* stood for *Yusu* (Jesus) and *Asaf* in Hebrew means gatherer.

In *Farhang-i-Jahangiri,*[4] as in *Anjuman-i-Arae Nasiri,*[5] we find that Asaf was one of the grandees of non-Arab *(Ajami)* countries. In *Ghias-ul-Lughat*[6] and *Burhan-i-Qate*[7] *Asaf* is given as the name of a son of Barkhia, who was one of the learned of Beni Israel. In *Farhang-i-Anand Raj*[8] the word *Yuz* is explained as "seeker or leader." We are told that both these words are Hebrew. But here again none of these authorities explain what *Yuz Asaf* stood for and conjointly in the light of these meanings they convey no sense. *Farhang-i-Asafia,* on good authorities cited therein, strikes the proper note and explains the meaning of *Asaf* in the following words:

> In the time of Hazrat Isa (Jesus) when lepers were cured by him , they on being admitted among the healthy people who were free from all diseases, were called *Asaf.*[9]

In other words, the word *Asaf* was applied to lepers cured by Jesus. Thus Yuz Asaf meant the *Seeker* or *Leader of the lepers cured by Jesus.* Who could that person be but Jesus himself? The word *Asaf,* thus having a special significance known at that time only to the few around Jesus, served the purpose and yet described him more appropriately than any other assumed name could have done. Faizi the poet of the Court of Akbar, addresses Jesus:

> *Ai ki nam-ito: Yuz o Kristo*
>
> O thou whose name is *Yuz* and Christ.

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1. Shaikh-ul-Imam Shahab-ud-Din-Abi Abdullah Yaqub bin Abdullah al-Hamdi al-Rumi al-Baghdadi, *Majma-ul-Buldan,* Vol. 8 : 290, (Cairo Edn. 1324 A.H.).
2. David Fraser, *The Short Cut to India,* 121.
3. Faqir Muhammad, *Jami-ut-Tawarikh,* Vol. 2 : 81.
4. *Farhang-i-Jahangiri,* 108.
5. Raza Quli, *Anjuman-i-Arae Nasiri,* 24 : Col.I.
6. *Ghias-ul-Lughat,* Vol. 1 : 11.
7. *Burhan-ul-Qate,* 34 (Col. 2).
8. Muhammad Badshah. *Farhang-i-Anand Raj,* Vol. 8 : 487 (Col. 3) See also Stringass, *Persian-English Dictionary* under Yuz.
9. *Farhang-i-Asfia* Vol. 1 : 91.

We next hear of Jesus in Iran. It is said that *Yuz Asaf* came to this country from the West and preached there and many believed in him. The sayings of Yuz Asaf as recorded in Iranian traditions are similar to those of Jesus.[1]

On one city gate—unfortunately the town is not identified though local tradition mentions Kashan—one of the sayings of Yuz Asaf is inscribed. It says:

> The palaces of kings are devoid of three virtues: Wisdom, Patience and Religious Wealth.[2]

We can then trace Jesus in Afghanistan : In Ghazni (Western Afghanistan) and in Jalalabad (in the extreme south-east of Afghanistan) there are two platforms which bear the name of Yuz Asaf: for he sat and preached there. One of the Amirs of Afghanistan appointed a caretaker for this *Ziarat* at Jalalabad and also made a grant for its upkeep.

I have already mentioned that Jesus and Thomas, though coming by different routes, were together at Taxila when King Gondaphares was ruling there about 60 C.E. It is not without interest to repeat the quotation from *Acta Thomae* which records their presence at Taxilla. We are told that Thomas attended the marriage of a son of Gad, a brother of King Gondaphares:

> Thomas after the ceremonies left the place. The bridegroom lifted the curtain which separated him from his bride. He saw Thomas, as he supposed, conversing with her. Then he asked in surprise: "How canst thou be found here? Did I not see thee go out before all? And the Lord answered: "I am not Judas Thomas, but his brother."[3]

From Taxila, Murree by road nowadays is only about 45 miles. For reasons already explained, Jesus, his mother Mary, and Thomas proceeded towards Murree. Mary died there and was buried at a place which is now called "Pindi-Point" and from where Rawalpindi is only six miles as the crow flies. The town Murree was until 1875 called *Mari* and, was named after her. Her tomb, adjoining the Defence Tower, is even to-day called: *Mai Mari da Asthan*—the resting place of Mother Mary.[4]

We can almost with certainty trace the entry of Jesus into Kashmir through a valley called *Yusu Margh,* which is really named after him and where the race of *Yadu* (Jews) is still to be found.[5] It lies on the bridle route followed by merchants coming, generally on foot, from Kaghan and Afghanistan. The Kaghan valley on one side touches Kashmir and on the other the Murree hills. Aish Muqam (about 47 miles from Srinagar) is not far from Yusu Marg. In fact it lies on the same route. *Aish* or *Ashush* is a perversion of *Issa* (Jesus). In *Nur Nama* we are told that a prince had come and stayed at this place for sometime, and it was named after him.[6] *Muqam* signifies a

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1. Agha Mustafai, *Ahwali Ahalian-i-Paras,* 219.
2. "Arustu." On Yus Asaf, in *Ma'arif,* Vol. 34 : 1 (page 37), 1934.
3. *Acta Thomae, Ante-Nicene Christian Library,* Vol. 20 : 46. See also Sir V.A. Smith, *The Early History of India,* 219.
4. *Ubi. Sup.*, p. 353.
5. Sir Walter Lawrence, *Valley of Kashmir,* 19.
6. Mullah Hidayat Ullah Mattu, *Rishi Nama f.* 692 (1176 A.H.)

place of rest for a short time. Again we read in *Nur Nama* the destruction of a *dev* (evil spirit) at this place and the narrative is entitled:

> *Dastan-i-Kusta Shudan-i-Dev Az dasti-i-Brohan ke dar zaman-i-Issa pahal-wani bud.*[1] (The story of the destruction of a *dev* at the hands of Brohan who was a wrestler in the time of Jesus).

Events in the history of a country are always recorded by reference either to the contemporary ruler of the time or to some event of importance or to some great historical personality who is in the country at that time. The author could not have referred to Jesus had he not been present in Kashmir.

There is another significant fact which, more than anything else, proves that Jesus did come to Kashmir. I give below a few names known to Kashmir history and geography:

Aish Muqam
Arya-*Issa*
Issa Mati
Issa-Ta
Issa-Kush
Issa-Brari
Issa-eil
J-yes-*Issa*
J-yes-th-*Issa*-vara
Kal-*Issa*
Ram-*Issa*
Yusu-gam
Yusu-Mangala
Yusu-Raja
Yusu-Varman
Yusu-Kun
Yusu-maidan
Yusu-marg (See ill., page 390)
Yusu
Yusu-hatpura
Yusu-dhara
Yusu-dha

A suggestion has lately been made that the name was Bood Asaf and not Yuz Asaf and it is alleged that the tomb in Srinagar is really a Buddhist stupa under which the Buddhist Pataks were buried by Kanishka after the close of the Fourth Council. Alternately, because of the similarity of the teachings, it is alleged that the tomb might have been that of a Buddhist monk of that name. But the copper plates of the Fourth Synod with inscriptions were buried at Pattan (ancient name Zaladragar) some forty miles to the south-east of Srinagar. They were excavated and removed by Mr. Garrick of the Archaeological Department of the Government of India.[2] Besides, the Buddhists do not bury their dead but cremate them. This completely disposes of the latest attempt to prove that Yuz Asaf was not Jesus.

The best proof of the presence of Jesus in Kashmir is the existence of his tomb in Mohalla Khaniyar, Srinagar.

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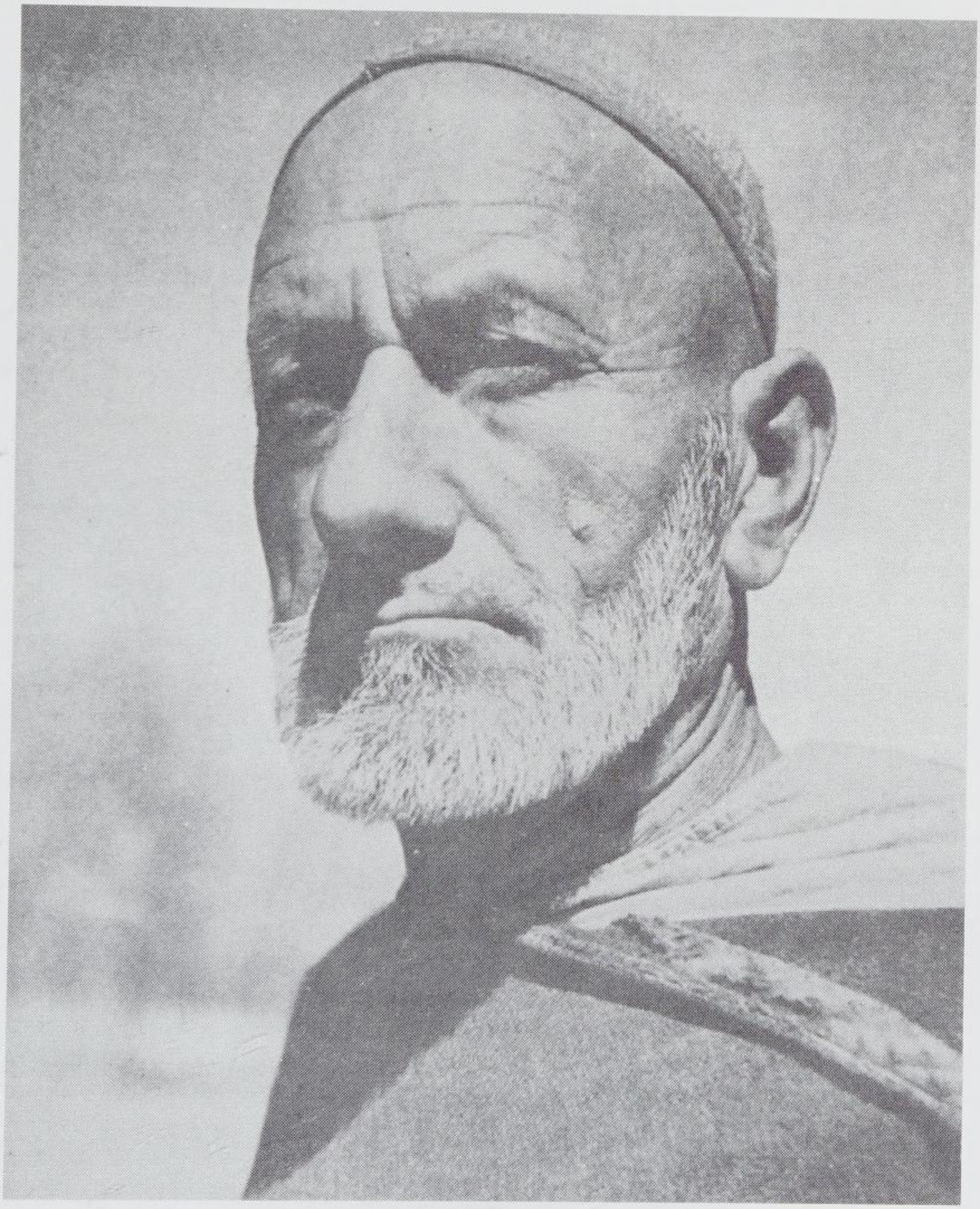
1. *Rishi Nama*, f.10.

2. Sir Walter Lawrence, *The Valley of the Kashmir*, 162.

Kashmiri Tabut (coffin). Supports are for carrying dead on shoulders. (See page324).

Yusumarg (Kashmir) through which Jesus entered Kashmir (See page 388).

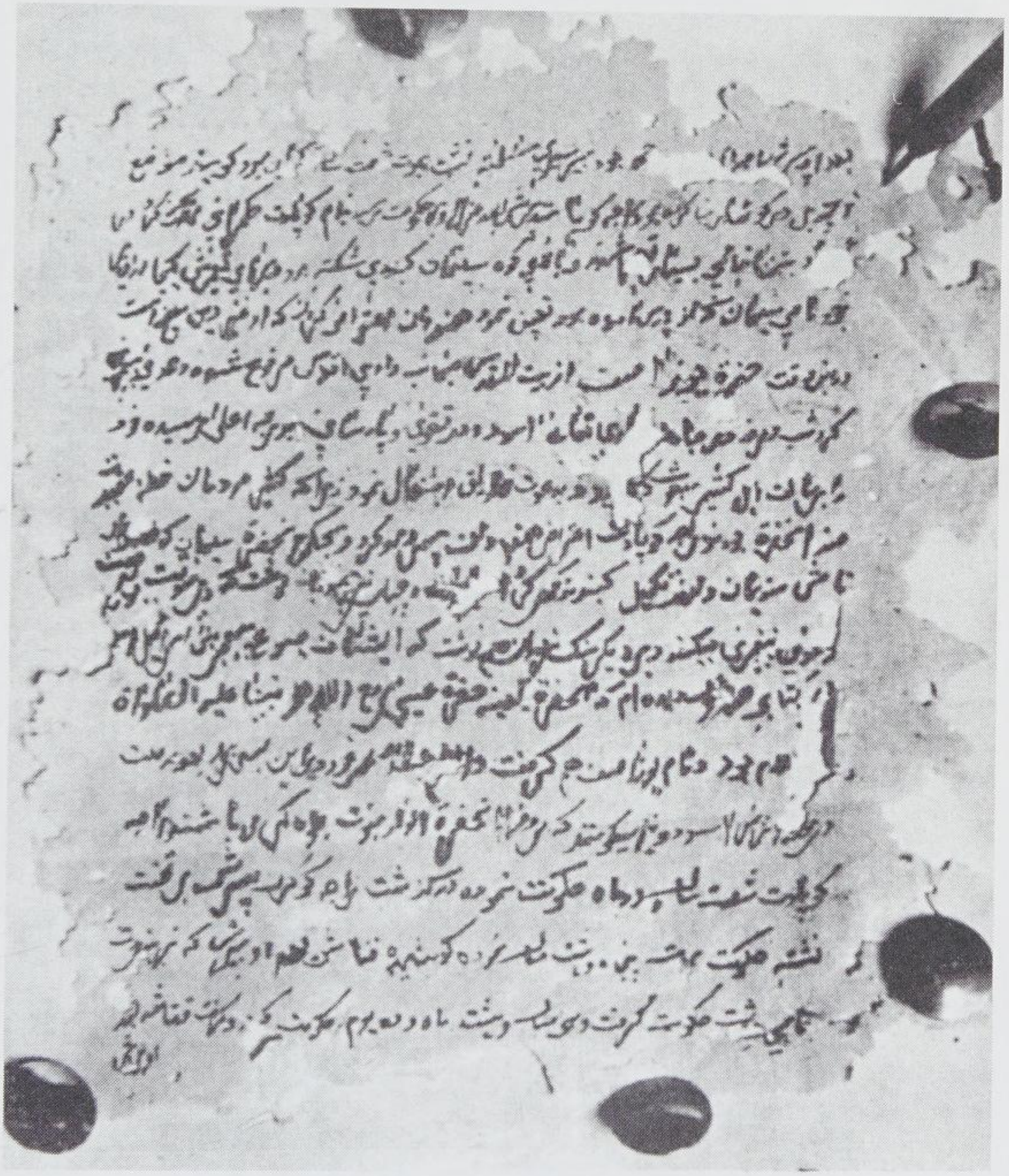


Kashmiri Landlord. (See page 308)

(Courtesy Archaeological Dept. Pakistan)

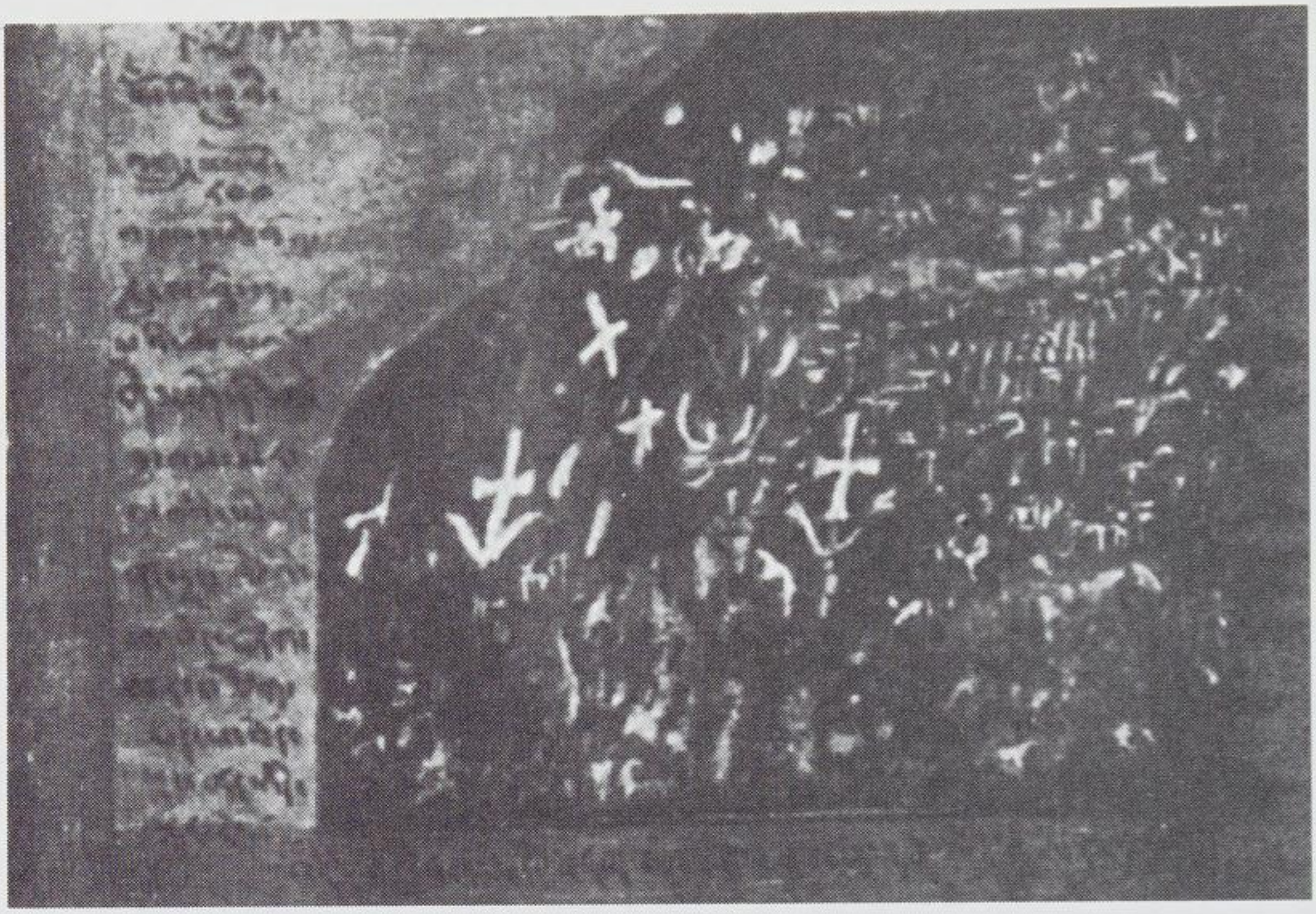
Aramaic Inscription excavated from Sirkap, Taxila.

(See page 380).

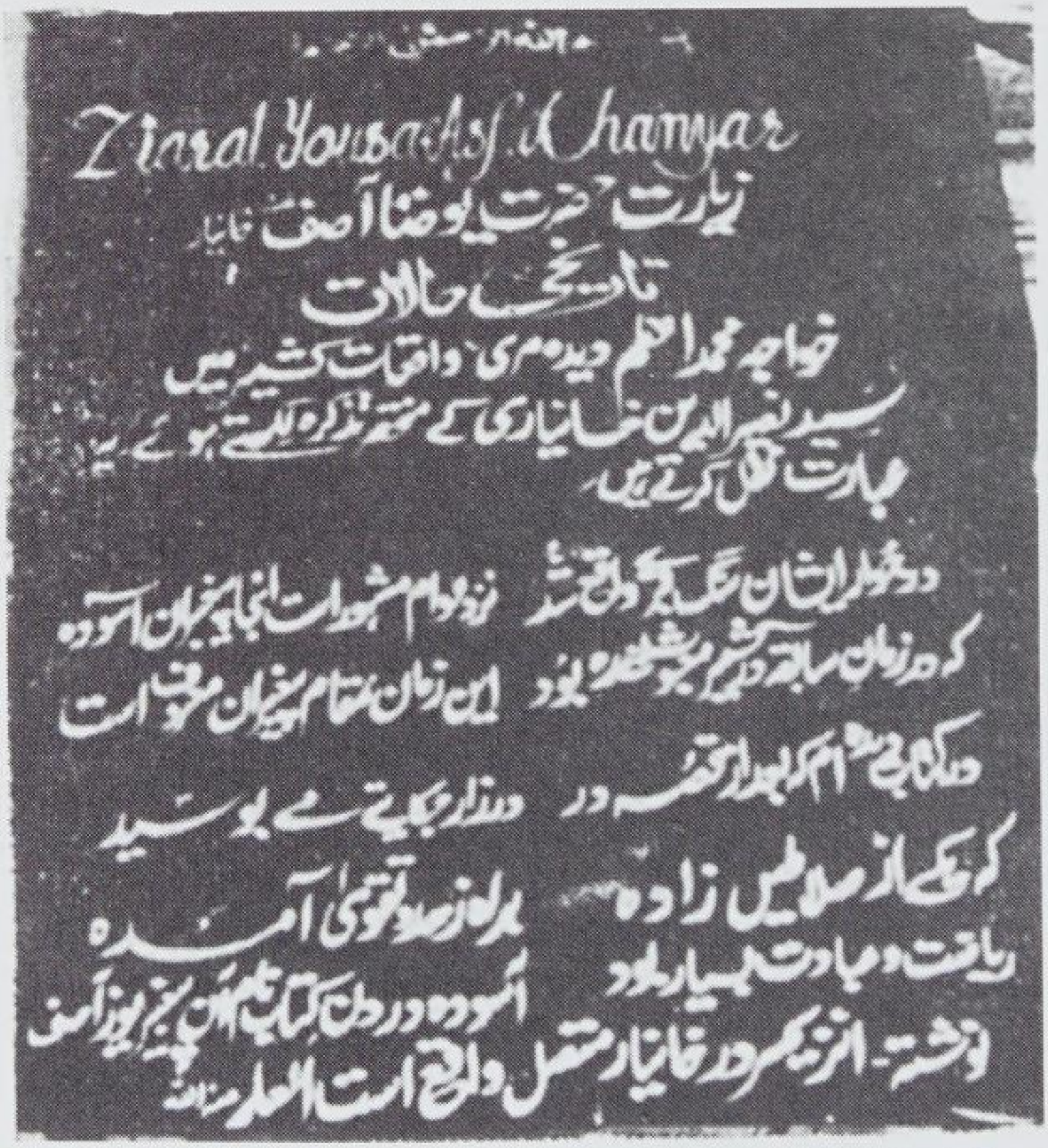


Photograph of a folio from Tarikh-i-Kashmir

(See page 401).



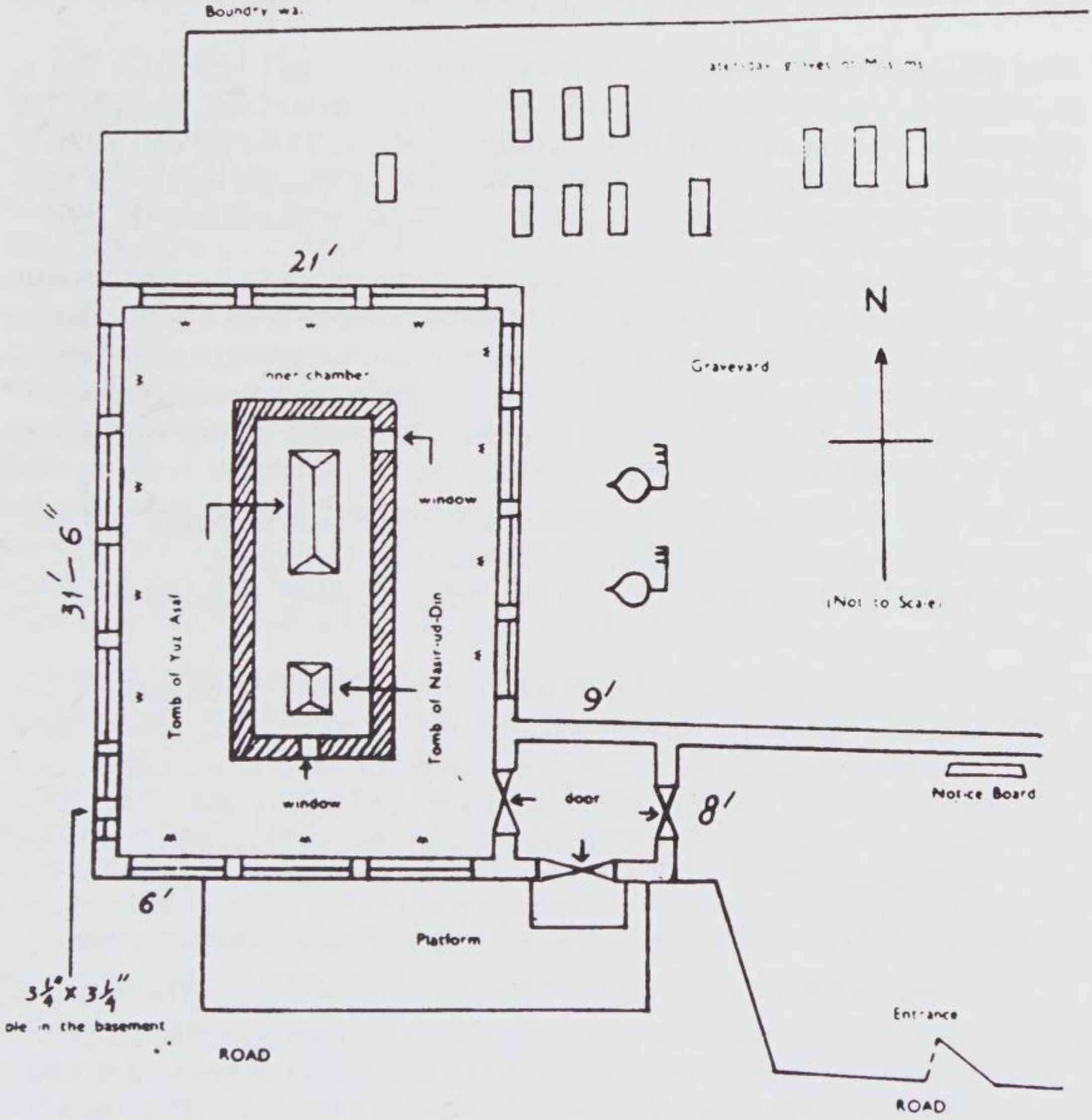
Crosses in Ladakh



Sign post at Rozabal declaring Yuz Asaf as a prophet (paighambar).

(See page 395)

PLAN OF THE CHAMBER HOUSING THE TOMB OF JESUS



(i) Although the layout of the slab of the Tomb is North-South, having been built by the Muslims in later days according to their custom, but the actual grave in the basement is East-West like the Jewish graves.

(ii) Syed Nasir-ud-Din, a Muslim Saint of the 15th century C.E. displayed extra-ordinary reverence and attachment for the personality of Yuz Asaf *Nabi;* and according to his dying wish was buried near the grave of Yuz Asaf (Jesus).

(iii) The notice board (See illustration, page 394) was put up by the Archaeological Department of the Kashmir State indicating that it is the Tomb of Yuz Asaf *Nabi* (prophet) who came to the Vale of Kashmir many centuries ago and spent his time in prayers and preaching the truth.

CHAPTER 25

THE TOMB OF JESUS

In *Mohalla* Khaniyar, Srinagar, is a tomb which is called *Rauzabaal* and is described as the tomb of Yuz Asaf, the Prophet, who is also styled *Shahzada Nabi* (The Prince Prophet) and who is really Jesus. To establish this fact I have not only relied to some extent on certain inscriptions and books of history of Kashmir but also on local traditions. In this connection I cannot do better than quote Sir Aurel Stein. He says:

> Popular local tradition has fortunately in Kashmir proved far more tenacious than the traditions of the learned. I have often derived from it very valuable assistance in my local search for particular data. The experience gained on my antiquarian tours has convinced me that when collected with caution, and critically sifted, such local tradition can safely be accepted as supplementary to the information of our written records.[1]

I will first of all quote various writers on Kashmir both Kashmiris and non-Kashmiris who mention the presence of Jesus (Yuz Asaf) in Kashmir.

Sir Francis Younghusband, who was the British Resident (Representative) in Kashmir for many years, says:

> There resided in Kashmir some 1900 years ago a saint of the name of Yuz Asaf, who preached in parables and used many of the same parables as Christ uses, as, for instance, the parable of the sower. His tomb is in Srinagar…and the theory is that Yuz Asaf and Jesus are one and the same person. When the people are in appearance of such a decided Jewish cast, it is curious that such a theory should exist.[2]

The Editor of *Al-Hilal,* a Christian Journal, issued from Beirut (Lebanon), wrote:

> In Mohalla Khan-i-yar of the city (Srinagar) there is a tomb. The people of Kashmir describes it as that of Prophet (Nabi) Yuz Asaf. The ordinary people of the locality visit this tomb regularly. In certain books of history it is stated that Yuz Asaf was a Nabi (Prophet) who had come from a far off country. He died there and was buried in that city.[3]

Captain C. M. Enrique, in his book, *The Realms of the Gods,* says:

> During my stay in Srinagar I came upon curious traditions concerning some of the tombs in the city. There is one tomb said to be that of Christ....[4]

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1. Sir Aurel Stein, *Rajatarangini,* Vol. 2, 385.
2. Sir Francis Younghusband, *Kashmir,* 112.
3. *Al-Hilal,* Vol. 2, Part 4 (1903).
4. Capt. C.M. Enrique, *The Realms of the Gods,* 97.

In case of epidemics and other disease intercession services were held in all the mosques. The reputed stick of Christ, which is kept in Shah-i-Hamadan, was brought out. If an improper use is made of this reputed stick of Christ, it is said to bring floods.[1]

The rod or stick of Jesus *(Assa-i-Issa)* has been mentioned in *Rauza-tus-Safa*[2] and in *Jame-ut-Tawarikh.*[3] It also finds mention in *Wajeez-ut-Tawarikh.*[4] According to Kashmiri traditions it came into the possession of Hazrat Mir Syed Ali of Hamadan who gifted it to Hazrat Shaikh Nur-ud-Din Wali, who in turn entrusted to Hazrat Zain-ud-Din Wali. The last incident took place about 600 years ago. About a hundred years ago it was removed to Pakhli (Hazara District) but was brought back to Kashmir and deposited at the shrine of Hazrat Zain-ud-Din Wali in *Aish* Muqam. The rod is said to be that of Jesus (some attribute its origin to Moses)[5] and is called *Balagir* (lit. tr. Catcher of Evils). I went to see this rod on 19th July, 1947. With great difficultly we were permitted to see and photograph it (See illustration, page 406). In fact we were allowed to see it only because we mentioned the drought then facing the valley, as a consequence of which the rice crop was likely to fail and famine set in. The rod is brownish-black in colour and is made of olive wood. It is 8 ft. 3 in. in length and tapers from $1^{3}/_{4}$ inch to $1^{1}/_{4}$ inch in diameter. The ferrule of the rod is made of steel which is a very old, but the top blade, like a spear-head, is comparatively new. The crook must have broken off and the spear-head been substituted.

It is a fact that during April to July, 1947, there had hardly been any rain in the valley. There was very little water in the streams and in the Jhelum river, and crops were being damaged for want of water. Incredible as it may seem, it is nevertheless a fact, that within half an hour of our seeing the rod rain began to pour down and it rained heavily for about an hour not only in *Aish Muqam* but throughout the valley. For the benefit of sceptics I give below an extract from the Log Book of the Srinagar Observatory which I inspected on 21st July, 1947.[6] I may mention that the total normal rainfall in the valley from 1st January to 31st July is 19.04 inches. In 1947 the rainfall for the corresponding period (and rain occurs mostly up to the month of March) was 9.21 inches.

To continue, it must be noted with regret that almost all European travellers or writers on Kashmir abstained from mention of the tomb of Yuz Asaf. I think they did this intentionally because of their preconceived ideas or prejudiced belief in Christian dogmas. Apart from the three writers already referred to by me, Lady Merrick and Mrs. Harvey are the only exceptions. But these two ladies, relying on Badi-ud-Din, say that tomb is that of a *disciple* of Jesus. Joseph Jacob in his book: *Barlaam and*

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1. Capt. C. M. Enrique, *The Realms of the Gods,* 101.
2. *Rauza-tus-Safa,* Vol. 2, 35.
3. *Jame-ut-Tawarikh,* Vol. 2, 81.
4. *Wajeez-Tawarikh,* Vol. 2, 286.
5. It may be that Jesus really inherited his rod from Moses.
6.

July 1947	*Rainfall Recorded*
1-2	.05
2-8	Nil
8-9	.11
9-10	.06
10-11	Nil
11-12	.09
12-14	Nil
14-15	.02
15-16	.03
17-19	Nil
19-20	1.48

Joseph refers to the visit of Yuz Asaf to "Cashmere."

Turning to Oriental writers and historians, our attention is first attracted to Al-Shaikh Al-Said-us-Sadiq Abi Jaffar Muhammad Ibn-i-Ali Ibn-i-Hussain Ibn-i-Musa Ibn-i-Baibuyah al-Qummi, otherwise known as Shaikh Al-Said-us Sadiq (Shaikh Al-Said, *The Truthful*). He lived in the third and fourth century of *Hijra* and died at Khorasan in 381 A.H. (962 C.E.) He wrote over 300 books, the most famous among them being *Kamal-ud-Din wa Tmam-un-Nimat fi Asbat-ul-Ghaibat wa Kashf-ul-Hairet,* sometimes called *Ikmal-ud-Din.* This book is considered by Orientalists of the West to be of great value. It was first printed by Aga Mir Baqar in the Syed-us-Sanad Press in Iran in 1201 A.H. (1782 C.E.) and was translated into German by Professor Muller of Hidelburg University. Shaikh Al-Said us-Sadiq had travelled a good deal and gathered the material for this and his other books from different counties. He does not describe the two visits of Jesus to India and Kashmir separately but describes the travels of *Yuz Asaf* in in a continuous narrative. He mentions some of the Hindu legends covering the first visit of Jesus and refers to his visit to Sholabeth (Ceylon) and then after tracing him to Kashmir, he discusses the events in greater detail. When dealing with his stay in Kashmir, he says:

> When Yuz Asaf heard the angel's message he prostrated himself before God and said: "I submit myself to Thy command, O God Almighty! Enlighten me of Thy Will. I praise Thee and I am grateful to Thee for having guided me...[1]
>
> The angel, therefore, guided him to leave the country…and then leaving Sholabeth (Ceylon) he proceeded on his journey.[2]
>
> ...And he continued his journey till he reached a large valley: He lifted his face and saw a tree beside a spring. The tree was beautiful (to look at) with many branches and sweet fruits: innumerable birds were sitting on it. He was delighted with this view and moved on till he reached the tree and began to interpret what he saw. He compared the tree with *Bushra*[3], towards which he used to invite people; the spring with learning, and the birds with the people who sat around him and accepted the religion he preached...[4]
>
> Then Yuz Asaf, after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far and wide and stayed there and spent his (remaining) life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But before his death he sent for a disciple of his, *Ba'bad* (Thomas) by name, who used to serve him and was well-versed in all matters. He (Yuz Asaf) expressed his last will to him and said: "My time for departing from this world has come. Carry on your duties properly and turn not back from truth, and say your prayers regularly. He then

1. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din,* 357 (Translation throughout is by Maulvi Ata-ur-Rahman of Buhar Library. Calcutta).
2. *Ibid.,* 358.
3. The Canonical *Gospels* of the New Testament are called *Besorah* in Hebrew and *Bushra* in Arabic
4. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din,* 358.

directed *Ba'bad* (Thomas) to prepare a tomb over him (at the very place he died). He then stretched his legs towards the West and head towards the East and died. May God bless him."[1]

I give below a few passages from the same book regarding the sayings and teachings of Yuz Asaf:

O people! Heed my words: they are of truth and wisdom: they will enable you to distinguish between right and wrong. This indeed is the religion of the Prophets of yore…Whoever will discard it he shall not enter heaven. Seek not the kingdom of this world but rather that of heaven…the earthly kingdom and happiness is to end and those who seek them shall perish…The time (of death) is nigh. The birds have no control over their enemies. So have you none without faith and works…So long as there is light, travel therein…but keep your good deeds secret from people (lest they be for show only)…treat as you would like to be (treated), shun worldly desires, give up calumny, anger and back-biting…your minds and actions should be pure and identical…[2]

When a sower goes to sow and sows, some seed fall by the wayside, and the birds pick up the seed. Some fall upon the stray land, and when they reach the stony foundation they wither away. Some fall among thorns and grow not : but the seed which falls on the good land, grows and brings forth fruit. By the sower is meant the wise, by the seed is meant his words of wisdom. The seeds picked up by birds mean those people who understand not. The seeds on the stony ground are like the words of wisdom which go in one ear and out of the other. The seed which fell among thorns are like unto those who hear and understand but act not accordingly. Other seeds which fall on good ground are like those who hear the words of wisdom and obey.[3]

The other outstanding book which deals with *Yuz Asaf* is *Ain-ul-Hayat.* The author devotes a chapter to Yuz Asaf under the caption: *Description of the events concerning Yuz Asaf,* in which he mentions various journeys of Yuz Asaf and gives details of his teachings. He attributes over fifteen parables to him, one of which is that of the Sower. Yuz Asaf, the author tells us, prayed day and night, and invited people to righteousness:

He went to many cities and preached to (the peoples of) those cities. At last he reached the city of Kashmir. He invited its inhabitants to righteousness and resided there till death approached him, and his holy spirit departed from his earthly body and went to rest with God. But before his death he called his companion *Ba'bad* (Thomas) and made a will..... and directed him to construct a tomb for him. He laid himself with his head towards the East and stretched his legs towards the West, and went to the place of Eternity (i.e., died).[4]

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1. Shaikh Al-Said-us-Sadiq, *Kamal-ud-Din,* 359.
2. *Ibid.,* 359.
3. *Ibid.,* 327.
4. Ibn-i-Muhammad Hadi Muhammad Ismail, *Ain-ul-Hayat,* Vol. 2, Ch. 2 : 177-178.

Badi-ud-Din Abul Qasim wrote during 1160-1200 A. H. (1741-1781 C.E.) his *Waqiat-i-Kashmir, Jannat Nazeer Gohar-i-Alam Tuhfa-tus-Shah.* The MSS. (No. 189) is with the Royal Asiatic Society of Bengal. Referring to the tomb of Yuz Asaf he says:

> The assertion of the people of knowledge is that one of the disciples of Jesus (*yake az hawariyoon*) is buried there, from whose tomb emanates Divine grace and blessings.[1]

It is noteworthy that Badi-ud-Din dates back the existence of the tomb to the time of Jesus.

Abdul Qadir bin Qaziul-Quzat Wasil Ali Khan, in his *Hashmat-i-Kashmir,* writes:

> The tomb is described by the people of the locality to be that of a *Paighambar-i-Ahl-i-Kitab* (Prophet of the People of the Book).[2]

The words *Ahl-i-Kitab,* meaning the People of the Book, are generally applied to Christians exclusively, though really they mean any people who have been blessed with Divine Revelation. Similarly the phrase *Paighambar-i-Ahl-i-Kitab* would mean Jesus.

In *Wajeez-ut-Tawarikh,* we read:

> The tomb of Syed Nasir-ud-Din is in Mohalla Khaniyar and is also known as *Rauzabaal.* There is also the tomb of Yuz Asaf, the Prophet. He was a prince and had come to this place. Through prayers and (because of his) piety he had come as a Messenger to the people of Kashmir, and he preached to them. It is said that at that time Raja Gopadatta was the ruler. There was a hole (window) in the western wall (of the tomb) out of which the aroma of musk used to emanate. A woman with an infant child came to pay her respects. The child passed urine (and it went) into the hole. The woman became insane.[3]

The same version is also given by Mir Saadullah Shah in his *Bagh-i-Suleman.*[4]

Khwaja Muhammad Azam of Deedamari is one of the famous historians of Kashmir. He completed his *Waqiat-i-Kashmir* (also known as *Tarikh-i-Azami*) in 1148 A. H. (1729 C.E.) and the original MSS. is in the Buhar Library, Calcutta (MSS. No. 81). This book was first printed in Lahore in 1303 A.H. (1884 C.E.). He writes about Yuz Asaf:

> Besides that grave (of Syed Nasir-ud-Din in Khaniyar) there is a tomb. It is well known amongst the people of the locality that there lies a prophet who had come to Kashmir in ancient times. It is now known as the place of the Prophet. I have seen in a book of history that (he had come) after great tribulations from a great distance. It is said that a prince, after undergoing a good

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1. Badi-ud-Din, Abul Qasim, *Waqiat-i-Kashmir,* f. 75 (b).
2. Abdul Qadir, *Hashmat-i-Kashmir,* R.A.S. of Bengal (MSS. 42) 1245 A.H. (1826 C.E.), f. 68 (b).
3. Mufti Ghulam Nabi Khanyari, *Wajeez-ut-Tawarikh,* MSS. Vol. 2, f. 279.
4. Mir Saadullah, *Bagh-i-Sulaiman,* f. 251 (MSS. in Sri Partap Library, Srinagar).

> deal of penance and perseverance and through devotion and prayers, had become the Messenger of God to the people of Kashmir. On reaching Kashmir he invited people (to his religion) and after death was laid to rest in Anzmarah. In that book the name of the Prophet is given as Yuz Asaf. Anzmarah is in Khaniyar. Many pious people, and especially the spiritual guide of the author: Mullah Inayiatullah Shaul, say that while visiting the tomb Divine grace and blessing of prophethood were witnessed.[1]

In another place the same writer says that Yuz Asaf was a descendant *(Az Ahfad)* of Moses.[2]

Amir-ud-Din Pakhliwal in his *Tahqiqat-i-Amiri,* says:

> There is a tomb (in Khaniyar) which is called the place of a Prophet (the author then quotes the above-written passage of Khwaja Muhammad Azam and says) whose name was Yuz Asaf.[3]

Mirza Saif-ud-Din Baig, in his *Khulasa-tut-Tawarikh,* says:

> It is said that a prophet, Yuz Asaf by name, appeared for the guidance of the people of Kashmir. He is buried in Mohalla Khaniyar. (During his life) he invited people to his religion. He lived near about the reign of Raja Gopadatta who had also built a temple on Mount Solomon.[4]

I will now quote from two very old books of history. The first (in Persian) is attributed to Mulla Nadiri, the first Muslim historian of Kashmir. The book, when I saw it, was moth-eaten and the first and last few pages were unfortunately missing. I had the relevant folio photographed, but before I could complete my negotiations for the purchase of the MSS. I had to leave Srinagar on account of the Partition of India. The author dealing with the reign of Gopadatta (f. 69) writes:

> After him his son Raja Akh (*whose name was* Ach), came to the throne. He ruled for sixty years. It is said that he founded the village (*of*) Achabaal in Kothar district. After him his son, Gopananda, took (the reigns of) Government and ruled the country under the name of Gopadatta. (*During his reign*) many temples were (*built*) and on top of Mount Solomon the dome (of the temple) became cracked. He deputed one of his ministers named Sulaiman, who had come from Persia to repair it. Hindus objected that he (the Minister) was an infidel of (and belonged to) another religion. During this time Hazrat Yuz Asaf having come (*marfu:* elevated) from (Bait-ul-Muqaddas) the Holy Land to this holy valley (Wadi-e-Aqdas) proclaimed his prophethood. He devoted himself, day and night, in (*prayers to*) God, and having attained the

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1. Khwaja Muhammad Azam, *Waqiat-i-Kashmir,* 82.
2. *Ibid.*, 85.
3. Amir-ud-Din Pakhliwal, *Tahqiqat-i-Amiri,* f. 638. (1276 A. H., 1861 C.E.).
4. Mirza Saif-ud-Din Baig, *Khulasa-tut-Tawarikh,* f. 7 (b)-8.

heights of piety and virtue, he declared himself to be a Messenger (of God) for the people of Kashmir. He invited people (to his religion). Because the people of the valley had faith in this Prophet, Raja Gopadatta referred the objection of Hindus to him (for a decision). It was because of this Prophet's orders that Sulaiman, whom Hindus called Sandeman, completed (the repairs of) the dome. (Year) Fifty and four. Further, on one of the stones of the (flankwalls encasing the) stairs he (Sulaiman) inscribed: In these times Yuz Asaf proclaimed his prophethood (Dar een waqt Yuz Asaf da'wa-i-paighambari mikunad), and on the other stone of the stairs he also inscribed that he (Yuz Asaf) was Yusu, Prophet of Children of Israel (*Aishan Yusu Paighambar-i-Bani Israel ast*).

I have seen in a book of Hindus that this prophet was really Hazrat Isa (Jesus), Ruh-Allah (the Spirit of God) on whom be peace (and salutations) and had also assumed the name of Yuz Asaf. The (real) knowledge is with God. He spent his life in this (*valley*). After his departure (death) he was laid to rest in Mohalla Anzmarah. It is also said that lights (anwar) of prophethood used to emanate from the tomb (Rauza) of this Prophet. Raja Gopadatta having ruled for sixty years and two months died..."[1]

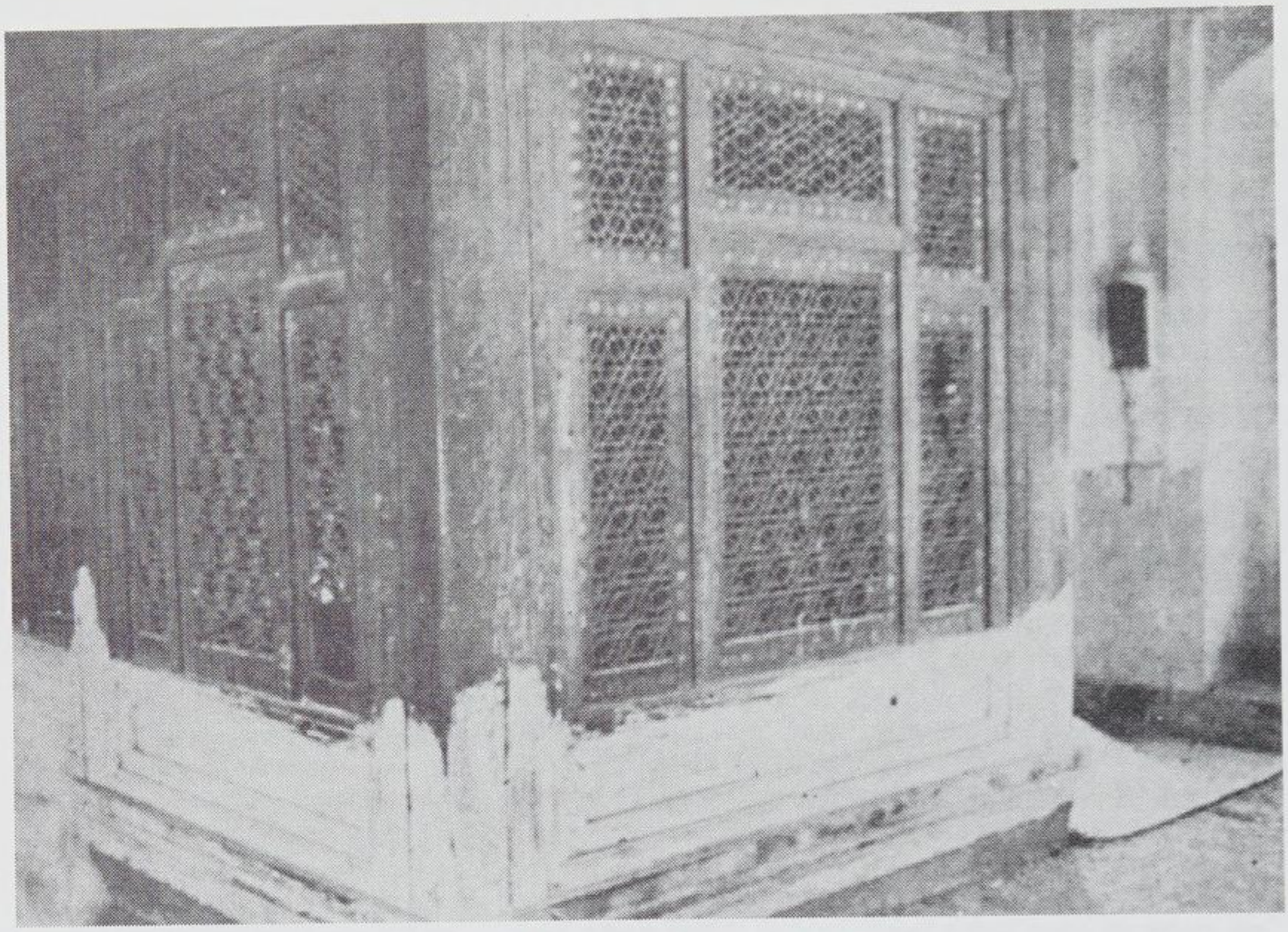
In this book there is a reference to an earlier Hindu book. The only book to which I have had access, and which probably was that mentioned by him, is *Bhavishya Maha Purana* by Sutta. It is in Sanskrit and is said to have been written in 3191 Laukika era (115 C.E.). This book was printed, for the first time, in Bombay in 1967 Bikrami era (1910 C.E.) under orders of H.H. Maharaja Sir Partap Singh of Kashmir. In it we read:

The Sakas came to Aryadesh (India) after crossing the Indus and some (came) through other routes in the Himalayas, and started plundering the place. After some time some of them left and took back (with them) their booty. Some time after Raja Shalewahin succeeded to the throne. He in a very short time defeated the Sakas, Chinese, Tartars, Walhiks (Bokharis), Kamrups (Parthians) and Khurasanis and punished them. Then he put the *maleech* (infidels) and Aryas in separate countries. The *maleech* were kept up to (beyond) the Indus river and the Aryas on this side (of the river). One day he went to a country in the Himalayas. There (while in that country) he saw (what appeared to be) a Raja of Sakas at Wien,[2] who was fair in colour and wore white clothes. He (Shalewahin) asked (him) who he was. His reply was that he was *Yusashaphat* (Yuz Asaf), and had been born of a woman, and (on Shalewahin

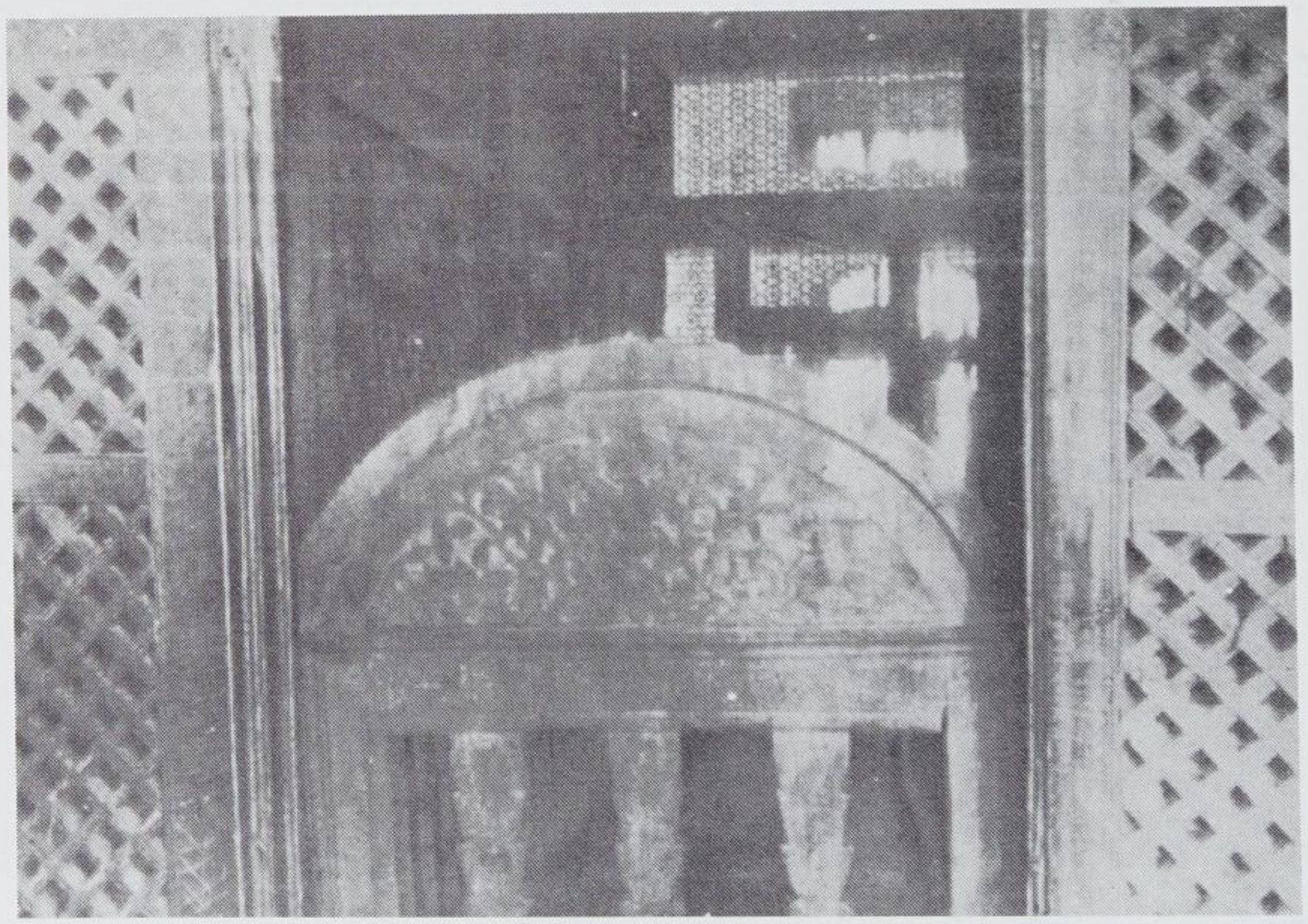
1. Mulla Nadiri. *Tarikh-i-Kashmir,* p. 69. The italicised words in brackets are missing from the original MSS, and are added by me. The English words in brackets are given by me to complete the translation. The Arabic words in brackets are from the original and they have been retained to give their real significance.
2. Wien is a place of sulphur spring, about ten miles North-East of Srinagar.

मप धार्मांशो जनिष्यति दुरुर्मम ॥ ३२ ॥ हत्वाम्लिर्वराजान्भूपान्स्थापयिष्यामि वै कलिम् ॥ इति श्रुत्वा शिवो देवस्तत्रैवांतरधीयत ॥ ३३ ॥ इति श्रीभविष्ये महापुराणे प्रतिसर्गपर्वणि चतुर्युगखण्डापरपर्याये कलियुगीयेतिहाससमुच्चये विक्रमाख्यानकाले प्रथमोऽध्यायः ॥ १ ॥ ७ ॥ ॥ ॥ सूत उवाच ॥ ॥ प्रातः काले च संप्राप्ते पांडवाः पुत्रशोकिनः ॥ प्रेतकार्याणि ते कृत्वा भीष्मान्तिकमुपाययुः ॥ १ ॥ राजधर्मान्मोक्षधर्मा न्दानधर्मान्विभागराः ॥ श्रुत्वायजन्मखयेवैस्त्रिभिरुत्तमकर्मभिः ॥२॥ षट्त्रिंशदब्दराज्यं हि कृत्वा स्वर्गपुरं ययुः ॥ जनिष्यन्ते तदंशा वै कलिधर्म विवृद्धये ॥ ३ ॥ ॥ व्यास उवाच ॥ ॥ इत्युक्त्वा स मुनिः सर्वान्पुनः प्रतो वदिष्यति ॥ गच्छध्वं पुनयः सर्वे योगनिद्राकरो हरिम् ॥ चक्रतीर्थे समाधिस्थो ध्यायेद्यं त्रिगुणात्परम् ॥ ४ ॥ इति श्रुत्वा तु मुनयो नैमिषारण्यवासिनः ॥ योगसिद्धिं समास्थाय गमिष्यंत्यात्मनोन्तिके ॥ ॥ द्वादशाब्दशते कालेऽतीते ते शौनकादयः ॥ ६ ॥ उत्थाय वेक्षमाते च स्नानध्यादिकाः क्रियाः ॥ कृत्वा सूतान्तिकं गत्वा वदिष्यंति पुनर्वचः ॥ ७ ॥ ॥ ऋषय ऊचुः ॥ ॥ विक्रमाख्यानकालोऽयं द्वापरे च शिवाज्ञया ॥ विनीतान्भगवन्भूमौ तदा तान्नृपतीन्वद ॥ ८ ॥ ॥ ॥ सूत उवाच ॥ ॥ स्वर्गते विक्रमादित्ये राजानो बहुधाऽभवन् ॥ तथाऽऽदरा राज्यानि तेषां नामानि मे शृणु ॥ ९ ॥ पश्चिमे सिंधुतटे यवने सेतुबन्धे हि दक्षिणे ॥ उत्तरे बदरीस्थाने पूर्वे च कपिलान्तिके ॥१०॥ अष्टादशैव राष्ट्राणि तेषां मध्ये बभूविरे ॥ इंद्रप्रस्थं च पांचालं कुरु क्षेत्रं च काम्पिल्यम् ॥ ११ ॥ अन्तर्वेदी व्रजप्येषाजमेरं मरुधन्व च ॥ गौर्जरं च महाराष्ट्रं द्राविडं च कलिंगकम् ॥ १२ ॥ आवंत्यं चोडुपं वंगं गौडं मागधमेव च ॥ कौशल्यं च तथा ज्ञेयं तेषां राजा पृथक्पृथक् ॥ १३ ॥ नानाभाषाः स्थितास्तत्र बहुधर्मप्रवर्तकाः ॥ एवमब्दशतं जातं ततस्ते वै शकादयः ॥१४॥ श्रुत्वा धर्मविनाशं च बहुदूरेः समन्विताः ॥ केचित्तीर्त्वा सिंधुनदीमार्म्यदेशं समागताः ॥ १५ ॥ हिमपर्वतमार्गेण सिंधुमार्गेण चागमन् ॥ जित्वार्य्यांश्चोठयित्वा तान्स्वदेशं पुनराययुः ॥ १६ ॥ हरीत्वा योषितस्तेषां पुरं हर्षमुपाययुः ॥ एतस्मिन्नन्तरे तत्र शालिवाहनभूपतिः ॥ १७ ॥ विक्रमादित्यपौत्रश्च पितृराज्यं हरीतवान् ॥ जित्वा शकान्दुराधर्षान्वीनतेतिसुरेश्वरान् ॥ १८ ॥ वाह्लीकान्कामरूपांश्च रोमजान्तुरजा स्तथान् ॥ तेषां कोशान्हरीत्वा च दंडयोग्यानकारयत ॥ १९ ॥ स्थापितो तेन मर्य्यादा म्लेच्छार्याणां पृथक्पृथक् ॥ सिंधुस्थानमिति ज्ञेयं राष्ट्रं मार्य्यस्य चोत्तमम् ॥२०॥ म्लेच्छस्थानं परं सिन्धोः कृतं तेन महात्मना ॥ एकदा तु शकाधीशो हिमतुंगं समाययौ ॥ २१ ॥ हूणदेशस्य मध्ये वै गिरिस्थं पुरुषं शुभम् ॥ ददर्श बलवान्राजा गौरांगं श्वेतवस्त्रकम् ॥ २२ ॥ को भवानिति तं प्राह स होवाच मुदान्वितः ॥ ईशपुत्रं च मां विद्धि कुमारीगर्भसंभवम् ॥ २३ ॥ म्लेच्छधर्मस्य वक्तारं सत्यव्रतपरायणम् ॥ इति श्रुत्वा नृपः प्राह धर्मः को भवतो मतः ॥ २४ ॥ श्रुत्वा वाच महाराज प्राप्ते सत्यस्य संक्षये ॥ निर्मर्यादे म्लेच्छदेशे मसीहोऽहं समागतः ॥ २५ ॥ ईशामसी च दस्यूनां प्रादुर्भूता भयंकरी ॥ तामहं म्लेच्छतः प्राप्य मसीहत्वमुपागतः ॥ २६ ॥ म्लेच्छेषु स्थापितो धर्मो मया तच्छृणु भूपते ॥ मानसं निर्मलं कृत्वा मलं देहे शुभाशुभम् ॥२७॥ त्रिकालं जपमास्थाय जपेत निर्मलं परम् ॥ न्यायेन सत्यवचसा मनसैक्येन मानवः ॥ २८ ॥ ध्यानेन पूजयेद्दीप्तं सूर्यमंडलसंस्थितम् ॥ अचलाप्य प्रभुः साक्षात्तथा सूर्योऽचलः सदा ॥ २९ ॥ तस्यानां चलभूतानां कर्षणः स समंततः ॥ इति ज्ञत्वेन भूपाल मसीहा विलयं गतः ॥ ३० ॥ ईशमूर्तिर्दिवं प्राप्ता नित्यमुक्ता शिवंकरा ॥ ईशामसीह इति च मम नाम प्रतिष्ठितम् ॥ ३१ ॥ ॥ ॥ सूत उवाच ॥ ॥ एवं स भूपालो मसीहा म्लेच्छदूषकम् ॥ न्याक्यामास तं तत्र म्लेच्छस्थाने हि दारुणे ॥ ३२ ॥ स्वराज्ये शासयामास देवमेधमधीकरत् ॥ राज्यं कृत्वा स षष्टयब्दं स्वर्गलोकमुपाययौ ॥ ३३ ॥ स्वर्गते नृपतौ तस्मिन्यथा चासीत्तथा शृणु ॥ ३४ ॥ इति श्रीभविष्ये महापुराणे प्रति सर्गपर्वणि चतुर्युगखण्डापरपर्याये कलियुगीयेतिहाससमुच्चये शालिवाहनकाले द्वितीयोऽध्यायः ॥ २ ॥ ७ ॥ ॥ श्रीसूत उवाच ॥ ॥ शालिवा हनवंशेषु च राजानो दश वाभवन् ॥ राज्यं पंचशतार्द्धं च कृत्वा लोकान्तरं ययुः ॥ १ ॥ मर्य्यादा क्रमशो लीना जाता भूमंडले तदा ॥ भूपाल ईशमो यो वै भोजराज इति स्मृतः ॥ दृष्ट्वा प्रतीचमर्य्यादां बली दिग्विजयं ययौ ॥ २ ॥ मेनया दक्षमाहम्या कालिदासेन संयुतः ॥ तथाग्ने र्वाह्लजैः सार्द्धं सिंधुपारमुपाययौ ॥ ३ ॥ जित्वा गांधारजान्म्लेच्छान्काश्मीराञ्शारवाञ्छठान् ॥ तेषां प्राप्य महाकोशं दंडयोग्यानकारयत् ॥४॥ एतस्मिन्नन्तरे म्लेच्छ आरबाख्येन समन्वितः ॥ महामद इति ख्यातः शिष्यशास्त्रसमन्वितः ॥ ५ ॥ नृपश्चैव महादेवं महत्स्थलनिवासिनम् ॥ संत्राप्तश्चैव संस्थाप्य पंचगव्यसमन्वितैः ॥ चंदनादिभिरभ्यर्च्य तुष्टाव मनसा हरम् ॥ ६ ॥ ॥ भोजराज उवाच ॥ ॥ नमस्ते गिरिजानाथ महत्स्थलनिवासिने ॥ त्रिपुरासुरसंत्रासं बहुमायाप्रवर्तिने ॥ ७ ॥ म्लेच्छैर्गुप्ताय शुद्धाय सच्चिदानन्दरूपिणे ॥ त्वं मां हि किंकरं विद्धि शरणार्थं उपागतम् ॥ ८ ॥ ॥ सूत उवाच ॥ ॥ इति श्रुत्वा स्तवं देवः शाश्वमाह नृपाय तम् ॥ गंतव्यं भोजराजेन महाकालेश्वरस्थले ॥ ९ ॥ म्लेच्छैस्तुदूषिता भूमिर्यादीका नाम विश्रुता ॥ मार्य्यधर्मो हि नैवात्र यादीके देशदारुणे ॥ १० ॥ बभूवात्र महामायी योऽसौ दग्धो मया पुरा ॥ त्रिपुरो बलिदैत्येन प्रेषितः पुनरागतः ॥ ११ ॥ अयोनिः स वरो मत्तः प्राप्तवान्दैत्यवर्द्धनः ॥ महामद इति ख्यातः पैशाचकृतितत्परः ॥ १२ ॥

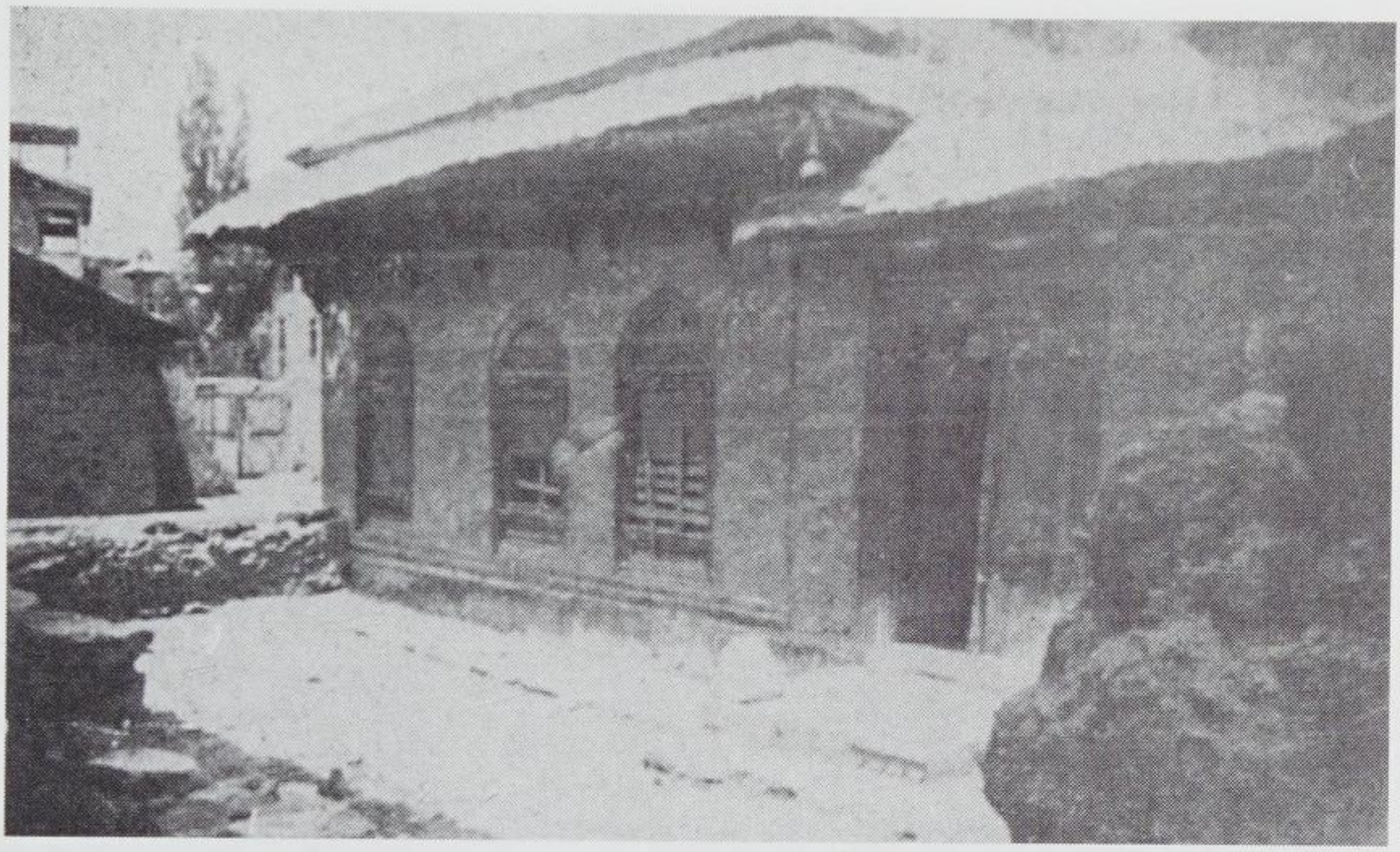
Text of Bhavishya Maha Purana stating Raja Shalivahan's talk with Isa Messieh (Jesus Christ) (See page 402).



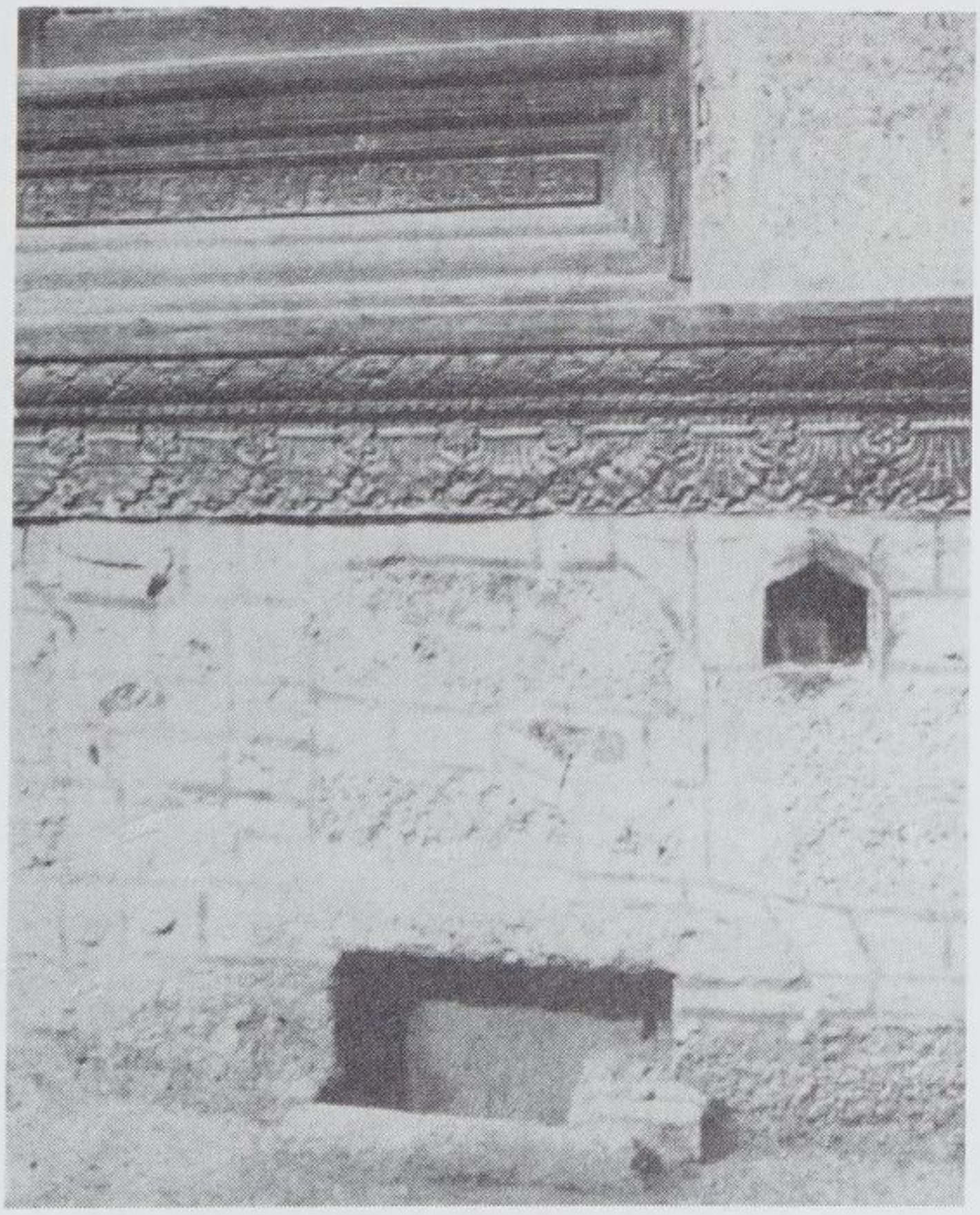
Tomb of Jesus — Inner chamber.



Wooden Sarcophagus. (See page 396).

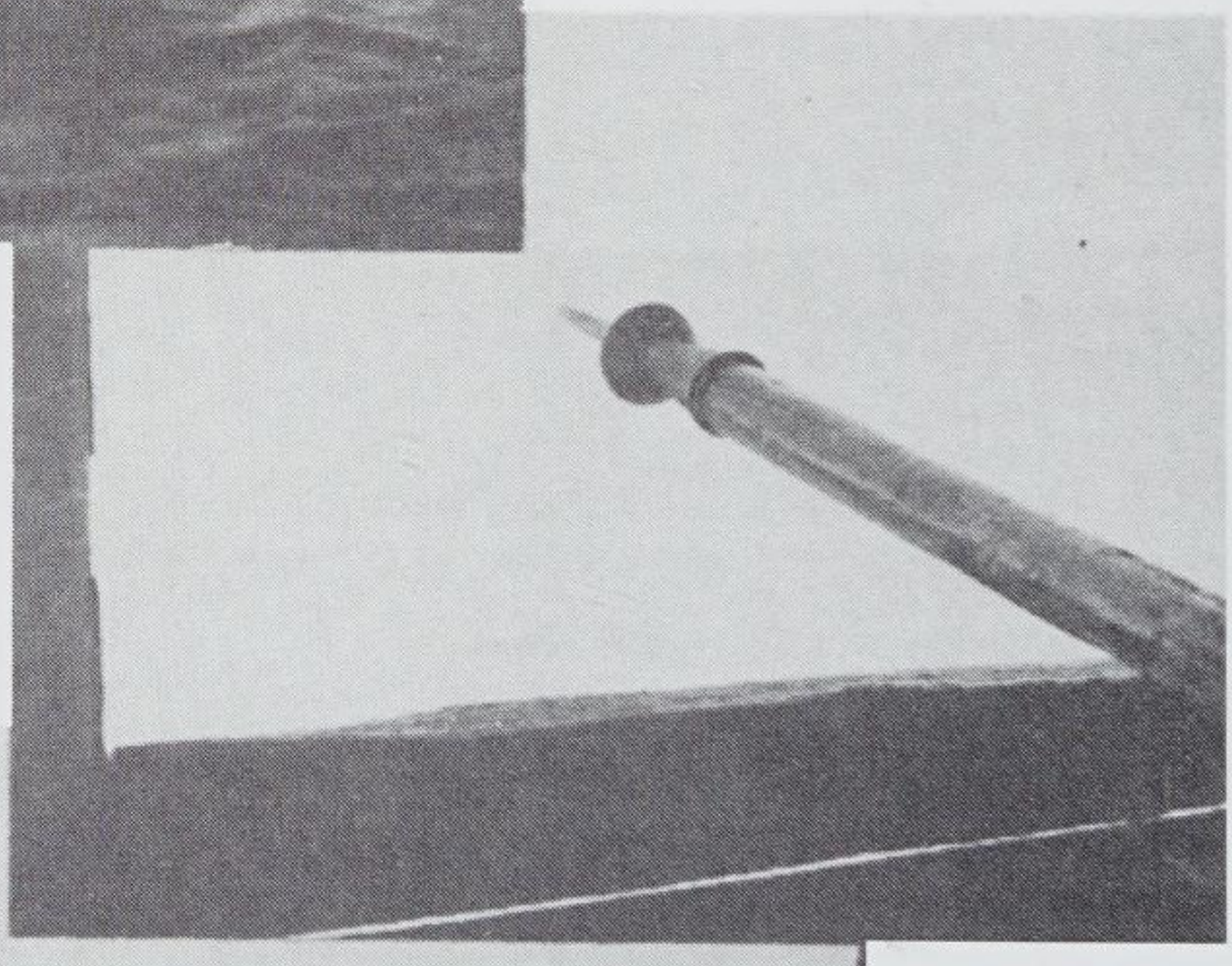


Tomb of Jesus, Khaniyar, (Srinagar) — Front View.

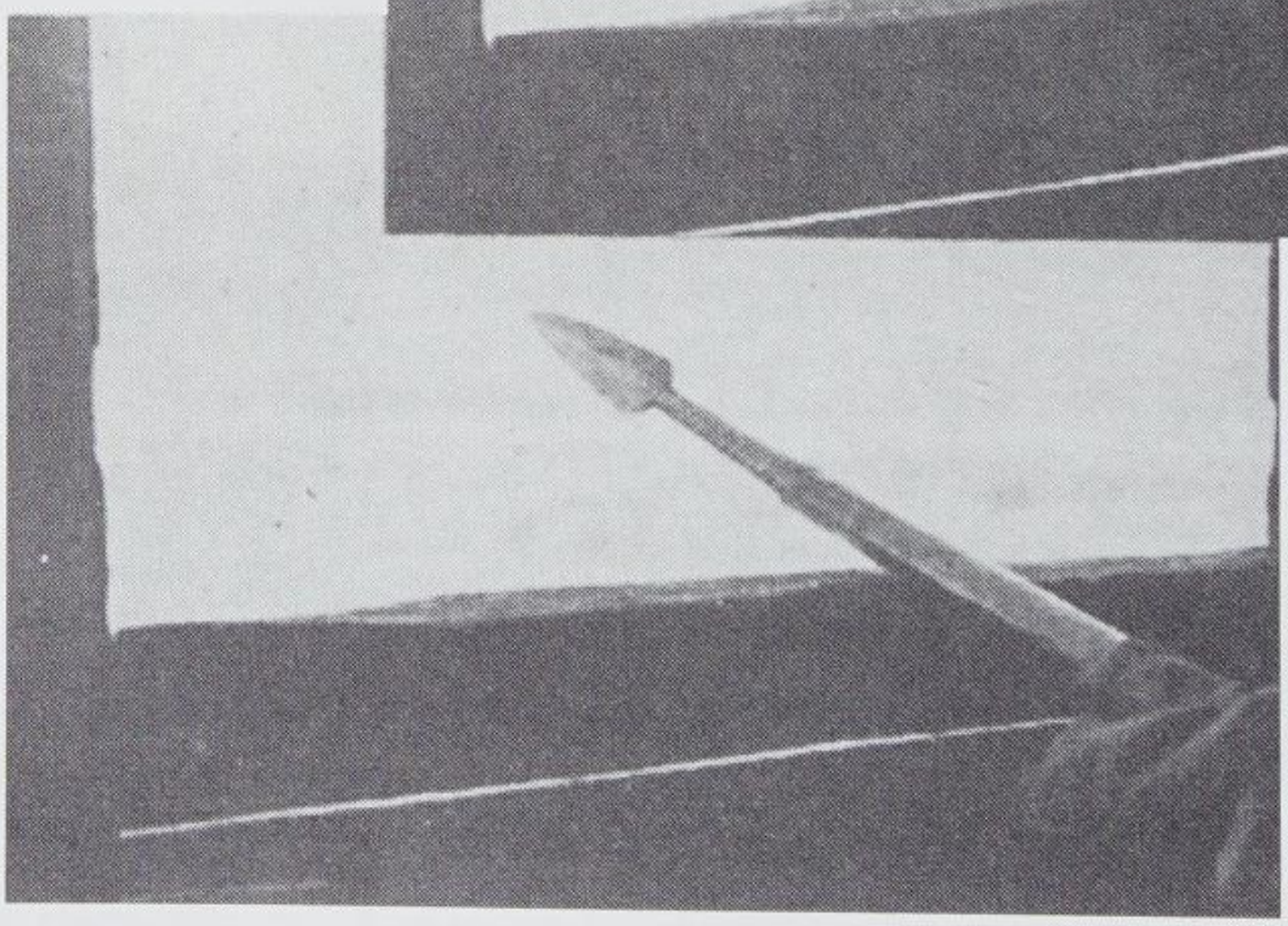


Tomb of Jesus — Side view showing the window. (See page 396).

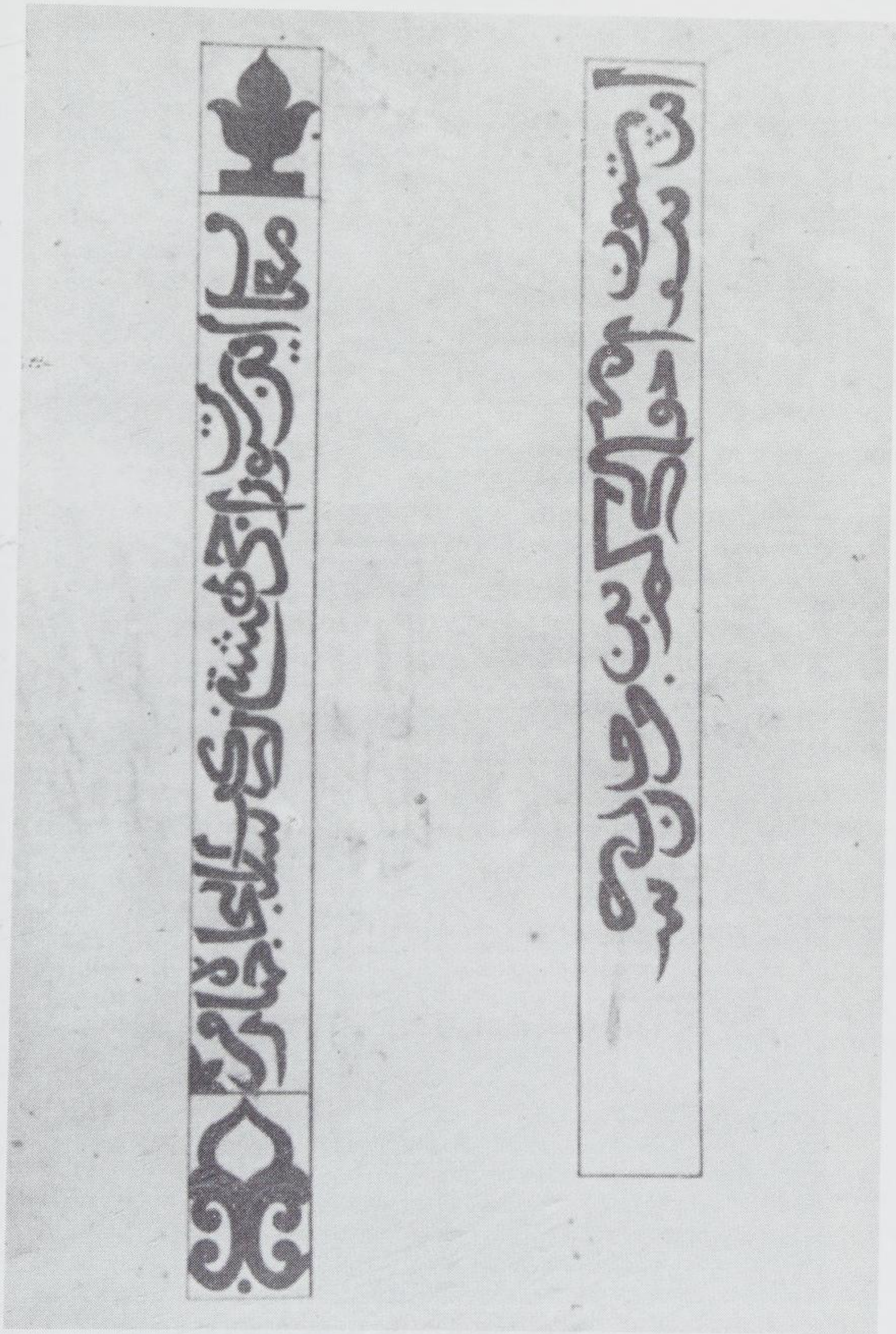
The Author and others holding the Rod of Jesus at Aish Muqam (Kashmir)
(See page 397).



The Ferrule.
(See page 397).



The Blade which has replaced the crook.
(See page 397).



Inscriptions in Takht-i-Sulaiman, Srinagar. (See page409).

Photograph of a Decree issued by the Grand Mufti of Kashmir.

(See page 414).

being surprised) he said that he spoke the truth and he had to purify the religion. The Raja asked him what his religion was. He replied: "O Raja! When truth had disappeared and there was no limit (to the evil practices) in the *maleech* country, I appeared there and through my work the guilty and the wicked suffered, and I also suffered at their hands." The Raja asked him (again) what his religion was. He replied: "It is (to establish) love, truth and purity of heart and for this I am called *Isa Masih.*" The Raja returned after making his obeisance to him…[1] (See illustration, page 403).

In the temple on Mount Solomon (called *Takht-i-Sulaiman*), there were four inscriptions in Persian *Sulus* script, two of which, on the pillars, can be read even today (See illustration, page 407). The inscriptions on the two out of four supporting the roof read:

1. *Maimar een satoon Raj Bihishti Zargar. Sāl panjāh wa chahar.* (The mason of this pillar (is) the suppliant Bihishti Zargar. Year fifty and four.

2. *Een satoon bardast Khwaja Rukun bin Murjan.* (Khwaja Rukun son of Murjan erected this pillar.)

The other two inscriptions, in the same script on the flank walls encasing the staircase, were:

3. *Dar een waqt Yuz Asaf da'wa-i-paighambari mikunad, Sal punjah wa chahar.* (At this time Yuz Asaf proclaimed his prophethood. Year fifty and four.).

4. *Aishan Yusu paighambar-i-Bani Israil ast.* (He is Jesus, Prophet of the Children of Israel).

After the conquest of Kashmir by the Sikhs, these last two inscriptions were mutilated. They are still visible but cannot be read intelligibly.[2] Mulla Nadiri the earliest Muslim historian of Kashmir, whom I have already quoted, gives the text of the last two only.[3] It is identical with the one given by me. He mentions only these two, probably because they contained information of far greater historical value than the first two inscriptions. Khwaja Hassan Malik Chaduara, who wrote his *Tarikh-i-Kashmir* during the reign of Emperor Jahangir, mentions all the four inscriptions but does not give their text at all.[4] In *Wajeez-ut-Tawarikh*[5] four inscriptions are mentioned but the text of the first three only is given. Khwaja Hassan Malik in his *Tarikh-i-Kashmir* also speaks of these four inscriptions.[6] I will quote only the first and third inscriptions given in this book:

1. *Maimar een satoon Raj Bihishti Zargar. Sal panjah wa chahāram*

3. *Dar een waqt Yuz Asaf da'wa-i-paighambari mikunad. Sal panjah wa chahar.*

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1. Sutta. *Bhavishya Maha Purana* page 282, *Parva* (Ch.) 3 : Adhyaya (Section) 2, *Shalok* (verses) 9-31. The translation is by Vidyavaridi Dr. Shiv Fath Shastri.
2. Pirzada Ghulam Hasan, *Tarikh-i-Kashmir,* MSS. Vol. 3 f. 25 (b) (Research Library, Srinagar).
3. Mulla Nadiri, *Tarikh-i-Kashmir,* MSS. f. 35.
4. Khwaja Hassan Malik Chaduara, *Tarikh-i-Kashmir,* MSS.f 2-12.
5. Mufti Ghulam Nabi Khaniyari, *Wajeez-ut-Tawarikh,* MSS. Vol. I, f. 54.
6. Khwaja Hassan Malik, *Tarikh-i-Kashmir,* f. 56.

This reads exactly as the wording already given. It must be noted that during the times these three writers wrote their histories the inscriptions were intact and had not been obliterated.

Major H.H. Cole gives photographic reproductions of the first two inscriptions. They read:

1. *Maimar een satoon Raj Bihishti. Zargar. Sal panjah wa chahāram*

2. *Een satoon bardast Khwaja Rukun bin Murjan.*[1]

Again, I would point out that the first inscription as given by Major Cole corresponds exactly with the wording given by Mulla Nadiri. Major Cole also, without quoting their text, speaks of the two inscriptions:

> There are also two mutilated inscriptions on each side of the two flank walls encasing the stairs. Their characters are in Persian.[2]

I have already mentioned that when, in the first four centuries of Islam, Jews and Christians embraced Islam, they brought their traditions and folklore with them: these are known as *Israeliat.* Their traditions and fables have been handed down and some Muslims even today believe that Jesus was bodily lifted to heaven and is still alive there. Consequently such Muslims cannot but deny that the tomb of Yuz Asaf is that of Jesus. The authors of the three books, which I have now to consider, belonged to that school of thought.

The first book, *Tarikh-i-Hassan,* was written by Pirzada Ghulam Hasan in 1310 A.H. (1891 C.E.). It deals with the history and geography of Kashmir and is in three volumes. Pirzada Ghulam Hasan says that adjoining the tomb of Syed Nasir-ud-Din Khaniyar is another tomb. He adds:

> It is said that therein lies buried a prophet who, in ancient times, was raised for the people of Kashmir.[3]

Pirzada Ghulam Hasan then quotes Khwaja Muhammad Azam (the passage has already been given by me)[4] without comments and in the footnote he says:

> This man was a prince…and through extensive prayers, reached the stage of prophethood (*darja-i-paighambari*). His burial place is in Khaniyar and it is known as tomb of a prophet (*Qabr-i-paighambar Sahib ast*).[5]

Pirzada Ghulam Hasan then gives an extract from Mullah Ahmad's *Waqia-i-Kashmir,* in which it is stated that Syed Nasir-ud-Din was sent by Sultan Zain-ul-Abidin as Ambassador to the Khedive of Egypt, and in return *Yuz Asap* (not Yuz Asaf)

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1. Major H. H. Cole, *Illustrations of Ancient Buildings in Kashmir,* Illustrations, 1, A, 68-69.
2. *Ibid.,* 8.
3. Pirzada Ghulam Hasan *Tarikh-i-Hasan,* 8.
4. *Ubi. Sup.,* p. 368.
5. Pirzada Ghulam Hasan, *Tarikh-i-Kashmir,* Vol. 1, f. 25 (a).

came to the court of Sultan Zain-ul-Abidin as a representative of the Khedive and that this man spent his life with Syed Nasir-ud-Din.

It is obvious, therefore, that Pirzada Ghulam Hasan was, I think intentionally confusing Yus *Asap* with Yuz *Asaf*. He does not, however, anywhere in his book allege that this Yus *Asap* was buried in Mohalla Khaniyar or that in fact the tomb in that locality is that of Yuz *Asap*. But the quotation of Mullah Ahmad as given by Pirzada Ghulam Hasan, to the contrary, records:

> And nothing was written about his grave (*wa az marqad-i-sharif-i-ona nawisht*).[1]

Ghulam Hasan then quotes his father:

> The father of the author, Abdur Rasul Shewa has said that he, as a student, used to go with his teacher *Mullah* Ubaidullah to Koh-i-Sulaiman (Mount of Solomon) and saw inscribed on one of the stone walls of the stairs, in *sulus* script. "In this time a *young man Yus Asap* by name came *from Egypt* and claimed to be a *descendant of a prophet*. Year fifty and four *Kashmiri era*."[2]

A comparison of this version with the wording of the inscription as given by me, on good authorities, will show that the italicised words were added by Pirzada Ghulam Hasan to support his theory. He even inserts the name as Yus *Asap*. But the most significant feature of the interpolation is the addition of the words "Kashmiri era." I will presently show that the corresponding date of this era does not fit in either with known facts or with the period of Sultan Zain-ul-Abidin. Pirzada Ghulam Hasan has intentionally refrained from making any reference to the fourth inscription mentioned by Major Cole and others. The reason is obvious. It would give the direct lie to the theory of Pirzada Ghulam Hasan, for therein it is said that "he (Yus Asaf was Jesus, Prophet of Bani-Israel." To begin with the quotation given by Pirzada Ghulam Hasan was from hearsay. He, however, went out of his way and added words which would be compatible with his theory. He added the words "Kashmiri era" even in the first inscription, which is falsified by the photographs published by Major Cole. In his third volume he deals with the temple on Mount Solomon, and says:

> On the top of Koh-i-Sulaiman Raja Sandiman built the temple.[3] The temple *Zishi-shore* was repaired by Raja Gopadatta...and by Raja Laltadatta for the second time and then by Sultan Zain-ul-Abidin in 874 A.H. and he put up four pillars to support the roof. Consequently on one it was inscribed:[4]
>
> *Een satoon bardast Khwaja Rukun bin Murjan. Sal panjah chahar Kashmiri.* (This pillar was erected by Khwaja Rukun son of Murjan. Year fifty-four Kashmiri)

and in the second:

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1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan,* Vol. 1. f. 25 (a).
2. *Ibid.*, f. 25 (b).
3. *Ibid.*, Vol. 1, f. 25 (b).
4. *Ibid.*, Vol, 3, f. 10.

> *Maimar een satoon Raj Bihishti Zargar. Sal panjah wa chahar.* (The mason of this pillar is the suppliant Bihishti. Year fifty and four)

and further on the north wall staircase stone was inscribed:

> *Dar een waqt Yuz Asaf name jawane az Misr amada da'wa-i-paighambar—zadgi mikunad. Sal panjah wa chahar.* (In this time a *young man Yuz Asaf by name came from Egypt,* claimed to be a *descendant of a prophet.* Year fifty and four.)[1]

Thus there is a difference in the wording as given in his first and third volumes. In the third volume the name is given as Yuz *Asaf* and not Yuz *Asap* and he also omits the words *Kashmiri era* in the third inscription. Those who agree with Pirzada Ghulam Hasan would at least be in a fix to decide which of the versions of these inscriptions as given by Ghulam Hasan they should accept. The least that can be said is that Pirzada Ghulam Hasan is not a safe guide. It may, however, be noted that he says:

> The pious say that from that tomb the light of prophethood emanates.[2]

Now, if Yuz Asaf came during the time of Zain-ul-Abidin and was buried there, no signs of prophethood should have been apparent, for there can be no prophet after the Holy Prophet Muhammad. I apply this test because the author was a Muslim. I will revert to the question of dates later on.

The second book, *Tarikh-i-Kabir-i-Kashmir*, was published in 1903 C.E. Referring to the tomb of Yuz Asaf the author says:

> It is said that beneath (that tomb) a prophet is buried and for this reason it is renowned as the place of the prophet.[3]

The author then quotes the passages from Khwaja Muhammad Azam and Pirzada Ghulam Hasan, and goes on to say:

> And it is written in an Arabic book that Yuz Asaf was a prince who had come from Sholebeth (Ceylon) and resided here and died and was buried in Mohalla Anzmarah which is part of Khaniyar…And it is said that at the time Raja Gopanand was ruler of this town. Aroma of musk used to come out of a hole in the western wall. A woman, with an infant, came to pay her respects. The child passed urine and it went into the hole. Since then the aroma of musk ceased to come out and the woman became insane.[4]

If Pirzada Ghulam Hasan is correct in saying that Yus Asaf had come during the reign of Sultan Zain-ul-Abidin, how could this incident about the tomb of Yuz Asaf have happened in the reign of Gopadatta, over nineteen hundred years ago? Either this incident is a concoction or Yuz Asaf must have come to Kashmir during the reign of

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1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan,* Vol. 3, f. 80.
2. *Ibid.,* Vol. 1, f. 25 (b).
3. Abu Muhammad, Haji Ghulam Muhiyuddin, *Tarikh-i-Kabir-i-Kashmir,* 34.
4. *Ibid.,* 35.

Raja Gopadatta. But all other Kashmiri historians agree that Yuz Asaf did come during the reign of Raja Gopadatta.

The third book to which I will refer is *Kashir* by Dr. G. M. D. Sufi. He says:

> At this stage of *Kashir*; though our chronology differs from that of Kalhana, yet the period being the same, we cannot help referring to an event of extraordinary interest. In Taranga second of the *Rajatarangini* of Kalhana, there is a shloka (No. 90) which refers to a certain minister Samdhimati[1] Aryaraja "the greatest of sages," and minister to Jayendra (61 B.C. to 24 A.C.). Both Sir Aurel Stein and Mr. R. S. Pandit, in their translations, speak of him as having led a life of poverty, suffered a long imprisonment, and "death at the stake," and then coming to life again, and having "consented to the prayers of the citizens" ruled Kashmir for fortyseven years. Finally, this Samdhimati turned Sanyasi, but whither he went we know not, neither does Kalhana's chronicle throw any light on this point. This man is not mythical. He seems to have an historical individuality.
>
> There is a tradition, rather persistent, occasionally reinforced by casual accidental occurrences which are given prominence by a certain class of writers, namely, that Christ was buried in Srinagar. Some go to the length of calling him Hazrat Yuz Asaf, and point to his grave at Khanayar in Srinagar. But Yuz Asaf, supposed to be the descendant of Moses, was sent as an ambassador to the court of Bad Shah by the ruler of Egypt. Yuz Asaf, written in Arabic characters, can be also read as Bodhisattva. There is no substantive proof for the visit of Christ to India, but it is indeed a strange coincidence in world history that Christ should have had resurrection somewhat similar to that of Samdhimati though certainly not exactly so. The dates of Samdhimati and Christ are also almost identical. To say that Samdhimati is no less a person than Christ himself would be far too bold an assertion. But the fact remains that the great Prophet of Galilee and the minister of Kashmir have certain strong resemblances and both the personalities live in the same age though so far apart as Palestine and Kashmir. It is a mystery indeed to the writer as it must be to the reader. And we leave it at that.

One has only to read Dr. Sufi's *Kashir* to admire his labour and industry. His exhaustive investigations, particularly when he deals with the Islamic period of Kashmir, are unique in many respects. If he had probed further regarding Yuz Asaf he would have, I feel certain, solved the "mystery" and come to a different conclusion. And but for his apparent lack of interest in the subject, he would not have left "it at that."

The original tablet affixed to this tomb was, for reasons unknown, but which can be guessed, removed and is not traceable, but the one now affixed to the wall reads:

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1. The word is really Sandhimati. Sandiman, the minister of Gopadatta, is described as sandhimati, and the events of the life of Yuz Asaf are wrongly attributed to him.

Rauza Hazrat Yuz Asaf, Khaniyar.

(The shrine of Hazrat Yuz Asaf, Khaniyar.)

It is well-known that Baba Yahyah Shah, the late Mir Waiz of Srinagar and Grand Mufti of Kashmr, used to say that the tomb was that of a prophet and he, like other people, as a sign of respect, used to walk barefooted in front of it.

Among the people of Kashmir who visit the place and make offerings, the tomb is known as that of *Hazrat Yuz Asaf* or that of *Nabi Sahib* (the Prophet) or *Shahzada Nabi* (the prince Prophet) and lastly as that of *Hazrat Isa Sahib* (Jesus).

The reason for the description of Yuz Asaf as a prince is not far to seek. Jesus has been described as a Prince of Peace. He was a direct descendant of David and *Messiah* was originally a title of the Kings of Israel.[1]

The window on the side of the tomb proves that the tomb was constructed after the Jewish style and reminds one of the door of the sepulchre mentioned in the New Testament.[2]

The term *Rauza* as applied to this tomb is only used for the tombs of prophets. The tombs of Saints are called *Ziarats*.

It was brought to my notice that one Saifuddin,[3] a custodian of the tomb of Yuz Asaf, had in his possession an ancient document which would establish that the tomb was that of Jesus. I took a photographic copy of this document. It is a decree granted to Rahman Mir by five Muftis (Judges) of Srinagar. It bears their seals and signatures and is dated 11th Jumada-al-Thania of year 1184 A.H. (1766 C.E.) (See illustration, page 408). It reads:[4]

> In this Kingdom in the Department of Learning and Piety and in the Court of Justice Rahman Mir, son of Bahadur Mir, states that at the holy shrine of Yuz Asaf Prophet *(Paighambar),* may God bless him, nobles and ministers and kings and high dignitaries and the general public come from all directions to pay their homage and make offerings and (he claims) that he is absolutely entitled to receive (and utilize) them and no one else (has this right) and that all others should be restrained from (interfering with) his rights.
>
> After recording evidence it has been established that in the reign of Raja Gopadatta who repaired the building on Mount Solomon and built many temples, a man came here whose name was Yuz Asaf. He was a prince by descent and had given up all worldly affairs and was a law-giver. He used to devote himself to the prayer of God, day and night; and used to spend most of his time alone in meditation. This happened after the first great flood of Kashmir and

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1. Peake's *Commentary on the Bible*, 275.
2. Matt., 27 : 66.
3. This Saifuddin traces his direct descent from Rahman Mir, the Plaintiff in the case, in the fifth generation. He is the son of Ghulam Qadir Mir, son of Lalla Mir, son of Nur Mir, son of Ahmad Mir, son of Rahman Mir.
4. The translation is mine.

when people (of Kashmir) had taken to idol-worship. The Prophet Yuz Asaf had been sent as a Prophet to preach to the people of Kashmir. He used to proclaim unity of God till death overtook him and he died. He was buried in Mohallah Khaniyar on the bank of the lake which is known as *Rauzabal.* In the year 871 A.H. (1451 C.E.) Syed Nasiruddin Rizvi, a descendant of Imam Moosa Ali Raza was buried besides Yuz Asaf.

Since the place is being visited regularly by all, high and low, and the said Rahman Mir is the hereditary custodian of the place he is entitled to receive the offerings which may be made therein and no one else has any right to or connection with the said offerings.

Given under our hands this 11th Jumada-al-Thania 1184 A.H.

Signed and sealed: Mulla Fazal, *Mufti-Azam,* Abdul Shakur, *Mufti-Azam.*
Ahmadullah, *Mufti,* Muhammad Azam, *Mufti.*
Hafiz Ahsanullah, *Mufti.*

Signed and sealed: Muhammad Akbar, *Khadim.* Raza Akbar, *Khadim.*
Khizar Muhammad, *Khadim.* Habibullah, *Khadim.*[1]

Those who might dispute the fact that Yuz Asaf was not Jesus should name a person who would fit in with the description as given in various books of history and the local traditions of Kashmir. I will summarise the facts gathered from them:

1. He should not be an Indian: Yuz Asaf is not an Indian name but rather of Hebrew extraction.

2. He should not be a Hindu for he would have been known as an *Autar* and not as a *Nabi* (Prophet). In any case Hindus, and for that matter Buddhists, do not bury their dead.

3. He should not be a *Muslim* as there could be no prophet after the Holy Prophet and in any case the period was pre-Islamic.

4. He should be a Jew as indicated by the position in which he lay at the time of his death.

5. He should be a *Prophet of the People of the Book* in the particular sense and reputed to be of royal descent.

6. His teachings must be called *Bushra* (Gospel).

7. He must have taught in parables.

8. He must have come to Kashmir between 60 to 87 C.E.

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1. In token of having heard and noted the orders pronounced by the Court *Khadim* signifies a care-taker. Probably they were defendants, in the case.

9. He must answer the description Yuz Asaf, i.e., seeker or leader of the lepers cured by Jesus.

10. He must be called at one time or other *Isa Nabi,* Jesus the Prophet.

To Christians like Younghusband it would sound curious, and to scholars like Dr. Sufi it might be a "mystery"; but does history know of any man or prophet who would answer this description except Jesus himself? And why should this man come, preach and die among the Israelites of Kashmir? No prophet of God leaves this world without accomplishing his mission. If Jesus had died on the Cross in Jerusalem or had been taken up into heaven at about that time and from that place, he would have failed to seek and save the Lost Tribes of Israel and would have failed to achieve his mission.

The prophecy of Isaiah[1] and Malachi[2] which have been applied by Christians to Jesus, and have been mentioned already by me, predicted that he would no longer be termed as *desolate* but would be married to (die in) a land fertilized by natural streams and springs—the land of Baal as prophets of yore called it. The Holy Quran is very concise on the point. It says:

> And We made the Son of Mary and his mother a sign, and We gave them shelter on lofty meadows and springs.[3]

This verse appears in a chapter which deals with the ultimate triumph of the Prophets of God and with their deliverance from the hands of their enemies. Thus, we are told that after deliverance from his enemies (Jews) Jesus and his mother took shelter in a country which is described in this verse. Neither Damascus nor Egypt answers this description. And no one says that Jesus or Mary lived in these places for any length of time. Palestine is out of the question. The rugged hilly country of Afghanistan is equally unsuitable. Kashmir, a heaven on earth, as Saadi calls it, and its surrounding countries, alone answer the description.

God guided Jesus and his mother Mary to these places and out of His Divine mercy granted them eternal rest in the valley of meadows (lit: *Margs*) and springs (lit: *Baals*).

Jewish funeral with professional wailers.
(See page 324).

1. Isa, 62 : 4.
2. Mal., 3 : 12.
3. The Holy Quran, 23 : 50.

CHAPTER 26

CHRONOLOGY

I must now determine the period of the arrival and death of Jesus in Kashmir for this will definitely decide whether Yuz Asaf was in fact Jesus. We have, for this purpose, to fix the period of the reigns of Gondaphares, Gopadatta, Shalewahin and Rainadatta (Zaindatta or Venadatta, as he is sometimes called). Apart from inscriptions and coins no other guide is available to us except Pandit Kulhana, the composer of *Rajatarangini,* which he wrote during the years 1148, 49 C.E. It is the oldest record of history of the dynasties which, from the earliest period to the time of the author, either ruled in or were connected with Kashmir. The earlier chronicles which Kulhana had used or quoted, have all been lost. Subsequent historians of Kashmir, Hindus and Muslims alike, must be looked upon as continuing his work.

Kulhana's *Rajatarangini* is mostly legendary in the first three *Tarangs*, but his narrative reaches firm historical ground with the Fourth *Tarang.*[1] Fleet, Ferguson, Lassen, Levi, Prinsep, Wilfred, Wilson and others have tried to check Kulhana's chronology and have tried to clarify the position by applying various tests and by checking their calculations with historical names of Kashmir whose periods of reign are to some extent known. Unfortunately, the early history of India is most confusing because it is mostly legendary and many *Devas* (evil spirits) and fairies are treated as real persons. Consequently these Western writers, when dealing with the early period of Indian history, became confused, made mistakes and came to contradictory conclusions. Two other factors contributed greatly to this confusion. The eras used in ancient India were very numerous and some of them were obscure in their origin and application. I give below a few, with comparative years, which have been or will be referred to by me.[2] Cunningham, in his *Book of Indian Eras,* mentions more than a score of systems which have been employed at different times and places in India for the computation of dates. Again, Indian writers used different eras, even in one and the same book, when referring to events in different parts of India. This they did according to the era in vogue in the place of occurence.[3] It is, therefore, not always easy to determine the era to which reference is being made. Sir Aurel Stein says that Kulhana used generally the Laukika era[4] but after 78 C.E. references are sometimes made to the Shalewahin era and at places Kalyugi era is also referred to.

The other difficulty, and it is a real difficulty, is that Kulhana and other Kashmiri historians, as indeed most ancient Indian writers, following a very old custom, did not mention the centuries at all.[5] Thus when Kulhana spoke of "the 24th year," he was in

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1. Sir Aurel Stein *Ancient Geography of Kashmir,* 30.
3. H. H. Wilson, *History of Kashmir, Indian Researches,* Vol. 15 : 35.
4. Sir Aurel Stein, *Rajatarangini,* 57.
5. *Ibid.*

2.

Christian Era	1	1950
Hebrew Era	4004	5954
Kalyugi Era	3101	5051
Laukika Era	3076	5026
Bikrami Era	57 B.C.E.	2007
Shalewahin Era	78 C.E.	1877
Hijra Era	622 C.E.	1369

fact mentioning 4224.[1] Similarly in another verse he stated that certain events took place in the 89th and in the 26th year when they actually happened in 3889th and 3926th year respectively.[2]

Luckily I have to confine myself to a period in history regarding which Western writers almost unanimously agree that Kulhana's chronology is somewhat regular and consistent.

Wilson, of all Western writers on the subject, is more methodical and, in my opinion, even surpasses James Princep, who took great pains in preparing his famous Tables. Wilson fixes, and others agree with him—in fact it is the only point on which they do agree—that Kulhana is most accurate up to 589 C.E. Wilson then calculates backwards and fixes the commencement of the reign of Mattargupta at 471 C.E. and in this also a majority of the other writers agree with him. Beyond this Wilson only adopted, with some slight but significant modifications, the periods of reigns as given by Kulhana. He was, however, conscious of the fact that he had made a mistake in his calculations, and one which he could not detect, for, almost by way of apology, he says:

> If in history, over a long chain of calculations and dates by a random and severe test at one single point, we find that we are only out by fifty years, it follows that the chain of our calculations cannot be far from correct.[3]

It is obvious that Wilson, having checked his own calculations at a particular point, found himself out by fifty years. But, in fact, his mistake covered a period of 131 years. In his calculations he omitted to take into consideration the period of three kings who ruled after Yudhistra I of the Govananda Dynasty, that is, the period between Meghavahana and Hiranya of the Restored Govananda Dynasty (94 years). Stein, as already mentioned, tells us that Kulhana was using the Laukika era, but Wilson based his earlier calculations on the Kalyugi era and did not make any allowance for the difference of the two eras (25 years); nor did he take into consideration the period covered by the inter-calary months which must be allowed in case of the Laukika era (about four years). Wilson made another mistake. In determining the period of the reign of Yudhistra I, he confused Gopadatta of Kashmir with the Gopadatta of Gandhara, with whom Meghavahana's father took asylum. Thus the total mistake of Wilson was of 131 years.

I will now calculate the dates of relevant events connected with the life of Jesus (Yuz Asaf).

I. *Jesus and Thomas at Taxila:* According to *Acta Thomae* they were at Taxila during the reign of King Gondaphares. An ancient inscription recovered from Taxila, and now kept in the Lahore Museum, dealing probably with the marriage of Abdagases, records:

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1. Sir Aurel Stein, *Tarang*, 1 : 52.
2. Ibid., Tarang, 4 : 703.
3. H. H. Wilson, *History of Kashmir, Indian Researches, Preface* 7.

> In the 26th year of the Great King Gondaphares in the Samvat year three and one hundred in the month of *Vaisakh* on the 4th day…[1]

This inscription is incomplete, but it refers to *Samvat* year and the month is given as *Vaisakh*. Both indicate that Bikrami era was being used. This era began in 57 B.C.E. Therefore the 103rd year would be 46 C.E. This being the 26th year of the reign of Gondaphares, he must have begun his rule in 20 C.E. Prof. Rapson, in his *Ancient India*, states:

> Gondaphares, King of North-West India or "Greater India" combining the earlier kingdoms of the Parthians and the Sakas ruled from 21 to 50 A.D.[2]

Sir Vincent Smith, in his *Early History of India,* says:

> After a series of rules and about 20 A.D. Azes was succeeded by Gondaphares, who seems to have conquered Sind and Arachosia, making himself master of a wide dominion, free once again, from Parthian control. When he died about 60 A.D. his kingdom was divided up, the Western Punjab falling to the share of his brother's son Abdagases…and the country in about six or ten years was annexed by the Kushan kings. The Yueh-chis, as the Kushan Kings were called, had in fact conquered Kabul in 50 A.D.[3]

It is obvious, therefore, that Jesus and Thomas were in Taxila before 60 C.E. and if Prof. Rapson is correct, before 50 C.E.

II. According to *Bhavishya Maha Purana* Jesus had met Shalewahin at Wien, near Srinagar. To determine this date we must go back and trace certain facts of history.

Kadephsis I made himself master of Northern India in about 60 C.E.[4] Kanishka was his Viceroy at Purushpura (Peshawar). He completed the subjugation of Kashmir, and some time later (73 C.E.): the Kings of Kashgar also submitted to him. Neither Kadephsis I nor Kanishka deposed the ruling monarchs in those countries. Payment of tributes and homage satisfied them, because they looked upon Central Asia, and not India, as their homeland. It was about this time that Shalewahin appeared as champion of the Brahmans against the Sakas,[5] and turned them out of Northern India, including Kashmir. He left Kashmir in or about 78 C.E.[6] He commemorated his victory by introducing a new era and called it after his own name: the Shalewahin era. It commences on 1st Baisakh 3179 Kalyugi era, corresponding to 14th March 78 C.E.[7] The non-Kashmiris call it the Saka era and by this name it is also known to Southern India.

Shalewahin did not stay for long in Kashmir for he had to go immediately to the Deccan (S. India) to put down a rebellion there. It must, therefore, have been about 78 C.E. that Jesus had met him at Wien, near Srinagar.

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1. *The Archaeological Reports of India,* 1903-04.
2. Prof. E.J. Rapson, *Ancient India,* 174.
3. Sir Vincent Smith, *The Early History of India,* 217.
4. *Ibid.,* 235.
5. Professor E. J. Rapson, *The Cambridge History of India,* Vol. 1 : 582.
6. James Prinsep, *Essay on Indian Antiquities,* Vol. 2 : 154.
7. J. H. Wheeler, *History of India,* 239.

III. *The inscription on Takht-i-Sulaiman.* The year in these inscriptions is given as fifty-four. I need not quote once again the text of these inscriptions. We have to locate the era used. To begin with, the inscriptions are in *khat-i-sulus* and not in *nastaleeq* script. The *sulus* script was in use from ancient times in Persia and continued to be so used in India and Afghanistan till the time of Taimur. He invaded India in 1398 C.E., when one of his contemporaries, Mir Ali Tabrezi, introduced the present Persian script known as *nastaleeq.*

The year mentioned in the inscriptions may be 54th or 154th as Pirzada Ghulam Hasan says.[1] In the folowing table I give all the possible eras to which the inscriptions could have referred.

I have worked out the corresponding dates also:

I.	Hijra era	1=622 C.E.	{54 = 676 C.E. {154 = 776 C.E.
II.	Kashmiri era	1=1324 C.E.	{54 =1378 C.E. {154 =1478 C.E.
III.	Shalewahin era	1=78 C.E.	{54 = 132 C.E. {154 = 232 C.E.
IV.	Bikrami era	1=57 B.C.E.	{54 = 3 B.C.E. {154 = 97 C.E.
V.	Laukika era	1=3076 B.C.E.	{3054= 22 B.C.E. {3154= 78 C.E.
VI.	Kalyugi era	1=3101 B.C.E.	{3054= 47 B.C.E. {3154= 53 C.E.

Keeping in view that different periods have been specified by different writers, we can determine the era used in the inscriptions only by process of elimination.

I. *Hijra era:* Major Cole says that this era was used, and further asserts, without giving any reasons, that the year was 1054 A.H. (1676 C.E.)[2]. Pandit Ram Chand Kak also supports him and says that the inscriptions were made during the reign of Shah-Jahan, the Mughal Emperor.[3] But history does not record that repairs of this temple were carried out in either of the two periods mentioned by them. Besides, it is not explained why *nastaleeq* script was not used when even during the reign of Jahangir (father of Shah-Jahan) all inscriptions in Kashmir were written exclusively in this script.[4] Again, in the Mughal period, we do not come across any writings, coins or inscriptions in which centuries are omitted.

Khwaja Hasan Malak Chaduarah is of the same view but fixes the year at 54 A.H.

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1. Pirzada Ghulam Hasan, *Tarikh-i-Hasan,* Vol. 1 : f. 77 (b).
2. Major H.H. Cole, *Illustrations of Ancient Buildings in Kashmir,* 8.
3. Pandit Ram Chand Kak, *Ancient Monuments of Kashmir,* 74.
4. Reference can be made to an inscription at Verinag, (Kashmir), the source of the Jhelum river, which was put up in the reign of Emperor Jahangir.

(676 C.E.)[1]. But he is guilty of an absurd anachronism, for according to him the pillars had been put up during the reign of Ghazi Shah Chak. The Chaks did not rule Kashmir till 1554 C.E.

II. *Kashmiri Era:* We have it on the authority of Mullah Ahmad, the historian of the Court of Sultan Zain-ul-Abidin, that this era was introduced by Sultan Shams-ud-Din who dated it back to the commencement of the reign of Ratanju (Sultan Sadr-ud-Din), who was the first Hindu ruler of Kashmir to have embraced Islam at the hands of Hazrat Sadr-ud-Din otherwise known as Hazrat Bulbul Shah.

According to Mullah Ahmad, up to the time of Ratanju's conversion, the era used in Kashmir was *Haptrakeshwaran* which is another name for Laukika era. Subsequently, however, Hijra era was used and then from the reign of Sultan Shams-ud-Din a reference was invariably made to the Kashmiri era. This quotation has also been cited by Pirzada Ghulam Hasan who unwarrantedly introduces this era into the inscription in two different places, as their photographic reproductions show that the words *Kashmiri* era were not there at all. He claims that the year referred to fell in the reign of Sultan Zain-ul-Abidin.[2] The corresponding year whether we take it to be 54th (1378 C.E.) or 154th (1478 C.E.) year, does not in fact fall in the reign of Zain-ul-Abidin (1424-1471 C.E.). Further, the only temple repaired by Sultan Zain-ul-Abidin was the one known as *Panj Mukhia* (five gates or domes) which is in Srinagar.[3] It is now known as *Bud Gumat* after the name of Sultan Zain-ul-Abidin for he was also known as *Bud Shah*—the Great King.

The Kashmiri era was, therefore, not used in these inscriptions.

III. *Shalewahin era* came into existence in 78 C.E. There is no record of the kings ruling during 132 or 232 C.E. which will correspond with 54 or 154th year, having repaired this temple.

IV-VI. The corresponding dates of the remaining three eras are:

Bikrami era: 3 B.C.E. and 97 C.E.
Laukika or Haptrakeshwaran era: 22 B.C.E. and 78 C.E.
Kalyugi era: 47 B.C.E. and 53 C.E.

Pandit Kulhana used the Laukika era and I have already mentioned that according to Mulla Ahmad this era was being exclusively used in Kashmir. Kashmiri historians almost with one voice say that the repairs were carried out in the reign of Raja Gopadatta. Reference in support of this may be made to Mulla Nadri,[4] Mufti Ghulam Nabi Khaniyari,[5] Mirza Saif-ud-Din Baig.[6]

Pandit Narayan Kaul Ajiz also in his *Tarikh-i-Kashmir* says:

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1. Khwaja Hasan Malak Chaduarah, *Tarikh-i-Kashmir,* f. 56.
2. Pirzada Ghulam Hasan, *Tarikh-i-Hasan,* Vol. 1, 65.
3. Pandit Har Gopal Khasta, *Guldasta-i-Kashmir,* Part 1 : 68.
4. Mulla Nadiri, *Tarikh-i-Kashmir,* f.69.
5. Mufti Ghulam Nabi Khaniyari, *Wajeez-ul-Tawarikh,* Vol. 1. f. 36.
6. Mirza Saif-ud-Din Baig, *Khulasat-ut-Tawarikh,* f. 7 (b).

> Some thousands of years ago Raja Gopadatta had repaired a temple on *Koh-i-Sulaiman*.[1]

Haidar Malak, in his *Tarikh-i-Kashmir,* writes:

> Then Raja Gopananda came to the throne after his father. He put up many temples and repaired the one on the Koh-i-Sulaiman. About two thousand years have passed but the temple is intact. He ruled for sixty years.[2]

In *Tarikh-i-Jadul* we read:

> He (Gopadatta) repaired the temple called *Zishi Shore,* on Koh-i-Sulaiman[3] …Sandiman (Sulaiman) was Minister of Gopadatta and he had been deputed to repair the temple.[4]

Even Pirzada Ghulam Hasan admits that the repairs of this temple were carried out during the reign of Raja Gopadatta[5] and Ghulam Muhy-ud-Din ascribes the incident of the woman becoming insane at the tomb of Yuz Asaf to the reign of Gopadatta,[6] thereby admitting, though impliedly, that Yuz Asaf had come during his reign.

The use of *Sulus* script is explained by the fact that Sulaiman (or Sandiman), who was in charge of the construction work was a Persian subject of Syrian origin.[7] His name indicates that he was a Jew. I have already explained how and why Syriac, which was mostly Arabic, dominated the old Persian. I have also mentioned, on good authority, that Sandiman is not a Sanskrit word.[8]

To determine the era used in these inscriptions, we must fix, therefore, the period during which Gopadatta, ruled in Kashmir. I have come to the conclusion that the year in question was 3154th of the Laukika era.

Wilson fixes the commencement of the reign of Gopadatta in 82 B.C.E. I have already mentioned that he had made a mistake of 131 years. Gopadatta admittedly ruled for 60 years and two months. He, therefore, ruled from 49 to 109 C.E. and the year 3154 of the Laukika era, corresponding with 78 C.E., falls within his reign. I will now check these dates from other historical dates. Dr. Wilson says that Mattergupta ascended the throne in 471 C.E. From this date I will calculate backwards:

1. Mattergupta ascended the throne in 471 C.E.
2. Deduct period of reign of three kings omitted by Wilson. 94 years.

471-94 = 377 C.E.

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1. Pandit Narayan Kaul Ajiz, *Tarikh-i-Kashmir,* f. 31 (a).
2. Haider Malak, *Tarikh-i-Kashmir,* f. 11.
3. *Tarikh-i-Jadul,* f. 49-51.
4. *Ibid.*
5. Pirzada Ghulam Hasan, *Tarikh-i-Hasan,* Vol. 3, f. 74.
6. Abu Muhammad Haji Muhy-ud-Din, *Tarikh-Kabir-i-Kashmir,* 35.
7. George Nathaniel, *Historical Persons in Ancient India,* 358.
8. Prof. Radha Kant Dev, *Shabdkalpadruma,* Vol. 5 : 241.

3. Deduct period of the six kings of Adittya Dynasty mentioned by Wilson. 192 years. 377-192 = 185 C.E.
4. Deduct period of Yudhishtra I to the death of Gopadatta taking Yudhishtra's reign to be 36 years and making allowance for odd months omitted by me (2 years). 105 years. 185-105 = 80 C.E.
5. Add the difference of Kalyugi and Laukika eras. 25 years. 80+25 = 105 C.E.
6. Add period covered by inter-calary months. 4 years. 105+4 = 109 C.E.

Gopadatta ruled for 60 years. Therefore, he ruled from 49 to 109 C.E. These calculations also show that Wilson was out by 131 years for I have taken into consideration the excess allowed by Wilson in item 4 above.

I apply another test. According to Khwaja Muhammad Azam,[1] Mufti Ghulam Nabi Khaniyari,[2] Khwaja Saifud-Din Pandit[3] and Mirza Saif-ud-Din Baig,[4] the *Hijra* commenced when King Ranadatta (or Venadatta) had yet to rule for 42 years. This corresponds to 622 C.E.

King Ranadatta, according to Wilson and others, ruled for sixty years. He had, therefore, ruled for eighteen years when the *Hijra* era commenced. Ignoring the months and again calculating backwards:

1. Ranadatta's rule 60-42 = 18 = 1A.H. = 622 C.E. Therefore, he began his rule in 604 C.E.
2. Less the period of reign from Narendradatta II to the beginning of the reign of Mattergupta. 137 years. 604-137 = 467 C.E.[5]
3. Deduct period of Arya Raja to Pratapdatta (allowed by Wilson). 192 years. 467 C.E.-192 = 275 C.E.
4. Deduct for period of Hiranya to Meghewana (omitted by Wilson as already explained). 94 years. 275-94=181 C.E.
5. Deduct the difference of Wilson in rule of Yudhistra I. 14 years. 181-14 = 167 C.E.
6. Deduct for the period of Narendradatta to end of Gopadatta. 90 years. 167-90 = 77 C.E.
7. Add 25 years for difference of two eras. 25 years. 77+25 = 102 C.E.

The difference of about seven years is explained by the odd months of rule of various kings (which total up to 2 years, two months and 9 days) and 4 years for the inter-calary months. Thus we come to 109 C.E. Here again, after taking into account the mistake of Wilson (131 years) we find that Gopadatta ruled from 49-109 C.E.

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1. Khwaja Muhammad Azam, *Waqiat-i-Kashmir,* f. 18-19.
2. Mufti Ghulam Nabi Khaniyari, *Wajeez-ut-Tawarikh,* Vol. 1 : f. 37.
3. Saif-ud-Din Pandit, *Lub-i-Tarikh,* f. 6 (b).
4. Mirza Saif-ud-Din Baig, *Khulasat-tut-Tarikh,* f. 8 (b).
5. If we add 4 years to cover the inter-calary months of the Hijra era we get the exact date of the commencement of Mattergupta's reign as given by Wilson, 467+4 = 471 C.E. This shows my calculations are correct.

Another test can also be applied:

1. The rule of King Baladatta according to Wilson ended in 596 C.E.
2. Adding mistake of Wilson the date would be : 596+131 = 727 C.E.
3. Deduct period of reign of Baladatta and Vikramadatta, including period of Yudhistra I: 96 years. 727-96 = 631 C.E.
4. Deduct the remaining period of rule of Ranadatta. 42 years. 631-42 = 589 C.E.
5. Deduct the odd months of rule and the inter-calary months. 6 years. 589-6 = 583 C.E.
6. Add period for inter-calary months of the Hijra era. 39 years. 583+39 = 622 C.E. = 1 A.H.

This again shows that my assertion about the mistake of Wilson is correct.

It has also been said that Yuz Asaf (Jesus) had come in the second year of Shalewahin era.[1] This would correspond to 80 C.E.

It is obvious, therefore, that Jesus came to and lived in Kashmir during 60-109 C.E. Thus, taking his date of birth to be in 8 B.C.E. he was 117 years of age at the time of his death.

1. Mulla Haider, *Raz-i-Haqiqat*, f. 196. I do not attach much importance to his version, for later on he alleged that Yuz Asaf was a descendant of Imam Jafar Sadiq and he certainly overlooked the fact that Imam Jafar Sadiq was born many centuries afterwards.

CHAPTER 27

CONCLUSION

Jesus was born at Nazareth in Galilee during the reign of Augustus Caesar. His parents were Joseph and Mary. He was born of a family of half a dozen children besides himself. He grew up as a Jewish boy and spoke Aramaic. He attended the elementry school attached to the village synagogue where he learnt to read and study the Torah. His early life was not marked with any unusual event. He was unacquainted with Greek or Greek modes of thought. On reaching man's state he worked with his hands as an artisan. He then travelled through India.

Jesus was associated with John the Baptist and was a member of the Essenes Order. But it is impossible to say precisely the influences which resulted in his "call" except that when he was over forty years of age it pleased the Almighty to select him as one of His Prophets. The Ministry of Jesus in Palestine lasted for a very short time, three or four years.

Apart from the imaginative efforts of Western artists, very little is known of the outward appearance of Jesus, but of his mental condition it can be definitely said that he was an enthusiast and fundamentally an optimist. His usual kindliness, tolerance and patience sometimes only gave way in form of curses. Nevertheless his behaviour exhibited a balance of mind, good sense and a profound religious feeling. He desired no publicity and time and again asked people to refrain from mentioning his "works." His character throughout was that of a prophet of God who had a definite message for the people of his own race. During his ministry he gained the sympathy of the "poor in Israel," but his enthusiasm entailed the ill-will and enmity of the Scribes and of all Jews of importance. He, however, succeeded in attaching to himself a handful of disciples of doubtful calibre, for he had time and again to accuse them of lack of faith. At the most crucial time of his life they deserted him; no one stood by him except his mother, his twin brother Judas Thomas and the members of the Essenes Brotherhood.

Jesus had perceived his failure in Galilee and after some uncertain journeyings to and fro, he went to Jerusalem. He had complete faith in God and once only when on the cross did he give way to despair.

Brought up on the sacred traditions of his people, Jesus remained deeply rooted in the religion of the Scriptures. He was more of a mystic than a law-giver, and expressed himself in similes, proverbs and parables. He tried to remove formalism and dogmatic beliefs and put forward a simple faith of action. He did not preach universalism and was conscious of the fact that he had only to gather the lost sheep of the house of Israel.

Jesus could not rouse his people with his message but he did stir a ripple of curiosity and a fleeting hope among them. When, however, he withdrew himself from Palestine to look after the "Lost Tribes of Israel" in other parts of the world, Jesus was

transported by Paul into the Hellenistic environment. Jesus the man, the Prophet of God, became Christ, the son of God. In that soil he was given a life and a future which he did not anticipate. Nothing of him survived, save the memory of his existence. His life of simple events was transformed into the vindication of events which he could not have foreseen, and of institutions of which he did not dream. From the moment of his disappearance his person was made to undergo transformations which removed him ever further from reality. The legend which was rendered necessary by the evolution of the faith, which followed its development even to the point of identifying Jesus with God, very soon obliterated and submerged the few fragments of human reality preserved in the memory of his Jewish followers. They were of no interest to those who only wanted to know the crucified and glorified Christ. Nothing or very little of his work remained. A few vestiges survived in the imposing edifice of Christian doctrines, but, when separated from their original connection, they too lost meaning and significance. The Christian religion is not the religion of Jesus: he neither foresaw it nor preached it, nor in fact did he desire it. Enthusiasm engendered Christianity, but it was the enthusiasm of Paul, not that of Jesus.

Jesus, faithful to the prophetic traditions, looked for the appearance of the Kingdom of God on earth. His one and only hope remained unfulfilled and those who bear the name of the religion attributed to him, even to-day, look forward to, and pray for, the coming of this Kingdom. By sheer force of habit, originating with Paul, they ignore his clear prophetic words about the future advent of the Paraclete, the Comforter, who was to teach all things and remind them of all things which he (Jesus) had said.

The *Comforter* came in the person of the Holy Prophet Muhammad, but the Church, for vested interests, did not accept him and has with those within its fold continued to wait in vain for his appearance.

As for Jesus, he went in search of the "lost sheep of Israel," found and preached to them in Kashmir and elsewhere, and ultimately he died a natural death and was buried there. His soul was "taken up" to meet his Creator.

May the Almighty grant him eternal peace and bless his soul. *Ameen!*

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INDEX

[The following oft-recurrng words have been omitted from the Index:
...Acts, Apostles, Bani Israel, Bible, Children of Israel, Christ, Christianity, Christians, Church, Companions of the Prophet, Cross, Early Christian Fathers, Epistles, Gospels (Apocryphal, Canonical, Synoptic), Hadith, Islam, Israel, Israelites, Jesus, Jewish Christians, Jews, John, the Evangelist, Luke, Madina, Makka, Mark, Mary (the mother of Jesus), Muhammad, Muslims, New Testament, Old Testament, Paul, Peter, Prophet(s), Quran, Resurrection, son of Man and son of God.]

A, See Codex
Aaron, ...104, 149, 172, 175
Abbas, Hazrat Ibni, ...181, 254
Abbauddu, ...98
Abdagases (Abbagasses, Abanes), ...368, 418
Abdullah, ...252
Abdullah bin Abbas, ...83
Amr, ...83
Um Makhtun, ...77
Zubair, ...45
Ibn Ali Sarh, ...61
Abdul Malak Ibn Abdul Aziz bin Juraiz, ...85
Masih, Leader of
Najran Delegation, ...179, 181
Muttalib, ...254
Rashid, ...299
Abizah, Tribe of, ...141
Aboliah, ...339
Abraham (Abram), ...68, 102, 103, 112, 164
.....176, 247, 249, 271, 274, 286, 298
Abarim, Mt, ...272, 274, 279
Abrogation, Theory of, ...49
of Previous Scriptures 49, 50
Absalom, ...287, 346
Abu Bakr, The First Caliph, Hazrat, ...44, 45
.....60, 78, 82, 83, 251, 253
Abu Bakr, bin Hazam, ...85
Abu Daud, Hadith of, ...86
Huraira, Hazrat, ...83, 230, 383
Suffian, ...61
Talib, ...58
Qasim, a name of Muhammad, ...56
Abyssinia, ...59, 67, 84, 252, 345, 369
Negus King of, ...67, 84
Achabaal, ...277
Achan, Son of Carmi, ...339
Acta Thomae, ...146, 363, 364, 365, 367-370
.....380, 387, 418
Adam, ...104, 127, 179-183, 258, 298
Addas, ...68
Addittya Dynasty 423
AEsculapius, ...107
Afghan(s), ...298-301, 309, 322-344, 349
.....350, 369
Afghanistan, ...298-301, 310, 314, 323, 325
.....344, 353, 355, 383, 387, 416, 420
Africa, ...196
Africans, Julius, ...104
Agrippa, Emperor, ...204, 291, 293
Aham Sharif, ...273, 274
Aharbaal, ...277
Ahaz, King, ...287
Ahmad, a name of Muhammad, ...259-263
Ahzab, Battle of, ...253
Ahaziah, ...103
Aina margh, ...277
Ain-ul-Arus, ...386
Aishabaal, ...277
Aish Muqam, ...388, 397
Akaba, Pledge of, ...59
Akbar, Emperor, ...386
Al-Azhar, University of, ...
Albious, ...14
Alexander, The Great, ...294, 295
Alexandria, ...198
Alfred, King, ...366
Ali, the Fourth Caliph Hazrat, ...82, 83
.....84, 171, 253
Ali, Hazrat Syed, of Hamadan, ...346
Alids, ...85
Allepo, ...386
Aloe, ...203, 225
Alpha. See Codex.
Al Walid, ...77
Ambros, St., ...365
Amalakites, ...301
Amardian, ...347
Amr bin Salama, ...44
Samyia, ...82
Amuria, ...68
Anas bin Malak, ...43, 45, 49, 82
Angel(s), ...129, 135, 140, 159, 162
.....163, 208, 224, 243, 344
Angiae, Stable of, ...98
Anna, see Hanna.

Annas (Ananias), High Priest.....96
Annias, (Ananias), disciple.....18, 212
Anubias.....124
Anunciation,.....24
Antichrist, ...48
Antioch, ...364, 366
Anzmarah, ...401, 402, 412
Apta, ...98
Appollo, ...117
Arab(s),.....39, 66, 247, 249, 257
Arabia(n), ...38, 39, 45, 57, 61, 68, 71
.....251, 253, 254, 256, 257, 296
Arabic, ...40, 94, 259, 262
Aramaic,.24, 93, 127, 139, 259, 347, 363, 425
Arais, ...167
Ararat, Mount of,.....358
Archilaus,.....95
Arians,.....114
Ariston, ...220
Arivi, King,.....367
Armenia, ...45, 289, 359
Armenian Version, See Codex.
Ark, ...301, 333
Arya Raja,.....423
Ascher(ites),.....286
Ascension of Mary,.....146
Ascension of Moses,.....279
Asia Minor,.....76, 97
Assyria(ns), ...288-290, 294, 295
Assyrian Church, ...364, 366
Asret, ...291
Asareth,.....291
Athaliah, King, ...287
Athanasius,.....114, 219
Augustine, St., ...26, 98, 104
Augustus, Emperor, ...18, 95, 425
Aurangzeb, Emperor,.....304, 306
Aus, Tribe of.....59
Authorised Version, See Codex.
Auth Wattu,.....274, 283
Avars, ...76
Avicenna, Canon of 203
Ayesha, Hazrat, ...62, 80, 82
Azarbaijan,.....45

B, See Codex.
Baal, ...274, 288, 416
Babar, Emperor,.....349
Babylon(ians), ...288, 292, 294, 295, 308, 344
Baccus,.....107
Bacon, Lord, ...51
Bactaria(ns),.....290, 294
Badger, Dr.,.....88
Badr, Battle of,.....76, 254
Baghdad, ...351
Baghistan, ...290
Bajoor,.....298
Baladatta, ...424
Balkh, ...296
Balvidit, ...224
Baltistan,.....316, 320
Bandipur, See Behatpoor
Baptism of Jesus,.....109, 127
Baptismal Creed, ...218
Baptist, See John the Baptist
Barkhia,.....386
Barnabas, Apostle, Gospel of, ...18, 21, 22
.....25, 171, 219
Basil, ...119, 219
Basilidans,.....71
Bartholomew, St., ...364
Basra, ...85
Benjamin(ites), ...286, 287, 289, 292
Behat (poor),.....273, 279, 280
Bessas, ...296
Bethany, ...219, 220, 222
Bethlehem Judah,.....96, 98, 99-101, 130, 168
Bethlehem Nassoriah (Village), ...99, 142, 168
Bethabara,.....141, 161, 168
Bethel,.....287
Bethpeor,.....273, 279, 280
Bethulah, (Parthenos) 121
Bezae, See Codex.
Bharat, See India.
Bhutan,.....299
Bijbihara, ...283
Bilal, Hazrat,.....82
Billah, (Bilhah).....286
Blackstone, Sir William,.....51, 52
Boaz, ...132
Boheira. See Sergius.
Boheric Version, See Codex.
Bokhari, Hadith of,.....43, 45, 48, 84, 86, 252
Bombay, ...367
Booz, ...132
Bora, (Boheira) 68
Bose, Sir J.C., ...152
Bosphorus, ...76
Brahmans,.....339, 354, 419
Brahami,.....347
Breneck,.....225
Bruel, Prof., ...345
Buddhist,.....353, 388, 415
Pitakas, ...41, 388

Bushra,.....398, 415

C, See Codex.
Caesar, ...107, 174, 176
Caesarea,.....241
Caiaphas, ...96, 97, 240
Caius, Presbyter, ...15
Cairo, ...85, 228
Caleb, ...272
Call of Muhammad, the,.....55, 56, 66
Calvary,.....109, 144, 189, 192, 198
Campbellpur,.....310
Canaan, ...271
Canaanite Women, ...239
Canterbury, Convocation of,.....27
Cappadocia, ...292
Carpocrates, ...132
Carthage, Council of,.....26
Castor, ...107
Catron, (Catrou).....305
Caucasus, ...353
Cave of Hira, ...56
the Light, ...98
Mithras,.....98
Saur,.....253
Celandon, (Celadon).....344
Celsus, ...3, 124, 207, 224
Centurian, ...109, 114, 198, 199
Cephas, Name of Peter, ...211
Corinthus,.....118, 132
Ceylon, See Sholabeth,.....354, 366, 367
.....383, 398, 412
Chalcedon, ...76
Chandanmargh, ...277
Chandansarmargh, ...277
Charashim, Valley of, ...276
Charsada, ...370
Chengez Khan,.....89
Chilas, ...291
China, ...251, 295, 296, 297, 368
Chinnereth,.....271
Chitral, ...349
Chosroes of Persia, ...60
Christian Sources, Critics 49
Christotokus, ...146
Christology(ical),....16, 31, 116, 122, 206, 211
Chrysostom, St. John,.....279
Clapparton, Capt.,.....195
Clement of Alexandria, ...15, 108, 138
Cleopas, ...145
Cochin,.....367

Codex.
(A) Alexandrenius,.....27
Alpha, ...27
Amiatinus, ...277
Armenian Version,.....27, 220
Authorised Version,.....27, 135
Babiensis, ...27
Bezae 27
Boharic, ...27
Catholic Epp.,.....27
Curetonian (Version), ...27
(C) Ephraemi Syri,.....27
Egyptian,.....27
Floriacenis, ...27
Harkelean (Version),.....27
Latin (Version),.....27
Monacensis 27
Palatinus, ...27
Philoxenion,.....27
Revised Version, ...27, 135, 215
Sahidic, (Version), ...27
Sinaitiaus, ...27
Speculum, ...27
Syriac (Version),.....27
Vaticanius, ...27
Veronansis, ...27
Vulgate,.....27
Cohens, ...332
Collection of the Quran, ...44
Comforter (Paraclete), ...237, 243, 255
.....259, 261, 262, 426
Constantine, Emperor, ...205
Constantinople,.....27, 76, 84, 88
Cordova,.....153
Covenant of the Ark, ...160
Crangonore, ...369
Crib, the Sign of, ...98
Crurifragium, ...196
Cush, ...275, 293, 351
Cushan, ...350
Cyrils, the Two, ...219
Cyprion, ...219
Cyprus,.....21, 242, 259
Cyrus, King,.....289, 294

D. See Codex.
Dal Lake, ...330
Damascus, ...16, 18, 68, 76, 88
.....212, 363, 384, 386, 416
Damatrius, King,.....290
Dan(ites), ...287, 339
Danae, ...107

Danae, Decree of, ...138
Daniel,.....221, 288
Darius, King (Dara Gustasp),.....289, 294, 295
David, King,.....16, 24, 99, 100, 102-106, 121
128, 132, 162, 171, 176, 302, 346, 414
Davidic, Descent of Jesus,.....93
Dead Sea, ...271
Deccan, ...419
Delhi, ...305
de Wette, ...103
Diamper, Synod of,.....367
Diaphanes, ...364
Didymus. See Thomas.
Dionysus Exegius, ...95
Dionysion Era, ...95
Dividing Veil,.....142, 168
Divine Oracle(s), ...167
Divine Origin of Quran, ...54
Dobschutz, ...15
Docetic Sect,.....199
Dost Muhammad, King, ...299

Ea, ...115
Earth, Created in Six Stages,.....184
Easter, ...97
Ebed, ...116
Ebionites,.....24, 25, 30, 106, 118
.....122, 132, 138, 222
Gospel of, ...24, 138
Edessa, ...363
Egypt(ians), ...71, 76, 88, 95, 98, 99, 260
.....271, 274, 279, 288, 339, 416
False Prophet of,.....13
Maququs, King of, ...67, 84, 87
Eid-i-Fassakh, ...327
Elamite,.....292, 347
Elias (Elijah),.....258, 384
Elisabeth, Wife of Zacharias, ...104, 129-131,
.....134, 136, 137, 141, 161, 168
Emmaus, ...209, 211, 212, 216, 383
Enoch, ...258
Ephesian, elders, ...215
Epact, ...97
Ephrem,.....364
Ephraim(ites), ...286, 287, 290, 346
Epiphanius(ian), ...132, 139, 145, 222, 363
Equinox, Vernel, ...98
Erasmus,.....27
Esdras, Book of, ...291, 295
Esau, ...301
Esau Khel,.....300
Eschatology(ical), ...17
Espouse (al), Meaning of,.....133
Esrom (Hezron), ...102
Essenes, ...198, 202, 217, 222, 223, 224
.....239, 357, 383
Eusebius, ...15, 23, 26, 29, 108, 132, 219
Euphrates, the river, ...271-273, 291, 293, 385
Eve, ...119
Gospel of, ...26
Exaltation of Jesus,.....228
Exodus Book of,.....301, 339
Eythydemos, ...290
Ezekiel,.....127, 168, 293, 295
Ezra, ...258, 289, 292

Fabricus,.....365
Faizi, ...386
Fatimah, Hazrat, ...57, 62, 82
Fatimids, ...171
Flagella, (Flagra), ...191
Fra Marino, ...260
Frankfort, ...308
Fritsche, ...103
Frontier Crime Regulations, ...332

Gabriel, the Angel,.....37, 129
Gad, King,.....387
Gad(ite), ...286
Gagribaal,.....277
Galatians, ...22
Galilee(an).....14, 100, 101, 123, 130, 145
.....168, 173, 189, 200, 209, 210
.....213-216, 223, 425
Gaza, ...63
Gelasius,.....259
Decree of, ...138, 259
Council of,.....260
Genesis, Book of, ...102, 103
Gentiles, ...17, 23, 30, 239, 240, 242, 243, 247
Gethsemane, ...30, 223, 256, 357
Ghauris bin Haris,.....254
Ghazni,.....298, 338, 387
Ghulam Ahmad, Hazrat Mirza, ...53
Ghore, ...298, 299
Gilgit, ...295, 316, 320, 323
Gobi Desert,.....295
Golden Calf,.....287
Golden Numbers,.....97
Goel, ...329
Golal, ...204
Gokulmargh, ...277
Gondaphares,.....368-370, 387, 417, 418
Gondzak,.....76

Gopadatta,.....401, 412, 417, 418
Govananda Dynasty,.....418
Gregory Nazianzen,.....365
Greek(s),.....14, 19, 27, 94, 107, 116, 145, 295
Mythology, ...344, 425
Grecian(s), ...294
Archipelago, ...289
Grunners, ...195
Gulmargh, ...277
Gungbaal,.....277
Gunnesaret (See Chinnereth),
Gujars, ...327, 329, 350
Gospel of Peter, ...194, 199, 218, 219

Haalmah,.....121
Habban,.....367
Habour, the river,.....293
Hades, Jesus descent to 217, 218
Hafsa, Hazrat, ...45
Halley's Comet, ...95
Hagar, ...247-249
Halal, ...293
Ham, ...104, 275, 302
Hammer Von, on the Quran,.....46
Hamza, Hazrat, ...61, 252, 253
Hamza, Hazrat Makhdum of Kashmir,.....283
Hananiah,.....73, 74
Hanbal, Imam Ahmad ben, Musnad of,.85, 148
Hanan, House of, ...239
Hanji (Manji), ...333, 349
Handwara,.....273
Hanna, Mother of Mary,.....100, 139, 140, 158
.....159, 161, 165, 166
Haptrakishwaran era, ...421
Hara, ...293
Haran, ...286
Harnack,.....23, 218
Hashba, ...274, 283
Hasmoneon, Kings,.....110
Hatib ben Ali Batta'ah,.....87
Hathor, ...140
Hawazin, Tribe of 254
Hazara Dist., ...291
Hazratbaal,.....277
Heaven, Created in Six Stages, ...184
Hebrew,.....94, 118, 122, 127, 271
.....287, 297, 347, 300, 325
Hebrew, Epistle to 16
Gospel of,.....24, 30, 139, 216
Sources, ...13
Hebron, ...286
Hekataios, ...348
Heladuis, ...145
Heli, ...104
Heliopulis, Bishop of,.....26
Heliodorous,.....160
Helzon,.....293
Helvadian,.....145
Hephzibaal, ...276
Heshbon, ...273
Herat, ...295
Herod, ...13, 95, 96, 141
Heraclius,.....60, 76, 84, 88, 107
Herschfield on the Quran,.....40
Hezekiah, King, ...290
Hijaj, ...257
Hijra era,.....49, 85, 86, 88, 89, 420, 423
Himis, ...353
Hinda, Wife of Abu Sufian, ...61
Hindukush,.....348, 351, 369
Hira, Cave of, ...56, 66
Hippolytus,.....365
Hiranya, ...418, 423
Hoffman,.....105
Holy Ghost, ...109, 119, 131, 136, 242
Holy of Holies, ...141, 142, 160
Holy Land,.....271, 273, 274, 277,
.....286, 298, 303, 346
Holy Spirit, ...19, 37, 109, 117, 127
Holy Writ, ...108
Horus, ...98
Hosea, ...288, 291, 292
Hudabiyya, Truce of 70, 84, 87
Hugo de St. Caro Cardinal, ...27
Hunain, Battle of, ...254
Hystaf, Bishop, ...365

Ibn-i-Masud, ...48
Ignatius, ...139, 216
Immanuel (Emmanuel),.....93
India(ns), ...293, 295, 300, 344, 364, 365
Indian Mythology, ...107
Indus, the river,.....295, 348, 368
Valley,.....295
Interpretation of the Quran,.....51, 53
Iraq, ...350
Irenaeous,.....97, 119, 139, 222
Isaiah, ...93, 117, 246, 276, 416
Iscariot, Judas, ...139, 212, 240
Ishmael, ...171, 247-249, 257
Ishbosbeth,.....286
Isis, ...124
Islamabad,.....277
Islamic Sources,.....35

Isphan,.....67
Isaac, ...164, 171, 247, 249, 274
Issachar(ites), ...300
Israel, Lost Ten Tribes of,.....237, 240
.....242, 263, 277, 288, 291, 292, 296,
.....298, 299, 302, 308, 309, 321, 333,
.....350, 356, 367, 383, 416, 425

Jabbar,.....68, 69
Jabbock, ...286
Jacob, ...104, 132, 158, 171, 246-48, 257
.....274, 286, 287, 298, 299, 301, 385
Jafar, ...67
Jagganath, ...354
Jalalabad, ...387
James, Brother of Jesus, ...14, 16, 122, 292
(Epistle of).....19, 109
(Condemns Paul),.....20-22
(Gospel of), ...22, 126, 138, 212, 216
James, I, King, ...27
Jechonias,.....103, 104
Jehangir, Emperor,.....409, 420
Jehlum, the river,.....273, 282, 284, 290, 397
Jehoiakin,.....288
Jehoiachin, ...103, 288
Jehonathan, ...123
Jehovah, ...102, 110, 116, 218
Jehu, King,.....287
Jerico, ...105
Jerome, St.,.103, 109, 122, 139, 145, 219, 265
Jeremiah, ...247, 257
Jerusalem,.....19-22, 106, 122, 125, 138, 144,
.....173, 174, 189, 196, 198, 200, 202
.....209-212, 220, 221, 223, 225, 242
.....245, 246, 286, 287, 289, 290, 292
.....299, 333, 345, 353, 359, 363, 367
.....383, 384, 416
Jephumeah, ...272
Jese, ...93
Jesu (Jesus), ...93
Jeu, Sultan Mir,.....344
Jewry, ...287
Jirga, ...332
Joachim,.....100, 139
Joash, ...103
Job, ...171
John, the Baptist,....31, 96, 121, 134, 141, 164
.....165, 171, 173, 222, 258, 353
Jonah, ...171, 189, 190, 204, 218, 359
Joram, ...103
Jordon, the river,.....271, 273
Joseph, Arimathaea,....202, 208, 225, 357, 383
the Carpenter (father of Jesus), ...25, 93
.....95, 100-106, 118, 119, 122
.....125, 129-135, 137, 142
.....146, 171, 175, 425
Josephat, Valley of,.....346, 383
Josephus, Flavius, ...13-15, 95, 96, 124, 196
.....223, 291, 293
Joshua, ...93, 124, 171, 272
Jove, sons of 107
Judaea, ...13, 14, 245, 246, 289
.....292, 353, 355, 356, 383
Juda(h), brother of Jesus,.....127
(See Thomas)
Juda(h), City of,.....141, 289
Juda(h), Kingdom of, ...102, 104, 286-288
Juda(h), Tribe of, ...286, 302
Judaism, ...174, 241
Jude, ...19, 21, 23, 109, 212, 258, 279
Judith, ...140
Jupiter,.....98
Justification, Principle of, ...20, 32, 116
Justin Martyr, ...26, 30, 107, 128, 132, 138

Kaab Akbar, ...230
Kaaba, ...58
Kabul (Cabul),....298, 299, 301, 306, 338, 368
Kahanas,.....332
Ka Ka Pal,.....283
Kakars, ...333
Kalhana, ...413
Kash, See Cush and Kush.
Kashan(a). See Cushan and Kushan.
Kashan Era, ...350
Kashdev,.....351
Kashfarida,.....351
Kashgao, ...350
Kashgarh, ...350
Kashi, See also Kushi,.....349-350
Kashmir(is) (Cashmere), ...348-351
Kashgar, ...350
Kashtwar(ies), ...350
Kashyappa,.....348
Kata Sara,.....326
Kerala,.....363
Khaibar (erri), ...300
Khannabal, ...277
Khandabaal, ...277
Khanadamad, ...322
Khaniyar, ...388, 396, 400, 410, 414, 415
Khazraj, Tribe of,.....59
Khilanmargh, ...277
Khir, Bahowani,.....327

Khizar, Khwaja,.....284, 285
Khobeib,.....68
Khorasan,.....85
Khwajayarbaal,.....277
Kina, ...324
Kingdom of God, ...202, 210, 237, 240
.....243-245, 256, 263, 358, 426
of Israel,.....286
Kokand,.....296
Koh Gangabaal,.....277
Kormargh,.....277
Korner,.....26
Kujoo,.....298
Kurdistan,.....293, 296
Kush, See also Cush or Kash,.....349-351
Kushan, See also Kashan, ..351, 369, 370, 419
Kushi, See also Kashi,.....351

Ladakh(is), ...295, 316, 320
Lal Ded,.....347
Land of Promise,.....271-274, 279, 284
Last Supper,.....243
Lazarus,.....211
Leah, ...286
Leda, Sons of.....107
Lentulus, Letter of,.....15
Levi(ites),.....248, 257, 332
Levirite Marriage,.....104, 322
Logia, ...29
Logos,.....31, 107, 109
Loisy, Abbe,.....23, 133
Lot, ...171
Lukar, Cyril,.....27
Lysias, ...364
Lybian Barkh,.....294
Lyons, Bishop of,.....47

Ma'asch Tolui,.....13
Madakhans,.....324
Madina, Hypocrites of,.....77
Madras,.....346, 363
Maelapore,.....365, 370
Magi, ...95
Magdonia,.....363, 368, 375
Mahabarata,.....348
Maher-Shalal-hash, Baz,.....93
Mahleshmargh,.....277
Mahmud of Ghazni,.....304
Mahmud Shaltut, Prof.,.....228, 232
Majah, Ibn-i-, Hadith of,.....86
Malabar Coast,.....365, 368, 369
Malak bin Anas,.....83
Ibn-i-.....83
Malachi,.....257
Manasbaal,.....277
Manasseh(ites),.....286, 290
Manger,.....98
Maqqauqus, See Egypt.
Marbaal,.....277
Marbour, Mount,.....354
Marcion,.....30
Mardan,.....301
Martand, temple of 345
Marmeh,.....326
Marraci,.....67
Mary, the Copt.,.....67
Mary Magdalene,.....356
Massacre of Infants, ...95, 99, 107
Mattergupta, King,.....418
Maurice,.....76
Mazdai, ...369, 370, 375
Medai (Medes),.....288
Meghewana,.....418, 423
Menelik,.....345
Melschizedek, ...119
Merveills, M. De.,.....304
Mesopotamia, ...288, 295, 347, 349, 350
Messiah, .14, 15, 17, 93, 94, 98, 102, 105, 110
.....116, 118, 121, 129, 130, 363, 414
The Promised,.....94
Messianic Hopes,.....24
Metonic Cycle,.....98
Mithras of Egypt,.....98
Money Changers,.....333
Montgomery,.....310
Moses, ...50, 54, 64, 74, 79, 116, 127
Tomb of, ...274, 279
Mosul,.....385
Safa,.....56
Mu'atta,.....85
Muiziris,.....369
Mundas, ...124
Munzar, Ruler of Yeman,.....88
Murree,.....387
Musaeus, Bishop of Aduly,.....368
Muslim, Hadith of, ...86, 87
Musailama,.....45

Names of Quran,.....36, 37
Narandradatta, King,.....423
Naser-ud-Din Rizvi, Syed,.....415
Nasis, Mt.....358
Nathan,.....104, 105
Nathanial,.....120

Nazareth, ...2, 93, 94, 101, 120, 126, 364, 384
Nazarene(s),.....30, 93, 94
Gospel of .....
Nazir, ...93, 94
Nebo, Mount,.....273, 274
Nebubaal,.....273
Nebuchadnezzar,.....344
Nebunessar,.....344
Neri, ...103
Netser,.....94
Nineveh,.....359
Nisai, Hadith of, ...86
Nisibis,.....346, 375, 384, 385, 386
Noah, ...359, 385
Noldeke on Quran,.....38
Noor-ud-Din, Hazrat Wali, ...397

Olshausen,.....130
Origen,.....15, 26, 119, 124, 365
Oxyrhynchus, Papyri of,.....28

Pagan(s), ...107, 108, 117
Sources, ...15
Pahlavi, ...365, 370
Palati Dehri,.....370
Palestine,.....24, 116, 168, 174, 177, 178
Pandera (Panthera),.....13, 124
Pandits, Kashmiri, ...308, 326, 327, 328
Papal, Commission, ...23
Parables of Feast, Foolish Virgins, Measure Merchant, Sower, Talents, ...399
Paraclete. See Comforter.
Parez, ...132
Passion, the,.....31, 189
Passover(s),.....125
Pastoral Letters, ...16, 109
Pauline Cannon,.....16, 19, 20
Creed, ...17, 18, 137
Paulina, ...124
Paulus,.....117, 129
Pediah, ...103
Pekah, King, ...287
Pekin, ...305
Perictiones,.....117
Perseus,.....107
Persia(ns),.....76, 84, 289, 290
.....294, 296, 346, 347
Pharisees,.....18, 23, 113, 176, 200
Philipp, Gospel of,.....26
Philo of Alexandria,.....14
Photius, ...14
Pilate, Pontius,.....14, 15, 18, 96, 113, 189
.....191, 195, 198, 200, 332
Pisgah,.....273
Plato, ...109
Pledge of Akaba,.....59
of the Tree, ...82
Pliny the Younger,.....15
Porson, ...108
Postel, ...138
Pre-Islamic Sources, ...13
Procreation, Law of, ...151, 152
Protovangilum Jacobi, ...25, 138, 142
Psalms,.....192
Pursupura, ...419
Purity of Qur-anic Text,.....38
Push Kyun, ...300

Q. (Quella), ...29
Qamus,.....165
Quraish, Tribe of,.....45, 56-58, 67, 69, 76
Quirinus, ...95, 96, 99

Rabbinical,.....17, 116, 123, 192
Rabi, ...181
Rabi ben Suhaib,.....85
Rabwah, ...384
Rachab, ...132
Rajbahishti Zargar, ...409, 410
Ranadatta, King, ...423
Raqs-i-gowshella 333
(dance of the golden calf)
Rebekha, ...121
Red Sea,.....63
Rehoboam,.....287
Rehsa, ...103
Return of the Jews, ...103
Reuben(ites),.....139
Revelation, Book of,.....26
Revised Version. See Codex.
Ritcher,.....195
Rod of Jesus,.....397
Roman(s), ...13, 18, 22, 76, 122
Mythology,.....107
Law, ...174
Rome, ...15, 18, 76
Ruth, ...102, 132

Saul, King,.....286, 298, 299
Sabbatical Year,.....96
Sabbath, ...127, 177, 196
Sabit bin Al'as, ...45
Samiya, wife of Yasir,.....82

Sahidic, ...27
Said Ibn Abi Aruba, ...85
Sakas, ...419
Saladin, the Great, ...88
Salathiel, ...103, 104
Salim, ...141
Salman, the Persian, ...67
Salmon, ...132
Sam, ...385, 386
Samarkand, ...295
Sampasaens, ...222
Samuel, ...131
Sandiman (Samdhimati), ...346, 422
Sang Bibi, ...280, 283
Sanhedrin, ...14, 113, 174-176
Saqif, Tribe of, ...48, 49
Sarah, ...247
Sargon, ...288, 293
Satan, ...111, 356
Sattagydia, ...289
Saur, Mount, ...253
Scheneckenburger, ...103
Scribes, Jewish, ...113, 126, 189, 174
Sadr-ud-Din, Hazrat (Bulbul Shah), ...421
Sadr-ud-Din, Sultan (Ratanjee), ...421
Scythians, ...290
Seal of Prophets,
Muhammad is, ...77, 81
Sedile, ...195
Seistan, ...344
Septuagint, ...116
Serguis, Monk, ...68
Shams-ud-Din, Sultan, ...421
Shahbazz, ...76, 141
Shah Jehan, Emperor, ...420
Shah Wali Ullah, ...148
Shaji Margh, ...277
Shalemanesar, ...289, 305
Shalewahin, ...402, 417, 419, 424
Shammun, ...385
Shaul(ites), ...339
Sheba, Queen of, ...345
Shemoneh Esrah, ...243, 245
Shemin ben 'Azzari, Rabbi, ...13
Shireburn, Bishop of, ...366
Sholabeth (Ceylon), ...355, 366, 367
.....383, 398, 412
Shulam, ...324
Simeon(ites), ...125
Simon, brother of Jesus, ...127
Sin, ...283
Sinai, Mount, ...122, 259, 333
The river Sindh, ...283
Sixtus V, Pope, ...260
Smyrna, Church of, ...139
Solomon, King, ...104, 304, 305, 307
.....325, 344, 345, 347
Srinagar, ...387, 388, 396, 397, 413, 414
Sulaiman, Minister of Gopadatta, ...401, 420
Sulaiman Khel, Takht-i-(Throne), ...333, 409
.....420, 422
Susiania, ...289
Surianees, ...366
Syriac, ...363, 365, 385
Swat, ...291, 328

Tabernacle, Feast of, ...328
Tabur, Mount, ...167
Tacitus, ...15
Talha, Hazrat, ...82
Tangmargh, ...277
Talmud(ist), ...13, 35, 98, 141, 190, 276
Tamar, ...162
Tarins, ...333
Taxila, ...363, 369, 370, 387, 418
Telbaal, ...277
Temptation of Jesus, ...30, 109
Tertullian, ...15, 139, 199, 219
Thanksgiving, Prayer of, ...115
Tertia, Queen, ...370
Thesla, Acts of, ...25
Thevenot, M., ...304
Thilla, ...363
Tibet (Thibet), ...301, 383
Thomas, Judas, ...304, 363, 368, 369, 304
.....384, 385, 387, 398, 418, 425
Gospel of, ...146, 226
Tiberias, Sea of, ...363, 383, 384
Tiberius, Emperor, ...15
Tischendroff, Baron, ...27
Tiglath-pileser, ...287, 290, 293, 294
Tigre, the river, ...345
Tirmizi, Hadith of, ...86
Titus, ...16, 196
Toldath Yeshu, ...13
Transfiguration of Jesus, ...24, 30, 109, 221
Travancore, ...365
Triad of the East, ...110
Trinity, Doctrine of, ...108, 110
Tristran, ...129
Tryphon, Judae, ...128
Turkistan, ...296
Turkey, ...296

Uhad, ...61, 82, 252, 253
Umar, the Second,
Caliph, Hazrat, ...42, 45, 70, 78, 252
bin Abdul Aziz,.....85
Ummayyeds, ...86
United Monarchy of Israel, ...286, 329
Unlettered, Muhammad was,.....38, 56
Urfa. See Eddessa.
Urias, ...132
Urmarcus, ...29, 120
Usman (Otheman), the Third,
Caliph, Hazrat, ...42, 45-47
Utbah, ...57, 58
Uzziah,.....103

Valerius Gratus, ...96
Valentineans,.....71
Vatican, ...353
Vedas, ...41
Vederahs of Gujars, ...332
Vero, Era of,.....95
Vestal Virgins,.....159, 160
Victoria, Queen, ...119
Vikramadatta,.....424
Virgin Birth of Jesus,.....171
Vitellius,.....96, 97
Voigt, ...95
Voltaire,.....82

Wady-el-Arish,.....271
Wahhab Ibn Munnabba, Imam, ...167, 230
Waraqa, ...66
Wahid, Al, ...77
Watches,.....332, 333
Western Church, Decree of,.....221
Wien, ...402
Wisdom of Jesus, ...134
Wullar Lake, ...273, 275, 284

Xiemenes, Cardinal, ...27
Xerxes,.....296

Yacub. See Jacob, also,.....298
Yadu, Race of,.....387
Yahweh, ...279
Yammah, ...45
Yaman, ...88
Yarbaal, ...277
Yasir, ...82
Yasumargh, ...277, 387
Yeshu ben Panderah,.....13
Yudishtra I, ...418, 423, 424
Yusu, ...402
Yusuf Zayes, ...41, 300
Yuz Asaf, Hazrat, ...386-388, 396, 402
.....412, 414-416, 422

Zacharias, ...137, 141, 159, 161
.....163, 164, 170, 288
Zahn, ...138
Zaid (Zeid), Ibn Sabil, ...45
Zain-ud. Abidin, Sultan (Badshah).....303, 410
.....412, 421
Zain-ud-Din, Hazrat Wali, ...397
Zaka, ...300
Zebede,.....243
Zebulun(ites),.....286
Zedekiah, ...288
Zend Vesta, ...280
Zilpah,.....286
Zion, ...276
Zishi-Shore, ...411, 422
Zojamargh,.....277
Zonamargh,.....277
Zorobable,.....102-105, 141, 289-293

APPENDIX 1

A BRIEF CHRONOLOGICAL SURVEY OF RESEARCH

By Mr. Nasir Ahmad, Former Editor, *The Light,* Lahore

Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam for the first time in the history of religion, under Divine inspiration, announced to the world in 1890 that Jesus Christ did not die on the Cross. In 1890 he wrote a comprehensive book *Izalah Auham* in which by extensively quoting from the Bible and the Holy Quran, he conclusively proved that Jesus Christ escaped the accursed death on the Cross and that he set out secretly from Palestine in search of the "Lost Tribes of Israel". This discussion is found almost in all his eighty books in Urdu, Persian and Arabic.

History bears evidence that in 721 B.C. Sargaon II captured the Kingdom of Israel and all the Jewish inhabitants were captured and exiled. Most of these tribes came to Iran, Afghanistan and India and settled down in these lands. Thus the Founder of the Ahmadiyyah Movement adduced historical evidence to prove that Jewish tribes did settle in these countries and Jesus Christ in order to fulfil his Divine Mission (Matt., 15:24) visited them and finally at the age of 125 years died in Kashmir. This aspect of the subject has been dealt with by Hazrat Mirza Ghulam Ahmad in his following books: 1. *Itmam al-Hujjah* (1894), 2. *Noor al-Qur'an* (1895), 3. *Noor al-Haque* Part II (1898), 4. *Raz-i-Haqiqat* (1898), 5. *Tuhfa-i-Golarwiyah* (1900), 6. *Al-huda* (1902), 7. *Barahin-i-Ahmadiyyah* Part V (1908), 8. *Nuzool-al-Masih* (1909).

In 1899, Khalifa Noor al-Din of Jalalpur Jattan, (Dist Gujrat), a devoted disciple of Hazrat Mirza Sahib, who had lived in Kashmir for quite some time, pointed out to him that there existed in Srinagar a tomb of a prophet Yus Asaf or Isa Sahib who came to Kashmir from a foreign country. On directions from Hazrat Mirza Sahib, for making further investigations into the matter, Khalifa Noor al-Din went to Srinagar and stayed there for four months, collected evidence and procured 556 signatures to the fact that the tomb was in fact that of Jesus Christ. He also brought sketch of the Tomb. Later, Maulvi Muhammad Abdullah, a leading advocate of Srinagar collected further evidence in this behalf. All these facts along with other historical, linguistic, ethnic, cultural evidence and a map showing the route taken by Jesus Christ while coming to India were documented in *Masih Hindustan Main* a unique and basic research work on the subject. This book by Hazrat Mirza Ghulam Ahmad Sahib was written sometime in 1899, but with the intention of adding more evidence, its publication was kept in abeyance, and was finally published after the Founder's death in 1908. Its English translation was published from Qadian in 1944.

It would be worthwhile here to briefly summarize the contents of the book, *Masih Hindustan Main* Originally the book was intended to consist of ten chapters. When published it consisted only of four chapters. The first chapter deals with Jesus' escape from death on the Cross and his travels towards the Eastern countries in the light of the Bible. The second adduces evidence on the escape of Jesus from death on the

Cross from the Quran and authentic traditions of the Holy Prophet Muhammad. The third chapter enlists evidence from more than 33 renowned books of Materia Medica that carry formula of *marham-i-Isa* (Jesus' ointment) and shows that it was the same ointment which was applied to the wounds of Jesus Christ caused by nailing him on the Cross. According to the Author the list exceeds one thousand but he has selected some of the well-known oriental and European works of Materia Medica compiled by Jewish, Christian and Muslim medical experts. The fourth and last chapter consists of: (a) historical evidence from Islamic sources about Jesus' travels to Nasibain and through Iran to Afghanistan, then entering India and finally reaching Kashmir. (b) Evidence from Buddhist sources establishing that Jesus came to India in fulfilment of a prophecy of Buddha that after five hundred years of his death, another Buddha would come and revive his true teachings (Ref. Dr. Herman Oldenburg. "Buddha", p. 142). His name would be *Mitya* (Messiah in Hebrew became Metteya in Pali language). It has enumerated the similarities between the teachings of Buddha and Jesus Christ, their manner of expression, and their method of preaching through parables. It also adduces authentic proof that Jesus Christ has been mentioned by the name of Mi-Shi-Hu in books written in Tibet during the 7th century C.E. (Ref. *A record of the Buddhist religion* by I Tsing translated by G. Takakusu). (c) That the Ten Lost Tribes of Israel migrated from Jerusalem and settled down in Afghanistan and Kashmir, and Jesus Christ came here in search of them to fulfil his Divine mission.

Among the articles written by Ahmadi writers on this subject mention may be made of the following:

(1) "An Important discovery regarding Jesus Christ" By Maulana Muhammad Ali; published in the monthly Review of Religions, Qadian, October 1902, pp. 421-424.

(2) "Jesus did not die on the Cross" By Hazrat Mirza Ghulam Ahmad; published in the monthly *Review of Religions,* Qadian: September 1903, pp. 336-342.

(3) "The Tomb of Jesus at Srinagar" by Hazrat Mirza Ghulam Ahmad; published in monthly *Review of Religions,* Qadian; September 1903, pp. 336-342.

(4) "Jesus among the Ten Lost Israelite Tribes in the East" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian; January 1903, pages 8-19, February 1903, pages 51-66; May 1903, pages 181-192; June 1903, pages 220-225; October 1903, pp. 393-399.

(5) "The Tomb of Jesus at Srinagar" by Maulana Sher Ali; published in the monthly *Review of Religions,* Qadian May 1903, pages 197-204; November-December 1903, pages 457-466; May 1904, pp. 186-200.

(6) "Christ's so-called death on the Cross" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian June 1904, pages 228-234.

(7) "The story of the Crucifixion" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian February 1909; pp. 49-66.

(8) "The Lost Tribes of Israel" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian November 1909, pp. 487-496.

(9) "The Escape of Jesus from the Cross" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian June 1910, pages 221-256; December 1911, pages 509-516.

(10) "Did Jesus the Christ Live?" by Maulana Muhammad Ali; published in the monthly *Review of Religions,* Qadian August 1912, pages 328-352; September 1912, pages 385-386.

In 1935, Mufti Muhammad Sadiq, another disciple of Hazrat Mirza Sahib, made further researches about the Tomb of Jesus in Srinagar and published it in the form of a book, *Qabr-i-Masih.*

The subject of Jesus' visit to and demise in Kashmir, after escaping death on the Cross, has also been discussed in the following books:

(1) *Isa der Kashmir* by Muhammad Yusuf Peshawari, Qadian, 1934.

(2) *Where did Jesus die?* by J. D. Shams, Qadian, 1945.

(3) *The Tomb of Jesus* by Sufi Motiur Rahman Bengali, Qadian, 1946.

(4) *History of the Prophets* by Maulana Muhammad Ali; Chapter 19; "Jesus Christ" Lahore, 1946.

(5) *The life of Ahmed* by A.R. Dard; Chapter 65: 'Jesus in India'; Lahore, 1948.

(6) *Jesus in Kashmir,* Rabwah, 1952.

The scholarly writings of Hazrat Mirza Sahib and later researches by his devoted disciples adducing evidence that the tomb of Prophet Yus Asaf at Srinagar is that of Jesus Christ created so much interest in the Christian circles of India that in 1939, Lord Irwin, a devout Christian and Viceroy of India, went to Srinagar to see the Tomb himself.

In the early forties, Khwaja Nazir Ahmad, Bar-at-law, son of Khwaja Kamal-ud-Din, the First Muslim Missionary to the West and Founder of Woking Muslim Mission, England, started collecting more detailed and documentary proofs with regard to the fact that the tomb of Yus Asaf or *Shahazada Nabi* was that of Jesus Christ. He not only established historical, cultural, ethnic, linguistic and religious affinities between the people of Kashmir and the Jews of Palestine, but procured indisputable evidence and documents regarding the tomb of Jesus Christ. He disclosed that Jesus along with Judas Thomas visited Taxila, and that Mary, while coming to Kashmir along with Jesus, died at Murree where her tomb is still found. In this connection Khwaja Nazir Ahmad studied hundreds of books, scores of rare manuscripts and extensively toured Kashmir. In August 1945 he started writing a series of articles in the monthly *Islamic Review* under the heading: "Jesus son of Mary" which contin-

ued till November 1948. Finally his book, *Jesus in Heaven on Earth* came out in 1952 which encompassed remarkable research on this subject with rare photographs and maps, adducing irrefutable evidence that Jesus Christ finally settled in Kashmir and after preaching for 125 years died there and was buried in Mohalla Khanyar, Srinagar. The book has gone into five editions. The last edition came out in January, 1972.

Mr Abdul Aziz Shora, a well-known journalist, and editor of the weekly *Roshni,* Srinagar, Kashmir accompanied Khwaja Nazir Ahmad, author of "Jesus in Heaven on Earth" to various places in Kashmir during the latter's research work. After the partition of the Indo-Pakistan subcontinent, Mr. Aziz Shora, continued his efforts to further dig out facts and evidence on the subject by visiting far off places in Kashmir. He published fruits of his efforts in a special number of his weekly *Roshni* in 1953.

In May 1958, Rev. Dr. Charles Francis Potter, a world-renowned religious leader and scholar, wrote "The lost years of Jesus revealed". This book was published by Gold Medal Books of Fawcett Publications of U.S.A. This book is based on the newest discoveries of the Dead Sea Scrolls, on the life of Jesus Christ, during the so-called, eighteen silent years between the ages of twelve and thirty. The author has tried to prove that during these "lost years" Jesus was a student at the Essene School and has admitted about the startling parallels between the doctrines and vocabulary of Jesus and those of Essenes and their "Teacher of Righteousness," who was probably Crucified nearly a century before the birth of Jesus Christ.

This subject has proved to be of such absorbing interest and such great significance that no year passes without some new books and articles about it being published. A few of these are enumerated below:

1. *Marqas ka Akhri Waraq* (Last page of Gospel of St. Mark) by Sh. Abdul Qadir; Rabwah, September, 1959.

This page has now been omitted from the Gospel of St. Mark. It reads: "And all the things announced to those about Peter briefly, they spread about and after that Jesus himself appeared from East and upto West he sent out by them to sacred and incorrupted preaching of the Eternal Salvation. Amen!" *(Canon and the Text of the New Testament* by C.R. Gregory. p. 511).

2. *Sahif Qumran* (Scriptures of Qumran) by Sh. Abdul Qadir; Lahore, 1960.

3. *Islam and Christianity* by Mrs. Ulfat Aziz-us-Samad; chapter 7 "The Death of Jesus" Lahore 1960.

4. *Aik Nai Injil Ka Inkishaf* (Coptic Gospel)-by Sh. Abdul Qadir; Lahore, 1960. This gospel is said to have been compiled by St. Thomas.

5. *Ashab-i-Kahf ke Saheefey* (Dead Sea Scrolls) by Sh. Abdul Qadir; Lahore, 1960.

In October, 1967, Ch. Muhammad Zafrullah Khan, judge of Internatioal Court of Justice, during a speech in Toronto, Canada, made a statement that Jesus Christ did

not die on the cross but had fainted and thereafter migrated from Palestine to Kashmir and finally died and was buried in Srinagar, Kashmir. This roused the interest of International Press, and correspondents of leading papers in Europe and America contacted Mr. Aziz, Editor of *Roshni,* Srinagar, Kashmir to learn and verify the facts.

In November, 1967, Mr. J.N. Sathu, representative of the *Daily Telegraph,* London and the *New York Times,* Kh. Sanaullah Butt, Editor, *Daily Aftab,* Srinagar, Hakim Ghulam Mohi al-Din, the then Secretary of Auqaf Islamia, Srinagar, and Muhammad Rashid-ud-Din, Mufti Azam, Kashmir accompanied Mr. Aziz to the tomb of Yuz Asaf. They examined the premises and other evidence from the local people who unanimously told them that the tomb is of Prophet Yuz Asaf who had come to Kashmir during the reign of Raja Gopanand. Mufti Muhammad Rashid-ud-Din was so much overwhelmed that he offered *nāfilah* prayers at the tomb.

A new book on the life of Mary, in the light of the Quran and other historical evidence, bearing the title *Hazrat Maryam bint 'Imran,* was written by Sh. Abdul Qadir, Lahore, 1971. It consists of 300 pages and is still in the form of a manuscript.

The same author wrote an article, "Jesus' Travels from Can'an to India", which was published in the monthly *Al Furqan* (Rabwah, February, March, 1971). It deals with the life-story of Appollonius of Tayana, a contemporary of Jesus Christ, as compiled by Philostratus and published in the book "Life of Appollonius" in 216 A.D. The life account of this saintly person, his teachings, curing of the sick, travels to eastern countries etc., are exactly like that of Jesus Christ. In 1912 Mr. J.M. Robert in his book, "Antiquity Unveiled" (Oriental Publishing Co., Philadelphia, USA) propounded the view that the 'historical Jesus', if found at all, is Appollonius of Tayana. It seems to us that the real facts about Jesus' escape from death on the cross and his later travels to eastern countries were quite well-known till the third century of the Christian era, and in order to distort them and to remove the halo of sacredness and supernaturalism attached to the person of Jesus Christ, these facts were purposely attributed to an ordinary person, Appollonius. But in 1970 came out another interesting book, "Spacemen in the Ancient East" by W. Raymond Drake, which expounds that the life of Appollonius, in fact, depicts the life of Jesus Christ. The author sums up: "Some Scholars while accepting the reality of the Man Jesus believe that he was a pious Jew, patriotic Leader of a Resistance Movement against the Romans for which He was crucified; others allege that Christ survived the cross and lived in Rome, then died in India. Cogent arguments suggest that the historical Jesus was really Appollonius of Tayana that great spiritual Teacher, who nineteen hundred years ago wandered throughout the known world, worked miracles, healed the sick and raised the dead, to whom Emperors built temples and worshipped as a God" (p. 18).

Further research on this subject of widespread interest continued to be made and in 1973, Sh. Abdul Qadir wrote an article, "Bhavishya Maha Purana". It was published in the monthly *al-Furqan* (Rabwah, February, 1973) with facsimile reproduction of the original text, together with its English translation. The Purana means ancient his-

tory. These consist of 18 volumes and are said to have been compiled by the great Hindu savant Maharishi Ved Vyas Ji and are considered sacred among the Hindus. The book was published for the first time in Bombay in 1910 under the orders of H.H, the Maharaja Sir Pratap Singh of Kashmir. Prof. D.D. Kosambi of the Tata Institute of Fundamental Research, Bombay, remarks about it: "–part of it must have been derived from ancient sources, now lost". The ninth volume of this series is named Bhavishya Maha Purana, which means an ancient document giving prophecies about future; these prophecies and other analogous events were added to it from the second century (A.D.) onward. In this volume Jesus Christ's visit to Kashmir and settlement of the Jewish tribes have been mentioned. (Ref. Sutta: *Bhavishya Maha Purana,* p. 283, Parva (ch.) III, Adhyaya (Section) II, Shloka (Verses) 9-31).

Then in 1972 the indefatigable Sh. Abdul Qadir published a new booklet, entitled *Masih Mashriq Main* (The Messiah in the East). It came out from Rabwah in September of that year. It was followed by an article, "Maqbarah Yuz Asaf ka Tarikhi Pas Manzar" (The Historical Background of the Tomb of Yuz Asaf), which was published in the daily *Al-Fazal,* Rabwah, of the 11th and 13th July, 1973.

The interest of International correspondents made Mr. Abdul Aziz feel the need of publishing an English translation of his special issue of weekly *Roshni.* Hence in 1973 appeared his brief but informative book, *Christ in Kashmir.*

In 1973 also came out an interesting and nicely printed book by Mumtaz Ahmad Faruqui, *The Crumbling of the Cross,* published by Ahmadiyya Anjuman Isha'at-i-Islam Lahore. It is mostly a compilation and summarization from *Jesus in Heaven on Earth,* researches made on the Holy Shroud found in a chapel at Turin, Italy, and scientific examination of the same published in a German book compiled and edited by Kurt Berna, "Jesus Nicht am Kreuz Gestorben" (Jesus did not die on the Cross). Mr. Faruqui admirably compiled the facts and evidence about the tomb of Mary at Murree (Pakistan). Originally the book was published in Urdu under the title, *Kasr-i-Saleeb,* in 1972.

The claim made by Hazrat Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement in Islam in 1890, that Jesus Christ did not die on the cross but went into swoon and was taken down and was nursed by his disciples and after recovering left Palestine is beginning to be accepted by Western scholars and medical experts. In 1902, the Founder of the Ahmadiyya Movement in an Arabic book, *Al-Huda,* while expressing his firm belief that the tomb at Srinagar is that of Jesus Christ, wrote: "If the grave is opened it will certainly reveal many evidences and proofs hitherto unknown. I pray to God that it may be done, so that those who deny the truth are exterminated". (Qadian, 1902, p.117).

It will be of interest here to mention another good contribution to the subject: "Mysteries of Kashmir" by Mr. Muhammad Yasin, M.A., L.L.B. of Srinagar, published in 1972. The author writes in his Preface that this idea was first propounded in 1899 by the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad of

Qadian, but unfortunately, it became a subject of religious debate and controversy rather than a basis for further impartial research. The author considers the lack of appreciation on the part of Muslims of Hazrat Mirza Ghulam Ahmad's purely historical research as a historical sin…

In 1976 Andreas Faber-Kaiser of German extraction wrote a very interesting book *Jesus died in Kashmir* in Spanish. The English translation of the same was published in 1977 by Gordon & Cremonesi Ltd., London. Subsequently it was translated into French, Italian and Portuguese Languages. The Urdu translation of the same was published in 1986 by Oriental Publishers Manchester and printed in Bombay through Dar-ul-Ishaat Kutub -e-Islamia. This book deals with the mission of Jesus between the ages of 13 and 29 and among the lost tribes of Israel in the east, after his ordeal on the Cross at Calvary. At a later stage, he settled in Kashmir. It is reported, with supporting evidence and to have married and begotten children before his death in his ripe old age.

In 1983 there appeared *Jesus lived in India* by Holger Kersten, a German, in German language. This book ran in seven reprints in the same language, which broadly indicates its popularity among the German knowing readers. This book likewise covered the unknown life of Jesus before and after the Crucifixion, leading finally to his tomb in Srinagar. The English translation of the same published by Element Books Ltd. England appeared in 1986.

In 1984, Summit University Press, Malibu, California, U.S.A. published a very interesting and most important book, *The lost years of Jesus*. This book is compiled by Elizabeth Clare Prophet for the first time bringing together the testimonies of four eyewitnesses of the remarkable Buddhist documents found in the Himis monastery in Ladhak. These manuscripts were first discovered in 1887 by Nicolas Notovitch. The same were rediscovered by Swami Abhedananda, who published a Bengali translation of the Himis manuscript in 1929. Nicholas Roerich quoted the same verses in his travel diary of his Asian expedition in 1929, and Madame Elisabeth Caspari, who was presented a set of parchments by a lama at Himis, in 1939, with the words: "THESE BOOKS SAY YOUR JESUS WAS HERE." This book gives us the vivid description about the chronicles and legends of what Jesus (called as Saint Issa, in the East) did and said in India, Nepal, Ladakh and Tibet prior to his Palestinian Mission. This is a very important breakthrough, shaking the foundations of modern Christendom.

In close succession to the above publications came *The Fifth Gospel* published by Dastgir Publications Srinagar Kashmir in 1988. This book is jointly authored by Professor Fida Hassnain, (the retired Director of State Archives, Archaeology Research and Museums, Srinagar) and Dahan Lavi. This book reviews the findings of the earlier researchers so far and concludes that Jesus after his escape from Crucifixion on the Cross at Calvary, visited many countries in the east, finally settling in Kashmir where he is known as *Yuzu-Asaph* the prophet of *Bani-Israel*.

The additional information received during the process of reprinting the sixth

edition of *Jesus in Heaven on Earth*:

1. Book by A. Faber-Kaiser, *Jesus Died in Kashmir,* first published in England around 1981/82.

2. *The Holy Blood and the Holy Grail* by Michael Baigent, Richard Leigh and Henry Lincoln, London, 1982, suggested the existence in Europe of a royal blood line descended from Jesus.

3. Various books on early Christian history have been written by the Jewish scholar Hugh J Schonfield, including *The Passover Plot* (London, 1965), in which he argued that Jesus expected to survive crucifixion and was taken down from the cross alive but in a coma.

4. The British magazine *The Unexplained* published a series of two articles (in 1983) on the subject of Jesus in India. At least one of these articles was reproduced in *The Light.*

5. In the book *Jesus: the Evidence,* Ian Wilson writes:

"Perhaps because the gospel writers do not take account of it, the fifth hypothesis, that Jesus did not die on the cross, has been particularly favoured by sceptics in recent years. In *The Passover Plot* Hugh J. Schonfield advanced the ingenious theory that the sponge offered to Jesus on the cross (John 19: 29, 30) was soaked not in vinegar but in a drug to induce the appearance of death. This was, so that he could be taken to the tomb by Joseph of Arimathea and there resuscitated, but the lance thrust into Jesus' side by the Romans caused the plot to misfire. According to Schonfield, the man seen by Mary Magdalen was simply someone who had been deputed to help revive Jesus, and the 'resurrection' was therefore nothing more than a case of mistaken identity, Jesus' body having been quietly buried elsewhere." (*Jesus: the Evidence,* London, 1984, page 140).

Wilson continues later on the same page, after mention of *The Holy Blood and the Holy Grail:*

"Today's Ahmadiyya Muslims, only a little less fancifully, claim that Jesus even managed to get as far as India, and at Srinagar, Kashmir, visitors are shown a shrine purported to be his tomb."

6. In the introduction to his book *The Essene Odyssey* (Element Books, Shaftesbury, Dorset, 1984), Hugh J. Schonfield writes:

"In the East, ancient records told of the saintly teacher Jo-asaph or Yus-Asaf, by some identified with Jesus, notably the founder of the Ahmadiyya Movement. It was held that Jesus had survived the cross and travelled to the East to bring the Messianic Message to the Lost Ten Tribes of Israel, themselves identified with the Afghans and certain of the Kashmiris. The tomb of this Yus-Asaph personality is shown at Srinagar in Kashmir and it has been claimed as the ultimate tomb of Jesus.

"A great deal has been written on this theme, and many venerable oriental texts cited, which I have employed with deep gratitude to the scholars of the Ahmadiyya Movement. The view that Jesus did not die on the cross was anciently asserted by Gnostic writers, and has recently been brought to the fore again in modern research, including that into the famous Turin Shroud, claimed by some to have covered the body of Jesus while in the tomb." (page 10)

However, Schonfield does not agree that the tomb in Kashmir is that of Jesus, although he is certain that it is that of a great Jewish spiritual figure who migrated from Palestine.

Referring to the documents quoted in *Jesus in Heaven on Earth* he writes:

"Had the authorities quoted here identified the tomb of Yus-Asaf with that of the famed Jesus, an exalted figure in Islam, they would certainly have featured a matter of such importance. Their silence is eloquent. It is not disputed that this was proposed in the late nineteenth century. And we have to appreciate that accounts of the life and teaching of Jesus and of the Buddha did get interwoven in the East in the early Christian centuries following the arrival of missionaries. Certain parables are ascribed to both, and we have particularly been concerned with the part played by the spread of the tale of *Barlaam and Joasaph.*"

"However it needs to be stated that Professor F. M. Hassnain, Head of the Department of Archaeology at Srinagar found at the tomb on a slab used as a base for candles, and other deposits of cande wax, a crucifix and also a rosary. On the stone itself were carvings which appeared to be of the soles of two feet bearing nail wounds. These remains at least testified that Christians were among the many visitors to the tomb over a number of centuries, which would be quite appropriate if there was familiarity with the *Barlaam and Joasaph* story which in its Christian content had claimed Joasaph (Josaphat) as a great Christian saint to whom a holy day in the calendar had been assigned. The relics themselves, crucifix and rosary, could not be earlier than the Middle Ages, and of course no orthodox Christian, believing Jesus to be in heaven, could possibly have entertained the idea that his body was interred in Srinagar." (pages 102-103)

The following important works relevant to the Sun-God Theory have been published since the fifth reprint of *Jesus in Heaven on Earth.*

1) Jesus the Jew by Geza Vermes., London 1973.

2) The Myth of God Incarnate, by John Hick, London, 1977.

3) The Gospel of Jesus the Jew, by Geza Vermes, Newcastle upon Tyne, 1981.

The above books support the arguments enunciated by Khwaja Nazir Ahmad in Chapter 5 of his book *Jesus in Heaven on Earth.*

APPENDIX 2

MUHAMMAD ASAD'S VIEW ON THE DEATH OF JESUS CHRIST

Thus, the Quran categorically denies the story of the crucifixion of Jesus. There exist, among Muslims, many fanciful legends telling us that at the last moment God substituted for Jesus a person closely resembling him (according to some accounts, that person was Judas), who was subsequently crucified in his place. However, none of these legends finds the slightest support in the Quran or in authentic Traditions, and the stories produced in this connection by the classical commentators of the Quran must be summarily rejected. They represent no more than confused attempts at "harmonizing" the Quranic statement that Jesus was crucified with the graphic description, in the Gospels, of his crucifixion. The story of crucifixion as much has been succinctly explained in the Qur'anic phrase *wa-lākin shubbiha lahum,* which I render as "but it only appeared to them as if it had been so"—implying that in the course of time, long after the time of Jesus, a legend had somehow grown up possibly under the then powerful influence of Mithraistic beliefs to the effect that he had died on the cross in order to atone for the "original sin" with which mankind is allegedly burdened; and this legend became so firmly established among the latter-day followers of Jesus that even his enemies, the Jews, began to believe it - albeit in a derogatory sense (for crucifixion was, in those times, a heinous form of death penalty reserved for the lowest of criminals). This, to my mind, is the only satisfactory explanation of the phrase *wa-lākin shubbiha lahum,* the more so as the expression *shubbiha lī* idiomatically synonymous with *khuyyīla lī,* "(a thing) became a fancied image to me", i.e., "in my mind"—in other words, "(it) seemed to me" see Qāmūs, art. *khayala,* as well as Lane II, 833, and IV, 1500).

Cf. 3:55, where God says to Jesus, "Verily, I shall cause thee to die, and shall exalt thee unto Me." The verb *rafa'ahū* (lit., "he raised him" or "elevated him") has always, whenever the act of *raf'* ("elevating") of a human being is attributed to God, the meaning of "honouring" or "exalting". Nowhere in the Qur'an is there any warrant for the popular belief of many Muslims that God has "taken up" Jesus bodily into heaven. The expression "God exalted him unto Himself" in the above verse denotes the elevation of Jesus to the realm of God's special grace - a blessing in which all prophets partake, as is evident from 19:57, where the verb *rafa'nahu* ("We exalted him") is used with regard to the Prophet Idris. See also Muhammad 'Abdūh in *Manār* III, 316 f. and VI, 20 f.) The "nay" *(bal)* at the beginning of the sentence is meant to stress the contrast between the belief of the Jews that they put Jesus to a shameful death on the cross and the fact of God's having "exalted him unto Himself". *(The Message of the Quran,* translated and explained by Muhammad Asad, Vol. I, pp. 177-178, Muslim World League Mecca, European Representative: Islamic Centre, Geneva, 1964).

APPENDIX 3

MODERN SCIENTIFIC KNOWLEDGE AND THE QUR'AN'S REJECTION OF JESUS' DEATH ON THE CROSS[1]

In 1955 Dr. J. G. Bourne, a senior anaesthetist of St. Thomas's Hospital and Salisbury Hospital Group, began investigating cases of patients fainting under general anesthesia in the dentist's chair. This can cause death: a man kept upright in a faint loses blood-supply to the brain. Dr. Bourne published this original research in 1957. Later, turning over his discoveries in his mind, he began to relate certain aspects to the facts of the Crucifixion and Resurrection. The theory that resulted was somewhat startling, but Dr. Bourne, himself a man of strong Christian belief, feels that it could make Christianity more attractive to people unable to accept the supernatural explanation of the Resurrection. He quotes the Archbishop of Canterbury, who wrote on the Resurrection: "There is need for the most scientific approach to historical proof that is possible." This is an abbreviated version of Dr. Bourne's paper on his theory, which is to be published elsewhere in more technical form.

"Normally, discussion of the Resurrection centers on the historical proofs (now generally accepted) of Jesus' subsequent appearances on earth. To question his actual death may be thought heresy—but there is reason to think that Jesus in fact fainted on the Cross, was believed dead, and recovered after a period of coma.

"Dr. C.C. P. Clark, writing in the *New York Medical Record* in 1908, suggested that Jesus' apparent death might have been a fainting attack. In 1935 Professor S. Weiss, an American authority on fainting, pointed out that fainting was the usual cause of death in victims of crucifixion, and this is now accepted among medical scientists.

"The essential feature of fainting is a fall in arterial blood pressure, caused by active dilation of the smaller arteries of the body, mainly in the muscles. Blood then gets away from the arterial side of the circulation with greatly decreased resistance. At the same time the heart is slowed, and may stop for several seconds. The onset may come without warning, though not usually, and there may be a sense of impending death.

"Blood pressure falls precipitously, the brain's oxygen supply is reduced, consciousness is lost and the subject falls down. Breathing is shallow, the pupils are dilated, and the appearance death-like: not even the deepest coma so closely resembles death.

"The abolition of muscle power which causes the fall is a safegaurd to the brain, which is readily damaged by oxygen-lack. In the horizontal position, blood-pressure is restored, and consciousness returns. However, deathly pallor may continue for an hour or more—due to release of pituitary hormone, part of the reflex response.

"If the subject is kept upright: (a) blood-pressure may spontaneously return above

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1. Reproduced by kind permission of the Editor, *The Sunday Times,* London for 24 January 1965, and that of the author, Dr. J. G. Bourne.

fainting level; (b) the subject may recover momentarily and faint again, perhaps repeatedly; (c) he may continue in the faint, with progressively falling blood-pressure, but still with a survival chance; or he may die instantaneously because the heart stopped beating at the onset and did not resume. In fatal cases, however, death is usually due to brain damage from lack of oxygen, and may come in two or three minutes, or be delayed even for weeks.

RECOVERY

"Depending on the blood pressure level and the length of time he is kept upright, the survivor may suffer stupor or coma with recovery after a few hours or days, various degrees or permanent intellectual impairment, or profound dementia and delayed death. Such cases are not uncommon in medicine.

"Some years ago investigation was made by the writer into certain accidents which occurred in dentistry and discovered that patients, under light anesthesia with nitrous-oxide, might develop a fainting attack. (Dr. Bourne published this research in his book Nitrous Oxide in Dentistry). Under a general anesthetic, this was unnoticed until, quite suddenly, the patient developed all the appearances of being dead. At that time the importance of getting the patient flat was not understood, and when eventually lifted from chair to the floor, he would lie pallid and inert until consciousness slowly returned. Many such cases were discovered: the coma lasting half an hour, several hours, a day or two, or in one extreme case, two weeks. Some cases were fatal.

WALKING

"The Crucifixion (according to the Gospels and Renan's Life of Jesus) took place around noon, and Jesus' apparent death occurred suddenly about 3 p.m. He was taken down and laid in the tomb, but at dawn on Sunday, forty hours later, was no longer there. Five times that day He was seen walking and talking to people: first with Mary Magdalene just after dawn, who initially did not recognize Him. He also had a long discourse with disciples before being recognized.

"The period that the upright position could be held in a faint and allow recovery of consciousness after relatively few hours' coma would depend on how low blood-pressure fell: this determining the degree of the brain's oxygen-lack. The level in his case cannot be guessed, but it seems the fainting-interval on the cross was short. Some advantage would be gained by the fact that on fainting the head would fall forward, thus lessening the distance from heart to brain, and improving blood flow. St. John says the Jews did not want the bodies to remain on the cross for the coming Sabbath so they asked Pilate to have them taken down. 'The soldiers accordingly came to the first of his fellow-victims and to the second, and broke their legs; but when they came to Jesus, they found that he was already dead, so they did not break his legs. But one of the soldiers pierced his side with a lance, and at once there was a flood of blood and water."

SYMPATHETIC

"The soldiers were acting under Pilate's orders, and presumably would have forthwith taken down the bodies. (The centurion, sympathetic to Jesus, would probably have seen that it was done promptly.) Renan says that when Joseph asked Pilate for Jesus's body, it had already been taken down. It is certain that the soldiers did not break his legs—the usual method of applying the *coup-de-grace* to victims.

"Next, how did it happen that blood flowed from the wound? In a dead body, blood will ooze from cut veins, but there is not the flow of blood described by St. John's description. (In operating for cardiac arrest, a flow would rightly be taken as evidence that the heart was still beating, and the surgeon would not proceed to open the chest.) In fainting, this is just what would be expected, with the small muscle arteries dilated. The lance could hardly have failed to pierce muscle, and the wound was probably well below heart level, where blood-pressure would be appreciable even in a faint.

"Apart from the likeness of the faint to death, death is not always easily diagnosed: mistakes are made even today. I know personally of two persons pronounced dead by doctors revived in the mortuary—one of them left hospital thirteen days later on foot. In Jesus, death appears to have been diagnosed by soldiers: what could be more understandable than a mistake during the tumult of this terrible event?

CHANGED

"Nor is it surprising that close associates should have failed initially to recognize Jesus afterwards. He would have looked an ill man, much changed. It might be argued that during the post-Crucifixion period, his words lacked somewhat their former vigor and brilliance: can it be that cerebral anoxia on the cross had left its mark?

"A great many people must have doubted the reality of Jesus, death upon the Cross, or else the literal truth of the Resurrection. That he fainted, and did not die, was suggested by Dr. Clark three-quarters of a century ago, and according to Renan, recovery after crucifixion was known to the ancients. If there was nothing supernatural about the reappearance of Jesus, need that be an obstacle to the acceptance of His teachings? His life is sublime without physical myths: nothing can take away the miracles of the spirit."

(*The Islamic Review,* Woking, England, April 1965.)

رفع عيسى

ورد إلى مشيخة الأزهر الجليلة من حضرة عبد الكريم خان بالقيادة العامة لجيوش الشرق الأوسط سؤال جاء فيه :

هل (عيسى) حى أو ميت فى نظر القرآن الكريم والسنة المطهرة ؟ وما حكم المسلم الذى ينكر أنه حى ؟ وما حكم من لا يؤمن به إذا فرض أنه عاد إلى الدنيا مرة أخرى ؟ .

وقد حول هذا السؤال إلينا فأجبنا بالفتوى التالية التى نشرتها مجلة الرسالة فى سنتها العاشرة بالعدد ٤٦٢ .

• • •

القرآن الكريم ونهاية عيسى :

أما بعد ، فإن القرآن الكريم قد عرض لعيسى عليه السلام فيما يتصل بنهاية شأنه مع قومه فى ثلاث سور :

١ — فى سورة آل عمران قوله تعالى : « فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِى إِلَى اللهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللهِ آمَنَّا بِاللهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ . رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ . وَمَكَرُوا وَمَكَرَ اللهُ وَاللهُ خَيْرُ الْمَاكِرِينَ ، إِذْ قَالَ اللهُ يَا عِيسَى إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ، ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ »(١)

(١) الآيات من ٥٥ إلى ٦٢ من سورة آل عمران .

٢ — وفى سورة النساء قوله تعالى : « وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ، وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ، مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِيناً ، بَلْ رَفَعَهُ اللهُ إِلَيْهِ وَكَانَ اللهُ عَزِيزاً حَكِيماً »(١)

٣ — وفى سورة المائدة قوله تعالى : « وَإِذْ قَالَ اللهُ يَا عِيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِنْ دُونِ اللهِ قَالَ : سُبْحَانَكَ ، مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ، إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ . مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ : أَنِ اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيداً مَا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ »(٢).

هذه هى الآيات التى عرض القرآن فيها لنهاية شأن عيسى مع قومه .

والآية الأخيرة (آية المائدة) تذكر لنا شأناً أخروياً يتعلق بعبادة قومه له ولأمه فى الدنيا وقد سأله الله عنها . وهى تقرر على لسان عيسى عليه السلام أنه لم يقل إلا ما أمره الله به : (اعْبُدُوا اللهَ رَبِّي وَرَبَّكُمْ) وأنه كان شهيداً عليهم مدة إقامته بينهم ، وأنه لا يعلم ما حدث منهم بعد أن (توفاه الله)

معنى التوفى :

وكلمة (توفى) قد وردت فى القرآن كثيراً بمعنى الموت حتى صار هذا المعنى هو الغالب عليها المتبادر منها ، ولم تستعمل فى غير هذا المعنى إلا وبجانبه

(١) الآيتان ١٥٧ ، ١٥٨ . (٢) الآيتان ١١٦ ، ١١٧ .

ما يصرفها عن هذا المعنى المتبادر : « قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ »(١) ، « إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ »(٢) ، « وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ »(٣) ، « تَوَفَّتْهُ رُسُلُنَا »(٤) . « وَمِنْكُمْ مَنْ يُتَوَفَّى »(٥) . « حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ »(٦) . « تَوَفَّنِي مُسْلِماً وَأَلْحِقْنِي بِالصَّالِحِينَ »(٧) .

ومن حق كلمة « توفيتنى » فى الآية أن تحمل هذا المعنى المتبادر وهو الإماتة العادية التى يعرفها الناس ويدركها من اللفظ والسياق الناطقون بالضاد . وإذن فالآية لو لم يتصل بها غيرها فى تقرير نهاية عيسى مع قومه لما كان هناك مبرر للقول بأن عيسى حى لم يمت .

ولا سبيل إلى القول بأن الوفاة هنا مراد بها وفاة عيسى بعد نزوله من السماء بناء على زعم من يرى أنه حى فى السماء ، وأنه سينزل منها آخر الزمان ، لأن الآية ظاهرة فى تحديد علاقته بقومه هو لا بالقوم الذين يكونون آخر الزمان وهم قوم محمد باتفاق لا قوم عيسى .

معنى « رفعه الله إليه » : وهل هو إلى السماء ؟

أما آية النساء فإنها تقول « بل رفعه الله إليه » وقد فسرها بعض المفسرين بل جمهورهم بالرفع إلى السماء ، ويقولون : إن الله ألقى شبهه على غيره ، ورفعه بجسده إلى السماء ، فهو حى فيها وسينزل منها آخر الزمان ، فيقتل الخنزير ويكسر الصليب ، ويستندون فى ذلك :

أولا : على روايات تفيد نزول عيسى بعد الدجال ، وهى روايات مضطربة مختلفة فى ألفاظها ومعانيها اختلافاً لا مجال معه للجمع بينها ، وقد نص على ذلك

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(١) الآية ١١ من سورة السجدة .
(٢) الآية ٢٨ من سورة النساء .
(٣) الآية ٥٠ من سورة الأنفال .
(٤) الآية ٦١ من سورة الأنعام .
(٥) الآية ٥ من سورة الحج .
(٦) الآية ١٥ من سورة النساء .
(٧) الآية ١٠١ من سورة يوسف .

علماء الحديث . وهى فوق ذلك من رواية وهب بن منبه وكعب الأحبار وهما من أهل الكتاب الذين اعتنقوا الإسلام ؛ وقد عرفت درجتهما فى الحديث عند علماء الجرح والتعديل .

ثانياً : على حديث مروى عن أبى هريرة اقتصر فيه على الإخبار بنزول عيسى ، وإذا صح هذا الحديث فهو حديث آحاد . وقد أجمع العلماء على أن أحاديث الآحاد لا تفيد عقيدة ولا يصح الاعتماد عليها فى شأن المغيبات .

ثالثاً : على ما جاء فى حديث المعراج من أن محمداً ـ صلى الله عليه وسلم ـ حينما صعد إلى السماء ، وأخذ يستفتحها واحدة بعد واحدة فتفتح له ويدخل ، رأى عيسى عليه السلام هو وابن خالته يحيى فى السماء الثانية . ويكفينا فى توهين هذا المستند ما قرره كثير من شراح الحديث فى شأن المعراج وفى شأن اجتماع محمد صلى الله عليه وسلم بالأنبياء ، وأنه كان اجتماعا روحياً لا جسمانياً « انظر فتح البارى وزاد المعاد وغيرهما » .

ومن الطريف أنهم يستدلون على أن معنى الرفع فى الآية هو رفع عيسى بجسمه إلى السماء بحديث المعراج ، بينما نرى فريقا منهم يستدل على أن اجتماع محمد بعيسى فى المعراج كان اجتماعا جسدياً بقوله تعالى : « بَل رَّفَعَهُ اللهُ إِلَيْهِ » وهكذا يتخذون الآية دليلا على ما يفهمونه من الحديث حين يكونون فى تفسير الحديث ، ويتخذون الحديث دليلا على ما يفهمونه من الآية حين يكونون فى تفسير الآية .

الرفع فى آية آل عمران :

ونحن إذا رجعنا إلى قوله تعالى : « إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ » فى آية آل عمران مع قوله « بَل رَّفَعَهُ اللهُ إِلَيْهِ » فى آيات النساء وجدنا

الثانية إخباراً عن تحقيق الوعد الذى تضمنته الأولى ، وقد كان هذا الوعد بالتوفية والرفع والتطهير من الذين كفروا ، فإذا كانت الآية الثانية قد جاءت خالية من التوفية والتطهير ، واقتصرت على ذكر الرفع إلى الله فإنه يجب أن يلاحظ فيها ما ذكر فى الأولى جمعاً بين الآيتين .

والمعنى أن الله توفى عيسى ورفعه إليه وطهره من الذين كفروا .

وقد فسر الألوسى قوله تعالى « إِنِّى مُتَوَفِّيكَ » بوجوه منها — وهو أظهرها — إنى ممتك أجلك وعميتك حتف أنفك لا أسلط عليك من يقتلك ، وهو كناية عن عصمته من الأعداء وما هم بصدده من الفتك به عليه السلام ؛ لأنه يلزم من استيفاء الله أجله وموته حتف أنفه ذلك .

وظاهر أن الرفع — الذى يكون بعد التوفية — هو رفع المكانة لا رفع الجسد ، خصوصاً وقد جاء بجانبه قوله : « وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا » مما يدل على أن الأمر أمر تشريف وتكريم.

وقد جاء الرفع فى القرآن كثيراً بهذا المعنى : « فِي بُيُوتٍ أَذِنَ اللهُ أَنْ تُرْفَعَ » . « نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ » . « وَرَفَعْنَا لَكَ ذِكْرَكَ » . « وَرَفَعْنَاهُ مَكَانًا عَلِيًّا » . « يَرْفَعِ اللهُ الَّذِينَ آمَنُوا » . . . إلخ

وإذن فالتعبير بقوله « وَرَافِعُكَ إِلَيَّ » وقوله « بل رفعه الله إليه » كالتعبير فى قولهم لمن فلان بالرفيق الأعلى وفى « إن الله معنا » وفى « عند مليك مقتدر » وكلها لا يفهم منها سوى معنى الرعاية والحفظ والدخول فى الكنف المقدس . فمن أين تؤخذ كلمة السماء من كلمة « إليه » اللهم إن هذا لظلم للتعبير القرآنى الواضح خصوصا لقصص وروايات لم يقم على الظن بها — فضلا عن اليقين — برهان ولا شبه برهان !

المفهوم المتبادر من الآيات :

وبعد . فما عيسى إلا رسول قد خلت من قبله الرسل ، فاصبه قومه العداء ، وظهرت على وجوههم بوادر الشر بالنسبة إليه ، فالتجأ إلى الله — شأن الأنبياء والمرسلين — فأنقذه الله بعزته وحكمته وخيب مكر أعدائه . وهذا هو ماتضمنته الآيات « فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللهِ » إلى آخرها ، بين الله فيها قوة مكره بالنسبة إلى مكرهم ، وأن مكرهم في اغتيال عيسى قد ضاع أمام مكر الله في حفظه وعصمته إذ قال « يَا عِيسَى إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا » فهو يبشره بإنجائه من مكرهم ورد كيدهم في نحورهم ، وأنه سيتوفى أجله حتى يموت حتف أنفه من غير قتل ولا صلب ، ثم يرفعه الله إليه .

وهذا هو ما يفهمه القارىء للآيات الواردة في شأن نهاية عيسى مع قومه متى وقف على سنة الله مع أنبيائه حين يتألب عليهم خصومهم ، ومتى خلا ذهنه من تلك الروايات التي لا ينبغي أن تحكم في القرآن ، ولست أدري كيف يكون إنقاذ عيسى بطريق انتزاعه من بينهم ، ورفعه بجسده إلى السماء مكراً ؟ وكيف يوصف بأنه خير من مكرهم مع أنه شيء ليس في استطاعتهم أن يقاوموه ، شيء ليس في قدرة البشر ؟

ألا إنه لا يتحقق مكر في مقابلة مكر إلا إذا كان جاريا على أسلوبه غير خارج عن مقتضى العادة فيه . وقد جاء مثل هذا في شأن محمد صلى الله عليه وسلم « وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللهُ وَاللهُ خَيْرُ الْمَاكِرِينَ »

رفع عيسى ليس عقيدة يكفر منكرها :

والخلاصة من هذا البحث :

١ — أنه ليس فى القرآن الكريم ، ولا فى السنة المطهرة مستند يصلح لتكوين عقيدة يطمئن إليها القلب بأن عيسى رفع بجسمه إلى السماء وأنه حى إلى الآن فيها وأنه سينزل منها آخر الزمان إلى الأرض .

٢ — أن كل ما تفيده الآيات الواردة فى هذا الشأن هو وعد الله عيسى بأنه متوفيه أجله ورافعه إليه وعاصمه من الذين كفروا ، وأن هذا الوعد قد تحقق فلم يقتله أعداؤه ولم يصلبوه ، ولكن وفاه الله أجله ورفعه إليه .

٣ — أن من أنكر أن عيسى قد رفع بجسمه إلى السماء ، وأنه فيها حى إلى الآن ، وأنه سينزل منها آخر الزمان ، فإنه لا يكون بذلك منكرا لما ثبت بدليل قطعى ، فلا يخرج عن إسلامه وإيمانه ، ولا ينبغى أن يحكم عليه بالردة ، بل هو مسلم مؤمن ، إذا مات فهو من المؤمنين ، يصلى عليه كما يصلى على المؤمنين ، ويدفن فى مقابر المؤمنين ، ولا شبة فى إيمانه عند الله ، والله بعباده خبير بصير .

Shaikh Mahmud Shaltut has authoritatively answered the questions. Abdul Fattah translates *twaffa* as describing physical death of Jesus.[1] Yusuf Ali also stated that Jesus "was, when he died taken up to God."[2] It has already been mentioned that according to the Holy Qur-'an all human beings must die and die on this earth.[3] So emphatic is the Holy Qur-'an that the Holy Prophet was told:

> And We granted abiding for ever to no mortal before thee.[4]

And, it is further stated that the only exception to this general rule is God Himself,[5] Jesus comes within the phrase "before thee." Speaking of the earlier prophets the Holy Qur-'an says:

> And We did not send before thee any but men to whom We sent revelation...And We did not make their bodies not eating the food and they were not to abide (for ever).[6]

The Holy Qur-'an establishes that Jesus was a mortal for he ate earthly food[7] and prayed for it.[8] There are various direct references to the death of Jesus in the Holy Qur-'an, but I will quote only one:

> Who then could control anything as against Allah when He wished to destroy the Messiah, son of Mary, and his mother and all those on the earth.[9]

1. Pp. 126, 159, 258.
2. See Part III, p. ___, n. 396. But in the single volume, the words "when he died" were omitted though the word *twaffa* in another place was translated as "gathered" death. In discussing Verse 157 of Ch. IV Yusuf Ali says: "It is not profitable to discuss the doubts and conjectures of the early Christian or Muslim theologians." To whom and why it is not *profitable* has not been explained by him, but the reason for the omission can well be guessed.
3. *Ubi. Sup.*, 148, 149, *cf.* the Holy Qur-'an, LXXX: 18-21.
4. The Holy Qur-'an, XXI:34.
5. *Ibid.*, XXV:58.
6. *Ibid.*, XXI:7-8.
7. *Ibid.*, V:75; *cf.* Matt., IX: 17.
8. *Ibid.*, IV:114; *cf.* Matt., VI:11.
9. *Ibid.*, V:17.

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